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# PRESBYTERIAN MAGAZINE.

EDITED BY

C. VAN RENSSELAER.

“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.”—JER. vi. 16.

VOLUME I.—1851.

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## PREFACE.

THE PRESBYTERIAN MAGAZINE was established for the purpose of supplying a want in our religious periodical literature. There seemed to be a demand for a monthly publication, which should occupy the place between the weekly Newspaper and the Quarterly Magazine.

For the most of the last half-century, a religious monthly Magazine has circulated within the bounds of the Presbyterian Church. Without enumerating those which were not strictly denominational, the following Monthlies have been established at different times within the period mentioned.

*The Assembly's Magazine and Missionary Intelligencer.* 1805—1809. Five volumes.

*The Evangelical and Literary Magazine.* 1817—1828. Eleven volumes.

*The Presbyterian Magazine.* 1821—1822. Two volumes.

*The Christian Advocate.* 1823—1834. Twelve volumes.

*The Baltimore Literary and Religious Magazine.* 1835—1843. Nine volumes.

In 1846, a printed circular was sent by us to a number of our ministers on the expediency of establishing a new Monthly. The answers were highly favourable to the undertaking; and although circumstances prevented at that time the execution of the design, it was never lost sight of. In the autumn of 1850, Providence appeared to indicate that the way was opened for the commencement of the enterprise. The undersigned was distrustful of his own ability to superintend the work properly, especially in the midst of arduous official duties of another character, but nevertheless consented to make the trial, on the urgent counsel of valued friends. The work was undertaken after much anxiety, and prayer for Divine direction. The following is the Prospectus first issued, which it is deemed proper to insert in this place, partly as connected with the history of the Magazine, and partly as a testimony against any ill-considered departure from the original plan.

**PRESBYTERIAN MAGAZINE.** — *Prospectus of the Presbyterian Magazine and Church Members' Companion.* — Among all the issues of the press, it is remarkable that there is no monthly religious Magazine in "the Presbyterian Church in the United States of America." In order to meet an acknowledged want in our Christian literature, the "Presbyterian Magazine" has been projected. Its prominent characteristics will be, 1. Religious in matter. 2. Popular in plan. And 3. Cheap in price.

Its matter will consist of essays on the doctrines and duties of religion, expositions of Scripture, short sermons occasionally, religious biography, historical sketches of the Presbyterian Church, anecdotes of pastoral experience, defences of Protestantism in general and of its Presbyterian form, reviews of books, miscellaneous readings, general intelligence of home and foreign churches, a brief chronicle of our Judicatories, and of our own and other benevolent operations, and also of the prominent events of the day.

The Magazine will seek to possess a popular character. Its articles will be usually brief, of such a kind as will interest the mass of readers, and there will be variety. Whilst it is to be hoped that sufficient ability will characterize the Magazine to commend it to the most intelligent, a constant endeavour will be used to adapt it to all classes who seek for edification in reading.

*Cheapness of price* has been decided upon as an element necessary to secure a circulation worth the toils and the cares of the enterprise. Heretofore the price of a religious Magazine in our church has been \$2 50 and \$3. The price of the Presbyterian Magazine will be one dollar per annum. At this price a very large number of subscribers will be required, in order to pay necessary expenses; but if the Magazine is what it ought to be, the number will be obtained. The object, however, is not pecuniary emolument, but

to do good in the Church as far and wide as possible, in the use of means which God invites his people to employ.

The Editor will insert, at discretion, valuable articles from foreign and other Magazines, but will rely mainly upon original communications from the ministers and members of our Church.

The PRESBYTERIAN MAGAZINE will consist of forty-eight pages, will be printed with fair type, on good paper, and will be issued on the first of every month. Price one dollar a year, payable invariably in advance. Engraved likenesses of Drs. Witherspoon and Green will appear during the first year; also, wood cuts, representing various churches, whose history will be given from time to time in the Magazine, viz. one in Baltimore, Albany, Louisville, New York, New Orleans, Philadelphia, Richmond, Cincinnati, &c.

For the present, or until Providence orders other arrangements, the subscriber, who incurs the pecuniary responsibility, will also act as Editor, to whom *communications* for the work may be addressed.  
C. VAN RENSSELAER.

In the Providence of God, the Magazine has met with far greater favour than there was any reason to expect. The difficulties were principally two-fold. In the first place, the plan of the Magazine aimed at a circulation among the more humble, but respectable households of our Church—which are its hope and strength—as well as among those whose members enjoyed greater literary advantages, and who could appreciate a work of higher merit. And in the second place, the Magazine really required the earnest, undivided attention, and the whole time of an Editor, instead of the supervision it actually received, which, from the claims of other imperative duties, was necessarily more or less subordinate, irregular, and insufficient. Nevertheless, a good degree of success has blessed the undertaking in its first year, as measured by the extent of circulation which the Magazine has reached. At the close of the first volume, the number of subscribers is over *three thousand*—a number exceeding the most sanguine calculations, and demanding our grateful acknowledgments. Encouraged by this kind reception of the work, the Editor will spare no pains in his power to make it more deserving of the public favour.

Obligations are specially due to the writers, who have contributed to the pages of the Magazine. The names of Alexander, Spring, Hodge, Yeomans, Plumer, Backus, Hall, Janeway, Kollock, Neill, Cuyler, Wadsworth, Forsyth, Hope, Helm, Proudfit, Junkin, and others, are sufficient to awaken gratitude and interest among all our patrons.

Among the motives which will stimulate the Editor to increased effort in elevating the character of the Magazine are these:

1. A Monthly Religious Periodical on a popular plan, is likely to be useful to any one who takes it.
2. It will be an ally of pulpit instruction; and exert an evangelical influence in our families.
3. It may be the means, with God's blessing, of saving souls.
4. The widely diffused and corrupting literature of the day needs counteraction in every possible form.
5. The general interests of the Presbyterian Church will be promoted by the advocacy and circulation of the Magazine.
6. The cause of Christ at large will receive new aid from enlisting more writers for its advancement, and obtaining more readers of the truths and duties pertaining to its progress.

Invoking the blessing of God upon the work—the responsibilities of which were never realized so deeply as at the present time—the undersigned prepares for the labours of another year with such aid as may be vouchsafed to him in Providence.

CORTLANDT VAN RENSSELAER.

December, 1851.



THE FIRST PRESBYTERIAN CHURCH IN BALTIMORE.

Erected A.D. 1791.

FROM A DAGUERRETYPE, FOR THE PRESBYTERIAN MAGAZINE.

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# PRESBYTERIAN MAGAZINE.

JANUARY, 1851.

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## Miscellaneous Articles.

### THE PERIODICAL LITERATURE OF THE PRESBYTERIAN CHURCH.

THE Press is an agency of power in promoting the edification and general prosperity of the Church. The two points relating to our *periodical literature* on which we propose to offer a few remarks, are its true characteristics and its adequate supply.

*Intellectual ability* is a chief element of all profitable reading. Intelligence must regulate the activity of the press—intelligence in the double sense of a discriminating adherence to doctrinal truth, and of ability in the general management of the miscellaneous topics within the proper range of inquiry. The Presbyterian Church possesses an intellectual character probably beyond the ordinary average of attainment; and its standards and sanctuary ministrations encourage sound thinking and create a demand for the best productions of the mind. No literature can meet the just expectations of our people that is not pervaded by intelligent apprehensions of theological truth, and able discussions in all the departments of knowledge.

*Spirituality*, or *practical religious influence*, ought also to be a definite aim. Christian publications must harmonize with the spirit of the Bible. Life is too short, its interests too momentous, to lose sight of truth in its relations to practice. Whilst the requisite variety of biography, history, anecdote, intelligence, and miscellaneous reading should be interwoven into the substantial material of literature, each component part should be designed for actual and profitable use. In the midst of abounding licentiousness, the religious bearings of truth must receive scriptural prominence. The work of personal sanctification is one of the glorious objects to be promoted by the issues of a Christian press.

Our periodical literature should be guided by the principles of  
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*good taste.* The God of nature and of revelation displays in all His works the beauties and harmonies essential to their perfection. Religion needs the aid of the most gifted resources of literature and learning. The Church, through its ministers, its writings, and its instrumentalities of every description, must conciliate the influences and use the advantages which true taste, cultivated moral perception and enlightened sensibility can supply in the inculcation of truth. The world must not be allowed the claim of superiority in anything that pertains to the true character of the most finished and influential literature.

The periodical press of the Presbyterian Church should be eminently *conservative*. The doctrines of grace, which in our standards ascribe so great glory to God as sovereign on his throne, are suited to train the mind to a thoughtful and steadfast sobriety, as well as to true self-reliance and energy. Fanaticism finds the landmarks of Calvinism too high for its fantastic tricks of thought, feeling, and action. The conservative character of our truth and polity create a demand for a literature whose influence on all moral, social, and political questions shall be sound, conservative, and discriminating.

The periodical literature of our Church should be *aggressive*. It should take an interest in everything that concerns the advancement of the cause of Christ in the world. It should arouse the activities of the Church by the presentation of motive, the discussion of plans and principles, the communication of intelligence, the enforcement of obligation. Our day is a day of work. Spirituality must be moulded into the form of action. The banners of Zion must float upon her walls, and readiness of defence be combined with alacrity to serve in the field, and to carry the victories of redemption to every land. Indeed one of the chief ends of the periodical press is to occupy the post of observation, watch the movements of Providence, light the sentinel fires of warning, and encourage whatever is demanded for intelligent enterprise, hardy perseverance, and enlarged conquest. Our conservatism will be of a proper quality only when in union with a living spirit of aggressive achievement.

One other element of our literature should be its *Catholic spirit*. Attachment to our own views of doctrine, government and policy should be regulated by the principles of Christian charity and the high sanctions of the word of God. A literature, imbued with low, sectarian aims, may do an amount of evil which more than counterbalances any influences for good. It is not intended to convey the idea that questions of ecclesiastical difference are not properly subjects of discussion. By no means. The exposure of error is a duty that cannot be compromised. Two things, however, are included in the demands of Christian charity—one is, that such discussions should not have a prominence disproportionate to their value and the higher claims of more serious and important truths; and the other is, that their temper should be one of moderation and only

severe when the occasion imperatively requires it. We believe that the literature of the Presbyterian Church is at least as little tainted by bigotry and sectarianism as that of any other branch of the Church of Christ. May this characteristic be still more manifestly and widely exemplified; and in connexion with the others that have been presented to view, may the periodical literature of our Church be fitly sustained, by the help and blessing of God, in the pages of **THE PRESBYTERIAN MAGAZINE**. Every enterprise like the present needs the illuminating and sanctifying power of the Holy Spirit to guide it into all truth and animate it with the life of spiritual religion.

A few words are offered in reference to the duty of furnishing an *adequate supply* of periodical reading for our Church.

In employing the press in the service of religion we should watch for occasions of offering the fruits of Christian study in such forms as will meet real want. Patronage for religious publications should not be solicited as such, irrespective of their fitness to the state of the people; nor the circulation of religious books be urged merely to crowd the market with Christian literature. But when, as now, a clear opening is discerned for a periodical, adapted to awaken and guide religious thought for a large body of our people, the providential opportunity ought not to be disregarded. We would rather be sanguine than distrustful; and when we witness the amazing increase of general patronage for the press in our country, and consider the facility and swift succession with which literary periodicals of great expense win large favour and patronage, we cannot reasonably despair of prosperity in our own undertaking. We enter an unoccupied field. No rivalry is threatened to any existing publication. In the Presbyterian circle, the wide chasm between the learned, profound and elaborate Quarterly, and the lively and ephemeral Weekly is entirely empty, except as it is traversed by the missionary publications of the Boards of the Church. We have an open field—too large, we fear, for our strength. But remembering whence our help cometh, we venture forward, and offer our humble services to those friends of religion who may find it agreeable to accept them.

There is a valuable service due from the periodical press to the cause of religion in presenting solid and practical views of religious truth in a *permanent form*. Extempore discussions in a weekly column, though good, are not enough. There is no truth nor duty, no promise nor experience of religion which is not worthy of a place in some elaborate exhibition, and of treatment so much at large and in such a style, as would give permanent interest and value to the page which presents it. Beyond all doubt, a large amount of the matter of our religious weeklies is worthy of a permanent and accessible form; but the leading objects of the newspaper and the weekly issue outweigh with the public the benefits of permanency and the convenience of repeated reading. Hence the weekly is for a single perusal, is filed inconveniently from its shape, and therefore

seldom preserved. The religious quarterly has a sphere different from that of the weekly, though limited with equal decision; confining itself to learned and intricate questions of criticism and dogmatics, and those departments of history and philosophy which pre-suppose rigid, mental discipline, and large erudition in the reader. It rises over the heads of the numerous and influential portion of the religious public, who really give the Church her character and maintain her efficiency. Now, between these two extremes of the weekly and the quarterly, has the periodical press nothing to do for the Church? And yet in our branch of the Church what is it doing? See the literary intermediates, of all descriptions of monthly magazines, rushing, like air towards a vacuum, to supply the immense interval between the desultory newspaper and the scientific quarterly; effectually touching, between these two extremes, the whole surface of our reading mind, and occupying our mental activity with a literature *without* religion if not *against* it. And has the Church in this vast field, no place for her permanent forms of thought, her motions of religious sensibility, her implements of intellectual and moral culture? Shall every theme but religion periodically win acceptance through the eye, and captivate thought in convenient and accessible forms? The religious *volume* in sumptuous apparel is no rarity among us. It takes its place and serves its ends as a literary fixture in the circle of learning. It is a pool, not a stream. The history of all literature admonishes our Church that the religious periodical which shall be, at the same time portable and permanent, with its perennial issue from the Living Fountain, fresh and lively as the water brook, is charged by the manifest design of God, with a service for religion which no other agency can perform. To do our part of this sacred service is what we are about to undertake.

We close with a word to our *brethren of the Christian ministry*. We do not arrogate the office of teacher to the ministry; while, like the preacher before an assembly of preachers, we find ourselves taking a position from which a word to the ministry will seem in course. But the sole relation we assume to the preachers of the gospel is that of a helper. We expect far less to instruct the pulpit than to co-operate with it. We ask of the brethren the privilege of labouring, in our way, together with them; of presenting the beauties of heavenly truth through the eye to those immortal minds, to whom they are presenting the harmonies of truth through the ear; of conversing monthly by the fireside with those whom they invite to a weekly audience in the sanctuary, and of sowing, through the periodical press, our handful of the precious seed, to be mingled in the soil with the bountiful disseminations of the pulpit. Lend us your co-operation, brethren, so far as our help can forward your own good work. Give us in the vineyard by your side as large a place as you think we can occupy to your advantage, with the instrument which the Lord has put into our hands; and we will cherish the hope

that when we shall have borne with you the burden and heat of the day, we shall witness and enjoy together the fruit of our toil in the salvation of many for whom we have laboured, and in the gracious approbation of our Lord.

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### THE LANDMARKS OF TIME.

THE Christian pilgrim, on his journey to a better world, sees many memorials of change in nature and providence. Let us glance at some of the *landmarks of time*.

Time is pointed out to us by DAYS, AND MONTHS, AND SEASONS, AND YEARS. "The evening and the morning were the first *day*;" for the "greater light" is a measure of time, in addition to its other offices. An individual, only thirty years of age, has beheld an alternation of light and darkness more than ten thousand times. Such an one must have many impressions of an onward movement—of a progressive world. Twelve times during the last year has the *moon*, in "the lesser light" of her constant variations, written the same lesson on the heart of man. Four distinctly marked *seasons* have reiterated the solemn truth with every combination of colour, and fragrance, and blossom, and cloud. And the *year* comes along, a gleaner in the broad fields of life, to gather up the fragments of lost impressions, and to remind us still more emphatically that "this too shall pass away." "Happy New Year" is a courteous and expressive congratulation. Happy will it be to those who, surveying the landmarks of time, press onward to the joys of the eternal world!

Another memorial of time is found in the PHYSICAL CHANGES OF THE HUMAN FRAME. A child is born! How fearfully and wonderfully is the little stranger wrought! Not the least of his wonders is, that the frame—with all its bones and muscles, and blood-vessels, and exquisite contrivances of life—*grows*. The child in the cradle has become a youth and then a man, and the girls are active matrons; but after a brief series of years, the decrepitude of age weighs them all down into dust. The mutations of the human form almost give rise to the idea of the occupation by the soul of different bodies, as if in transmigration. Sure we are, that every thoughtful mind sees in the processes and progresses of the human form, evidence of strange revolution. Disease, too, comes in, and like the pioneer who blazes his road through the dark forest, leaves its notches of decay for the ready eye of approaching death. Reader, behold in your body the landmarks of time.

The VARIATIONS OF OUTWARD CONDITION are solemn monitors of earthly change. Great are the varieties of state undergone in a world where all is fleeting. Few die in the house that gave them birth. The graves of families are rarely undivided. And then how different the lot in life of members of the same family! Each one,

in reviewing the past, must see how time is hurrying him onward through a strange vicissitude. It is not merely the man who steps from the tent or the clothier's shop into the chair of State, or the adventurer who leaves his home for California or China—it is not merely those who pass through *extrême* variations, that afford illustrations of the doctrine; but every human being, be his condition high or low, has beheld change enough in his outward affairs to teach him the advance of time. Every variation is a landmark. It carries him back to other days, and makes him feel that he is an older man.

The INTELLECTUAL PHENOMENA of the soul are landmarks in its mighty world. The infant's mind has greater range of progress than its fragile limbs. Every accession of knowledge is a trophy of present achievement, a step for future progress, and a memorial of past ignorance. Let the reader contemplate his own mental advancement as affording materials to note the onwardness of life. There stands the school-house where you learnt the rudiments of knowledge. Like the trees which surround it, your mind has mysterious circles of growth. There is the college where the young freshman was transformed into a gifted senior. Or if you have never enjoyed the advantages of the higher branches of education, yet how much more you now know than you once did! This progress, made in time, shows that time is passing, and that much time has passed. The illustrations of our subject might be expanded to any extent. But let the reader think for himself around his own landmarks.

The BEREAVEMENTS OF LIFE are monuments of its destiny. Every grave is a landmark of things as they once were. The heart is awake to the past. As the sea-side visiter catches the moan of the evening wave, so memory listens to the surge of afflictions. Can you forget that a few years ago you lost your venerable father, or watched by night beside the dear mother that bare you? Every year the season engraves a deeper and deeper impression of the loss; although the feelings may be less acute on account of the distance of time since the bereavement. Our sorrows and trials of every variety are so many distinct landmarks of Providence, whose natural associations are with time past and time passing. O that our afflictions might work in us, through divine grace, a longing for everlasting life in the heaven which has no night there, no setting sun, but the steadfast light and glory of the Lamb!

The RISING GENERATION may be alluded to as God's living landmarks of the flight of time. It is a common maxim, that nothing reminds us more of our real age than the growth of children around us. Whether we are parents or not, another generation is a convincing token of our own advance. Twenty or thirty years ago you may have been a boy or girl teaching to the generation above you the very lesson that other boys and girls are now teaching you. Who has not been startled by seeing, for the first time, the grown up children of a classmate or early companion? Soon our sons and

daughters get married; their settlement in life brings new trains of associations; our grandchildren come forward; all doubts of our declining years vanish. Glowing youth! ye help to teach us the measure of our days, how frail it is. Whilst our bereavements are the old milestones on life's journey, some of which are almost illegible, ye are the newly cut, fresh engraved landmarks. We see you, and learn! Living memorials!

The PROGRESS OF THE AGE is a measure of time. And what an age has been that in which the present generations have lived! Not an age of miracles—but of discoveries, of inventions, of scientific renown, of practical achievements, of progress in the arts, civilization, liberty, and religion. Within the memory of those in middle life, the greatest results of human genius have been accomplished in almost every branch of knowledge. One of the most natural and common topics of thought and conversation is the difference between past times and present. Such differences are elements from which the student of Providence calculates his passing journey.

The CONFLICTS AND HOPES OF RELIGION are impressive teachers of our mortality—spiritual landmarks on the pilgrimage of the soul. Religion, which has a divine adaptation to providence and nature, causes the human heart to discern the relation between things visible and things invisible. It preserves a constant and humbling conviction of our frailty, of our dependence upon God, of this life as a mere introduction to another. The Bible, which is the great textbook of the mind and heart, continually inculcates the shortness of human life, the vanity of human affairs, the folly of human hopes. In short, the doctrines and precepts of revelation cherish a daily sense of a probationary state—brief at the longest, and shortened at will by Him who has all things at his command. Then, too, the believer's former state of alienation stands forth like a mountain landmark, dividing his journey. Moreover, all the conflicts, trials, temptations, experiences of the Christian life point *forward* to heaven as well as *backward* to time. They assure us that whilst this light affliction is “but for a *moment*,” it works out an “*eternal*” weight of glory. The hope of heaven, frequently in the thoughts of the true believer, invites him away from the cares and vanities of a transitory world. “While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

As year after year passes away, let us take to heart the lessons of God in “*the landmarks of time.*”

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Each true Christian is a traveller; his life his walk, Christ his way, heaven his home—his walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home; but be content to travel hard, and be sure I walk right: so shall my safe way find its end at home, and my painful walk make my home welcome.—*Warwick.*

## O, FOR A CLOSER WALK WITH GOD.

THE Christian life is frequently represented in the Scriptures as a walk. What manner of life then, it may be asked, constitutes a close walk with God. "In him we live, and move, and have our being." We cannot "flee from his presence." All men are "continually with him." "He is not far from every one of us." "He compasses our path." And yet of how many may it be said that "God is not in all their thoughts." They live as if there was no God; or at least as if he was very far off, sustaining no relations, paying no regard to the children of men. What then is *implied in walking close with God?*

1. Setting him always before the mind. This is to "make a *virtue of necessity.*" God is everywhere present. But we need, in order to walk close with him, to cherish an habitual recollection, an active, realizing sense of this. "To have these thoughts possess our breast where'er we rove, where'er we rest." To see him with the eye of the mind, in every object, and in every event, even though there be no flame of fire out of the midst of the bush to remind us that God is in it: nor vision of the night to lead us to say, "surely the Lord is in this place." To perceive his hand in prosperity and adversity, in sickness and health, in joy and sorrow, in the comforts of our shelter, in the sweetness of our food, in the enjoyment of our friends. To hear his voice speaking to us in the dealings of his providence, in the teachings of his word, and in the still small tones of the Spirit.

2. In walking close with God, is implied also a going out of the affections to him. It is not enough that we cherish an habitual sense of his presence: this realizing apprehension must be with love and delight. Unless we find happiness in communion with him, so that we can say, "it is good for me to draw near unto God;" "in the multitude of my thoughts within me, thy comforts delight my soul;" "whom have I in heaven but thee? and there is none upon earth that I desire beside thee;"—we cannot walk close with God. His requirement is, "my son, give me thy heart." It is the state of the heart that determines how we are affected towards any object. If the heart sends forth no desire, feels no complacency, takes no interest in a person, all our intercourse with that person will be an empty form. The intimacy of our walk with God, therefore, will depend in no small degree upon the manner and extent that our hearts are affected in respect to him. If he is the supreme object of our affections, so that they are set on things above, where Christ sitteth on the right hand of God, then our lives are hid with Christ in God.

3. When, and in proportion as we thus habitually walk with God in mind and heart—realizing his presence, loving, delighting in him, we will aim to do whatsoever we do, in word or deed, with reference to God.

This includes first, a diligent and cheerful observance of all those positive institutions that God has expressly appointed, as the means of learning his will, exciting and expressing holy affections, and maintaining the life of piety—such as the Sabbath, private and public worship, the ministrations of the word and sacraments. In such observances we visibly separate from the enemies, and associate with the friends of God, to hold communion with him. These are the exercises in which he is specially pleased to have men meet with him. Nor can any one be said to walk close with God, who does not habitually, conscientiously, cheerfully confess him in these institutions.

We are not however to suppose that we walk with God only when we are engaged in the services of religion. We walk with him whenever we pursue the way of *any* of his commandments. While he would have us prize the means of grace, and the services of devotion, he would not have us withdraw ourselves from the duties of our stations, by casting off all secular thoughts, or abdicating social responsibilities. As he has instituted our domestic, civil, and ecclesiastical relations, and required us to provide for our households, to obey them that have the rule over us, and to do good unto all men as we have opportunity, so to turn away from and neglect these claims, for the sake of being ever in the exercises of devotion, would not only not be to walk with God, but it would be, Jonah-like, to flee from the presence of the Lord.

To what extent the mind and heart can be kept with God, amid the cares of the family, the distractions of professional and business avocations, and the allurements and opposition of a corrupt age, it is not necessary to determine with exactness. We know not only that in heaven "all live unto God," but also that holy men of old have made, in this world, near approximation to this habit of life. And as they, no less than the men of this age, inherited a fallen nature, and were once alienated from the life of God: and as God has extended the same promises of grace to us that were made to them, we may hope in the use of the means of divine appointment, to make through divine grace similar approximations. It must be confessed, however, that this is no ordinary attainment; but one that implies an almost complete conquest over the essential element of our native depravity, which consists in alienation and departure from God. Nor is it to be attained at once. Character is not formed in rational creatures by a single wish, or resolution, or effort; but by patient, assiduous, persevering endeavours. The thoughts, affections, and life are brought into captivity to the obedience of Christ, by divine grace indeed, but by divine grace through strict discipline in the use of the means of divine appointment. And as the world, which makes its appeals so constantly through the avenues of our senses whenever we go abroad, exerts the greatest influence in drawing us away from God, we need, in order to cultivate this habit of walking close with God, to retire often from the world, and seek to get our minds imbued with divine things, through much

reading, meditation, and prayer—and to go forth from our retirement, watching and striving against the tendencies of a fallen nature and a corrupt age. The basis of these endeavours must be laid in that reconciliation with God, without which we naturally shrink, flee, hide from him. For how can two walk together except they be agreed? We must also seek distinct conceptions of the true character and relations of God, as he has revealed himself in Jesus Christ, else our walk, however close, will be with a mere idol of our own imaginations. These conceptions flesh and blood cannot reveal to the soul, but God only.

The *benefits* of walking close with God are obvious.

1. It will render the mind calm and contented under all the dispensations of Providence. As the Psalmist looked around upon the world without reference to God as its moral ruler, his feet were almost gone under the influence of the envy and discontent that began to arise. When, however, he went into the sanctuary of God, where he had been accustomed to hold special communion with God, and view events with reference to the divine government, he was raised above all such feelings, and enabled to rejoice in the beautiful language of the seventy-third Psalm. And so will the habitual affectionate, practical consideration of God in his true character and relations, as our God, always promote true contentment with our lot. When we remember who he is not only, but the ground we have for confidence in his government, and especially when we walk closer with him as our reconciled friend, can we repine, or be envious at the prosperity of the wicked? Should we not rather bow to his holy will; nay, recognize in all his dealings the hand of a kind father, who is seeking our good, and knows best how to train us for his kingdom.

2. It will exert a restraining, sanctifying influence. We feel the influence of the company of the earthly friend, whose virtue and integrity we respect. The Apostle urges, "seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth most easily beset us, and let us run with patience the race set before us." How much more then will we feel the influence of a sense of the presence of God, who sustains to us higher, more solemn interests and relations? How would it check improper feelings, unworthy thoughts, unbecoming words? It would not induce austerity of manner, or sanctimoniousness of appearance, or the phraseology of cant; but would it not give us advantage over temptation, incite us to think on whatsoever things are true, honest, just, pure, lovely, and of good report? Would it not lead us to give all diligence to add to our faith virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity?

3. It will lead us to lives of usefulness. This sense of the Divine presence will not only incite us to undertake good works—co-operating with God—but it will encourage and strengthen us in

their prosecution. We may say with Moses, with reference to any undertaking—"If thy presence go not with us, carry us up not hence." And with the Apostle—"I can do all things through Christ strengthening me."

4. It will remove the fear of dying. It is estrangement from God, who is to be our judge, and who is the only portion beyond the grave, that fills us so often with fear and dread. If we acquaint ourselves with him, become familiar with him as our reconciled friend, we may be at peace in view of life and death. Then, indeed, it will be felt to be far better to depart and be with Christ. Our feelings and dispositions becoming thus more attuned to heaven than earth, death will be what it was to Enoch, who walked with God, a mere translation—a change of place, not of occupation, or fellowship, or enjoyment. Such may say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." By walking close with God here, we become prepared to walk with him in brighter spheres, where communion will be more immediate, undisturbed, full, glorious, eternal.

“O, for a closer walk with God.”

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#### A BLANK REGISTER FOR 1851.

Yes, the old volume is full. Its last page has at length been appropriated; and I open one, of which all the three hundred and sixty-five dates are still blank. It is with a mysterious interest that I turn its leaves. The pages are empty and mute; but they are far more suggestive to me at this moment, and more deeply stir my feelings, than many upon which the printer has lavished all his art. It is like the volume of life unrolled before the eye of youth. Every page is fair; and a sanguine fancy covers it with glowing scenes and pictures of its wishes and its hopes. Once I too might have done so with this little volume. But that time is past. I have seen too much and felt too much of earth's realities, to dream now of continual sunshine and unmingled joy. Last year I opened a Register as fair as this. I saw on its pages no visible shadow of evil. But now there are sad mementos on several pages. The destroyer has left his dark-foot-prints on more than one leaf. Mournful records of those whom I dearly loved, but whose mortal part the grave now holds, are way-marks in the year that has closed. There may be spaces in this new book, on which the memorials of sorrow, adversity, or death will be inscribed. But it is comforting to feel, that no page can be thus marked, unless by the permission of One, who doeth all things well.

There is another interesting view of this simple volume, or rather of its prospective contents. It not only designates the diurnal fractions of the year, but is intended to preserve a summary of facts

connected with my personal history during that period. I pause with breathless interest at the question, What shall that record be? All its days are open—open for plans of improvement, of action, and of usefulness. It is possible to fill any one of them with the memoranda of effort; and, with God's blessing, of happy and successful effort. It is possible to leave any one—to leave very many of them sorrowful blanks. Of three hundred and sixty-five memoranda of the last year, how many could I wish were filled in a different manner! But no one of them can be changed. In a short time some of these blank pages will be unchangeable records too. O, to write on each, just what at the close of the year—nay, at the close of life—I could desire to find there! With mingled fear and hope, with earnestness and solicitude, I look up to God for grace, for wisdom, for strength, for his Spirit and blessing. In dependence on his aid, let me strive to fill, in time, each of these mysterious blanks, with the record of a day spent for glory and God. May this year be one of steady and sensible progress in the divine life. O, for more serious and impressive views of the truth as it is in Jesus; for deeper humility and a more breaking sense of sin: for more tender, affecting, and subduing impressions of divine forgiveness; for a more clear and soul-animating view of Christ as my Saviour; and for a more vivid, sweet, and refreshing consciousness of his love. O, for the Holy Spirit as a quickening power, giving life to my soul and to my efforts; as a Spirit of holiness working in me sanctification; as a Spirit of grace and supplication, awakening earnest desires for spiritual blessings; as a Spirit of faith, unfolding to my inmost heart the glory, love, and preciousness of Christ; as a Spirit of peace, joy, and strong consolation; and as a Spirit of blessing on all my labours in the cause of my Redeemer.

As I shall this year make certain progress towards the grave, may I also move forward no less surely toward the celestial city. May God so prosper my vigilant endeavours, that no day shall elapse this year, in which I shall not do or get some good! J. J. H.

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#### AN ANECDOTE.

ON one occasion, the late Rev. W. Blunt requested a lady, whom he thought qualified, to undertake some charge in district visiting, or some kindred engagement. She answered him, rather declining the proposal:—"My stay here will be probably too short for me to be of use. I do not know that I shall be here three months." His answer was brief, calm, and solemn. "I do not know that I shall be here one." He alluded to his time and life in this present world. She saw his meaning, answered no more, and heartily embraced the work offered her to do. In God's sight time has in reality no remnants, no shreds, no patches to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important acquisitions which can possibly be formed.

## THE COMING OF THE END.

EXPOSITION OF 1 COR. xv. 24—28.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. For he hath put all enemies under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—1 Cor. xv. 24—28.

THE appointed and predetermined period shall certainly arrive, when, according to the declaration of St. John, “the mystery of God shall be finished.” (Rev. x. 7.) This “mystery” is the divine plan for the redemption of sinners; formed in the counsels of eternity, committed to our Redeemer; and by him to be gloriously executed. To the full accomplishment of this work the Apostle refers—“Then cometh the end” of the world, and of all human affairs—the grand catastrophe of this wonderful scene. What is then to take place may be included under three heads,

- I. *The entire destruction of the enemies of Christ.*
- II. *The delivery of the mediatorial kingdom to the Father, and the entire subjection of the Son to him.*
- III. *The absolutely perfect felicity of the redeemed.*

I. *The entire destruction of the enemies of Christ.*

“He shall put down all rule, and authority, and power,” that opposes itself to his government; shall vanquish all enemies, temporal and spiritual, and remove all impediments in the way of the salvation of his servants.

When the Saviour arose from the dead, and ascended into heaven, he “triumphed over principalities and powers;” but this was not a final nor complete conquest. Wicked spirits and ungodly men still oppose him; though their rage and cruelty are overruled for the advancement of his kingdom, they are not now entirely subject to him. But at the day of judgment, all things shall be eminently subdued to Christ. The apostate spirits and wicked men shall sink down in torments; those who opposed or slighted him shall be covered with confusion and shame; the profane tongues that spake contemptuously of his government shall be silent; the “serpent’s head shall be bruised, and his works destroyed.” While all the redeemed, delivered from oppression and infirmity, temptation and sin, shall appear as the trophies of his victory. Death itself shall be destroyed, termed “the last enemy,” because, when the temptations of the world, the malice of Satan, and the remains of corrupt nature no longer have the saints in dominion, he, as the tyrant, exercises despotic power, and holds their bodies in the grave. But

he shall be utterly destroyed by the general resurrection of all, and the glorious resurrection of the saints. All this the Apostle tells us was the subject of prophecy in Psalm cx.

When all things are subdued to Christ, then

II. *He shall deliver up the kingdom unto the Father, and be subject to him.*

In order to understand this difficult part of Scripture, let us attend to these four observations.

1. We must distinguish between the *natural* and the *mediatorial* kingdom of Christ. The first belongs to him as "God, blessed for ever," and is common to him with the Father, and the Holy Spirit; the second belongs to him as Mediator. The first he possesses by the right of his divine nature; the second, by the right of redemption. The first he holds *of himself*; the second is *given* him by the Father, who, "because he humbled himself, and became obedient unto death, therefore highly exalted him, and gave him a name which is above every name." The first is sovereign and independent; the second subordinate to the Father. This distinction is everywhere made in Scripture; and the kingdom spoken of by the Apostle is evidently the *mediatorial* kingdom.

2. It is equally evident from Scripture, that the *mediatorial* kingdom of Christ shall be eternal.

"Of his kingdom there shall be no end," said the angel, in announcing his birth. (Luke i. 33.) "His dominion," said Daniel, speaking of the Son of Man, "is an everlasting dominion, that shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 14.) "Thy throne," saith Paul, quoting the language of ancient prophecy, respecting the Messiah; "thy throne, O God, is for ever and ever." (Heb. i. 8.) In the Revelation (xi. 15), when the seventh angel sounded, the voices in heaven declare—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." In the same book, the Apostle John tells us, that *after* the judgment there shall exist "the throne of God and of the Lamb."

3. Nevertheless, *this kingdom shall, in the day of judgment, be solemnly delivered up into the hands of the Father.* "He shall deliver up the kingdom to God, even the Father."

This must be interpreted in consistence with what we have just proved, the perpetuity of the mediatorial kingdom of Christ. The Father, in the economy of man's redemption, is the guardian of the rights of the Godhead; he delegated the mediatorial dominion to the Son, and gave him a commission. The Son is here represented as performing a duty to him. What is it?

We think that the radical error of many interpreters, and the great cause of difficulty in this passage, is the supposition that the Apostle is speaking of a delivery that is *permanent*, and a subjection that is *enduring*. The difficulty would be removed, if we suppose that it was momentary; if we interpret the passage in this manner, *the Son of God renders up to his Father an account of the manner*

in which he had performed his work. The original will bear this interpretation.\*

The Father who "committed all judgment to the Son, and gave him all power in heaven and in earth," may well be supposed to exercise his right in demanding how this power was used, and the mediatorial kingdom administered. The Son presents the account of his whole economy. He shows the world judged; devils bound in the chains of darkness; the wicked condemned; death swallowed up in victory; believers raised; the church delivered, and heaven filled with the redeemed. He seems to say—"I have glorified thee, O Father, and finished the work which thou gavest me to do. Behold me, and the children whom thou hast given me."

This we regard as that act of *subjection*, of which the Apostle speaks. This rendering up of his account is a declaration to the universe that what he did, he did by the orders of his Father, and according to the office which he received from him. In this manner, he is, or *declares* himself to be "subject unto him who hath put all things under him." He refers to the Father the victory he has gained, and declares that all was done by his commission and authority, and in his name.

4. Yet notwithstanding this act, *he must ever continue the King, the Head, and the Saviour of his glorified Church.* He sits down with this honour for ever—that it was he who so executed the office of a Redeemer, that these souls were saved, not one of their sins left unexpiated, not one of their enemies unsubdued. He sits down as a mighty conqueror, having this honour for ever, that it was he who subdued these enemies, brought in these rebels, and performed these exploits.

It is true the *form* of his government must, in many respects, be changed, when all his saints are saved, and all his enemies destroyed. Those acts by which he now, as King in Zion, guides and protects the one, and restrains and subdues the other, must necessarily cease. He will no longer govern his Church by the ministry of the word and sacrament, and by the effusion of his Spirit in measure and degree upon his members. His people then will be as free from sin as before the apostasy, and perfectly reconciled to God. Then God (not the *Father* singly and alone, for the Apostle carefully changes the form of speech from the preceding verses to show us that he here means God *essentially* and *absolutely* considered,) the Father, Son, and Holy Ghost shall immediately communicate himself to them and be "all-in-all."

\* The word *παράδοσις*, rendered, "delivered up," has the general signification of *giving, handing, delivering*; and the meaning is modified by the circumstances in which it is used. May not the meaning here be, *handing over to the Father an account of the kingdom—putting him in possession of the manner in which it had been administered?* We find Owen acknowledging the propriety of thus rendering it. In his Exposition of the Hebrews (chap. i. ver. 13), he says—"Those words may admit of another interpretation, namely, that he shall give up an account unto the Father of the accomplishment of the whole work committed to him, as king of his Church." Thus Theophylact interprets the passage—"This kingdom he delivers to his Father, by achieving and accomplishing the purpose of it. Thus, for instance, if a king commits to his son the management of a war against nations that have rebelled; when the war is finished, and the nations are again reduced to subjection, then the son is said to deliver up the war to his father—that is, to show that he has accomplished the work committed to him."



## SACRAMENTAL MEDITATIONS.

[BY JOHN OWEN, D. D. 1669.]\*

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 COR. v. 21.*

THERE are three things concerning *God the Father*; three things concerning *the Son*; and three things concerning *ourselves*, all in these words that I have mentioned, and all suitable for us to be acting faith upon.

I. I would remember, if the Lord help me, the *sovereignty* of God the Father, his *justice*, and his *grace*. His sovereignty; "he made him:" God the Father made him. His justice; "he made him to be sin:" a sacrifice and an offering for sin. And his grace; "that we might be made the righteousness of God in Christ."

1. The sovereignty of God. I could mention, that this sovereignty of God extends itself to all persons chosen, and show for whom Christ should be made sin; for he was not made sin for all, but for them who became "the righteousness of God in him." Also the sovereignty of God over things, dispensing with the law so far, that he suffered for sin, "who knew no sin;" and we, who had sinned, were let go free. The sovereignty of God in appointing the Son to this work; "he made him;" for none else could. He was the servant of the Father; so that the whole foundation of this great transaction lies in the sovereignty of God over persons and things, in reference unto Christ. Let us then remember to bow down to the sovereignty of God in this ordinance of the Lord's supper.

2. There is the justice of God. "He made him to be sin," imputed sin unto him, reckoned unto him all the sins of the elect, caused all our sins to meet upon him, made him a sin-offering, a sacrifice for sin, laid all the punishment of our sins upon him. To this end he sent him forth to be a propitiation for sin, to declare his righteousness. The Lord help us to remember, that his righteousness is in a special manner exalted by the death of Christ. He would not save us any other way but by making him sin.

3. There is the grace of God manifesting itself in the aim and design of God in all this matter. What did God aim at? It was "that we might become the righteousness of God in him;" that we might be made righteous, and freed from sin.

II. There are three things that lie clear in the words, that we may call to remembrance, concerning the Son. There is his *innocency*, his purity; "he knew no sin." There is his *sufferings*; he

\* We present to our readers an article from the pen of the celebrated Dr. Owen. This is in accordance with our plan of bringing out things "new and old." Our main reliance will of course be upon *original communications*; and we wish our readers to understand that all articles are original, unless the contrary, as in the above, is expressly stated.—Ed.

was "made to be sin." And there is his *merit*; it was "that we might become the righteousness of God in him." Here is another object for faith to meditate upon.

1. There are many things in Scripture that direct us to thoughts of the spotless purity, righteousness, and holiness of Christ, when we think of his sufferings. A Lamb of God, "without spot." He did no sin, nor had any guile in his mouth. He was "holy, harmless, undefiled, separate from sinners." Faith should call this to mind in the sufferings of Christ, that "he knew no sin." That expression sets sin at the greatest distance from Jesus Christ.

2. The sufferings of Christ; "he was made sin;" a comprehensive word, that sets out his whole sufferings. Look, whatever the justice of God, the law of God, whatever the threatenings of God did require to be inflicted as a punishment for sin, Christ underwent it all. They are dreadful apprehensions that we ourselves have, or can take in concerning the issue and effect of sin, from the wrath of God, when under convictions, and not relieved by the promises of the gospel. But we see not the thousandth part of the evil of sin, that follows inseparably from the righteousness and holiness of God. The effects of God's justice for sin will no more enter into our hearts fully to apprehend, than the effects of his grace and glory will; yet, whatever it was, Christ underwent it all.

3. Then there is the merit of Christ, which is another object of faith that we should call over in the celebration of this ordinance. Why was he made sin? It was "that we might become the righteousness of God in him." It is answerable to that other expression in Gal. iii. 13, 14. He hath borne the curse, "was made a curse for us." To what end? That "the blessing of faithful Abraham might come upon us;" or, that we might be completely made righteous. The design of our assembling together, is to remember how we come to be made righteous; it is, by Christ's being made sin.

III. We may see three things concerning ourselves, our *guilt*, our *deliverance*, and our *happy state* both in this world and the world to come.

1. Our own sin and guilt: he was made sin "for us." If Christ was made sin for us, then we were sinners.

2. We may remember our deliverance; how we were delivered from sin, and all the evils of it. It was not by a word of command, or power, or by the interposition of saints or angels, or by our own endeavours; but by the sufferings of the Son of God. And,

3. God would have us remember and call to mind the state whereunto we are brought, which is a state of righteousness; that we may bless him for that which in this world will issue in our righteousness, and in the world to come, eternal glory.

These things we may call over for our faith to meditate upon. Our minds are apt to be distracted; the ordinance is to fix them; and if we act faith in an especial manner in this ordinance, God will be glorified.

## NEW YEAR'S GIFTS.

ON new-year's day the man of business opens new account-books. "A good beginning makes a good ending." Let every one open an account for himself; and so begin the new year that he may expect to say at its termination—it has been a *good* year.

The practice of making "new-year's gifts" is very ancient. Whatever may have been its origin, it is now in many parts of our country a pleasant mode of conveying good wishes to friends.

Honest old Latimer, the English Reformer, instead of presenting Henry VIII. with a purse of gold, as was customary, for a new-year's gift, put into the king's hand a New Testament, with a leaf doubled down at a passage containing a rebuke for his sins.

1. In giving gifts to others, let us remember the many favours God has bestowed upon us—especially the gift of his dear Son. "Thanks be to God for his unspeakable gift!"

2. If we begin the year with a benevolent spirit, let us persevere in its cultivation. Benevolent all the year round is the characteristic of a Christian.

3. Gifts among friends are apt to be *mutual*. The many gifts we have received from God prompt us to give Him our hearts.

4. Let us endeavour to do good this year. Let the spirit of Paul animate us. Let us "earnestly desire" to impart to our friends "some *spiritual* gift."

5. Forget not to give gifts for the advancement of the cause of Christ. If common courtesy or attachment to our kindred lead us to bestow upon them marks of our remembrance and affection, shall not love to Christ, as our Redeemer, open our hearts to assist in sending salvation throughout the earth?

6. If we are unable, through poverty to bestow any thing upon our relatives or companions, let us at any rate give them our prayers. Who knows how closely prayer and salvation may be connected? "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." Pray for others; pray for yourself; and you may both give and get a good new-year's gift.

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 THINGS NEW AND OLD.—No. 1.

## A BIBLE MAXIM OF HEART AND LIFE.

Few things give a more distinctive character to the Bible, than the pithy and pointed sayings with which it abounds. It has so many maxims which are so easily treasured up in the memory, that it is wonderful we are not all made wiser and better by it than we are.

Take, for example, the declaration—"Out of the heart are the

*issues of life.*" It was a proverb in Israel, and it is a proverb in Christendom. It is a great moral axiom, handed down to us as the teaching of unerring and infinite wisdom.

It is, in the first place, a very *simple* and *intelligible* maxim. It has no complexness, nor mystery, no transcendentalism. There is strong reason in it, a deep philosophy; but a philosophy which every man can understand, it is the reason of common sense. It is not easy to misunderstand the declaration, that just as the heart is, so the life will be. If his conscience is enlightened, where his heart is right, his conduct will be right; and where his conduct is not right, it is because his heart is wrong. Men act from inward impulses; what they do, so far as they themselves are concerned, depends on what they think and feel. This single truth makes the whole system of morals intelligible and certain. A man properly instructed will do right, so long as he loves to do so. The reason why wrong conduct is so natural, and easy, and pleasant to men, is that their understanding is darkened and their hearts wrong. These are the sources from which their conduct flows. Does a man truly observe the law of God in regard to the Sabbath; it is because there is a sacred reverence for this holy day within his own bosom. Is he true, honest, pure, and kind; the sources of this deportment are to be found within. If he is a truly good man, his own heart has more influence over his conduct than all other considerations. And the same is true of bad men. All that is necessary, in order to influence them, is to address their hearts; no other motives need be added than those which fall in with the state of their own views and feelings. We have but to multiply and strengthen these motives in order to control their conduct.

This maxim is as *important* as it is simple and intelligible. Men are naturally sinful and wicked; nor is there any work more difficult than to effect a change in their character, and make them holy and virtuous. When we read, that "out of the heart are the issues of life," we see the only way in which this work can be accomplished. The Bible every where proposes to *change the heart* as the only effectual way of governing the life. It teaches that all true religion, and sound, thoroughgoing morality begin here. And this is a most important principle to learn, and carry out into practice. Men who are under the dominion of a vicious mind, or vicious habit, need something more than to be told that it is their duty to renounce them; they need more than a sense of their sins, and obligations, and danger; more than the most affectionate and wise counsels; and more than the most persuasive inducements to change their course of conduct. There is an evil bias of mind that must be attacked, a strength of evil inclination, deeply seated within, that must be reached and overcome; else will he never be an altered man, or radically reformed. Under influences which fail to reach his heart, his single character may become modified; it may put on new forms, and take another direction; but it has lost none of its power, nor has it ceased to be the perpetual and prolific source of outward wickedness. Not

until the tree is good, will its fruit be good. Men will not make themselves radically better, simply by combatting one after another those inclinations which solicit them to sin; their iniquity must be attacked in its root and source, and its deep foundations aimed at. If human power is unequal to the work, a divine power must be sought for, and come down upon the soul, else will the hydra serpent never be destroyed. In vain do we lop off his hideous members, unless a death-blow be aimed at his heart. The man who is convinced of his own impotence is alarmed, and peradventure driven to despondency, because he feels unable, I will not say to accomplish, but to undertake a work so much above his own resolution and strength, as to conquer his own corruptions. Nor could he ever find relief from his despondency, but by drawing near to God, listening to his instructions, seeking his assistance, submitting to his rule, and confiding in the gospel of his Son.

Men who judge after the outward appearance are satisfied with what is external; God looketh on the heart. The stream cannot rise higher than its fountain. If the love of God do not take the place of absorbing wickedness; if humility come not in the place of pride; if the relish for spiritual things do not gradually and progressively eradicate strong attachment to the world; there is no true religion in such a mind, because there is no religion in which the heart participates. He who requires the heart, thinks nothing of the fairest exterior without it. There may be a fair outward appearance, where there is no right inward spring of action. Alas, how few actions have any good things in them! How many persons never did a right action in all their lives! They that are in the flesh cannot please God. They do *good*, and so does a shower of rain; but there is nothing that is *right*, that is morally good, where the heart is not right in the sight of God.

This maxim is also a *universal one*. God has not one law for one class of men, and another for another class. The great truth that he regards not merely the outward conduct, but takes notice of the inward spirit, is applicable to one man as well as another. No matter who the man is, nor what class of men, nor where they rest or rove; the motive, the spirit, the end they have in view in their conduct is decisive of its character and theirs. All men, in all ages of the world, in all circumstances and employments, are under this great law, that "out of the heart are the issues of life." The prince and the subject, the minister of religion and the man of business, the master and the servant, the rich and the poor, the ploughman in his field and the mariner on the high seas, have an equal concern in understanding, and applying it. It makes a direct and personal appeal to every individual: while at the same time it is susceptible of so many and various applications, that it addresses itself with equal force to the race. It furnishes the most weighty and instructive lessons to those who are in prosperity and adversity, to those who are in childhood, in youth, in middle life, and in old age. Once let it be felt and acted upon, and it would detect all hypocrisy

and self-delusion; it would turn all self-righteousness and self-dependence into self-abasement and self-despair; it would reform false religion; it would sanctify all ages, and all the relations of human life. If we would reform and regenerate solitary or social man, we must begin with the heart. If we would have good rulers, good magistrates, good merchants, good artisans and labourers, good parents, and good children, good ship masters, and good seamen, we must aim at making them conscientious men, good men, men who love and respect the authority of God, and who are good from principle, and not merely from policy, or in profession and form. In vain do we inquire and search after the secret of individual and public morals, so long as we overlook the heart.

There is one more remark in regard to this great maxim: I refer to *the beauty, the adornment it imparts to the character*, where its power is felt. Men whose moral character is formed without any regard to the state of their hearts, possess so many obvious inequalities, that they never can be models of true excellence. They may in the eye of man, exhibit some moral virtues in strong and bold relief; but they have no such assemblage of virtues as puts honour on the Christian name. There is no equilibrium, no proper balance preserved in their minds, and one virtue is not duly tempered with another. Men are now and ever have been prone to look upon one virtue as more important than another, and to make all true excellence and all real religion consist in some one expression of it. Many a man satisfies himself that if he is honest and industrious, it is no matter if he is occasionally impure; or if he is temperate, he may be indulged in occasional deviations from truth and honesty; or if he is spiritual in his affections and desires, it is of no consequence if he is negligent in the duties he owes to his family and the world. Now when the heart is right, and the mind imbued with Christian principle, these inequalities will gradually be subdued and wear away. Such a man will shine more and more in all the beauties of holiness. A right heart will be a ready prompter to all the moral virtues, and every outward duty. He will present the beautiful spectacle of a religious life, formed upon the principles of God's truth, developed upon the largest scale, and at the same time a life of minute attention to all the little details of obedience. They are not merely great sins that he will abstain from, but little sins; and though he will be the first to discover and confess that in many things he offends, and in all comes short, yet will he aim at combining the smaller and less noticed virtues with those that are more commanding, thus adorning the doctrine of God his Saviour, and carrying conviction to the consciences of a world that lieth in wickedness, of the reality of his religion. Never does he so truly enforce the claims of evangelical holiness, show the worth of his immortality and of his immortal hopes, and indicate that he is destined in a little while to reign with Christ, and enjoy the eternal felicity of his holy kingdom, as when he thus acts out the Christian character.

This is the religion which the Bible would have us seek after and

cultivate. The gospel of the Son of God would fain restore the fellowship between God and man which sin has destroyed. By his Spirit, the God of love would fain transform our character into a growing conformity with his own, and thus make us meet for his presence. This earth on which we dwell, and these seas of time on which we are tossed, are the place of labour and sorrow; they have been smitten by the curse of man's apostasy. There is another and better world than this. Sometimes we think of it; sometimes we pant after it; but the question does not often enough recur to our minds—"Am I prepared for it?"

"Out of the heart are the issues of life." Here this great question is answered. A heart that is *right with God*, controlling the life, pervading its duties and trials, its hopes and its fears, is the great element of personal fitness for heaven. BLACKWOOD.

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### "I AM FIFTY YEARS OLD!"

I AM fifty years old! I have lived half a century. How long in prospect, how *short in retrospect* is time. Once it seemed as if time moved slowly. Now, it is gone, it seems to have sped like an arrow. The whole of the past seems like a dream, a tale that is told, a vapour that has vanished away, a shadow that has crossed my path.

And what *changes* have taken place in fifty years. Cities have arisen, new empires been founded, conquerors have filled the world with their fame and sunk into the grave, the earth been convulsed and fallen into rest again. Even since I was out of my teens, a whole generation has passed away and another succeeded.

I am fifty years old! I have enjoyed *many privileges*. I have had two thousand six hundred and seven Sabbath days upon earth. Just think of it: I have had seven years, one month and twenty-two days of holy time. If on an average during life I have heard two sermons a week, I have heard in all five thousand two hundred and fourteen solemn calls to turn to God. I have had holy time enough to read the Bible through fifteen times. By adding a reasonable portion of secular time, I might have read it through thirty times.

I am fifty years old, and *what have I done?* The best part of my life has gone. Alexander the Great, and Cæsar, had made their impress on their race and left the world before they were near so old as I. And the time would fail me to tell of Henry Martyn, Spencer, Summerfield, Samuel J. Mills, Payson, Nevins, Douglass, and many other bright and shining lights, who never attained my age, yet blessed their generations and did a world of good.

I am fifty years old, and *am I fit to die?* If I had been summoned to God's bar at any moment of my past life, where would my poor soul have gone? Have I ever turned to the Lord with purpose of heart? Is sin mortified? Is my soul renewed? Do I love God?

Do I love all his word, and all his people and all his ordinances? Is Christ formed within me the hope of glory? Have I truly repented of all sin, and forsaken it? Am I a temple of the Holy Ghost? If taken into the presence of Christ, could I be happy with my present temper and dispositions?

I am fifty years old, but *I shall not live fifty years more.* At least there is no probability of it. I may not live fifty months and possibly not fifty weeks. Yea, some who have fairer prospects of life than I, will be dead in fifty days. I may be dead in fifty minutes. Nothing is more uncertain than human life. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow." Lord, convert my inmost soul! Help me to work while it is called to-day! P.

## Household Thoughts.

[A PORTION of our work we consecrate especially to the service of the family. The family is the fountain of earthly happiness for the individual, of piety for the Church, and of power and prosperity for the State. It is here that the waters of heavenly kindness, which fill the subterranean fissures of society, should be expected to rise in glistening fountains of freshness and purity; to flow thence into all the channels of our earthly experience, to make the wilderness of earth a garden, to swell the buds and sweeten the blossoms of religious character with a hale and copious fruitfulness. We give a separate department of our Magazine to "Household Instruction." We kindly solicit a monthly interview with the families of our Christian communion; and if we may hope to receive from the Divine Spirit a word in season for any of our pages, it will be given, we humbly trust, for the pages assigned to the responsibilities, the moral and religious design, and the sacred import of the domestic relations. The encouragement to parental faithfulness, the hopes and trials of parents; their duties, guides, methods, helps, dangers, rewards; the duties of children; their privileges and temptations, their grounds of hope for worldly prosperity, and, above all, their interest in the heavenly inheritance; these, and such other matters pertaining to the system of Christian Family Instruction, may the Lord enable us to present with some hopeful measure of his own light and love.]

### THE SITTING ROOM.

THERE is, or there ought to be, in every house a room where all the household come together every day, a dear, well-remembered chamber, hung round by Memory with the portraits of father, mother, brothers, sisters, servants, kinsfolk, friends, neighbours, guests, strangers, and Christ's poor. O, my reader, do you not remember such a room? In your wanderings, in your voyages, in the group of your own family and among your own children, does not your thought go back to the days when you gathered around that ruddy, crackling fire, and when the heads which are now laid low were as a crown of glory to their offspring?

In some houses this common room, or "living-room," as our

Puritan neighbours call it; is the only room in the house; it is parlour, bed-room, kitchen, all in one. Blessed compensation of Providence to the poor man and his offspring; they can be always together. Wealth multiplies apartments and separates families. Go to the Western clearing, and before you reach the cabin, you descry through the chinks the glow of a fire, which would serve a city mechanic for a week; entering, you behold the illumination of a whole circle sitting around the blaze, perhaps singing their evening hymn. Are they less happy than the dwellers in ceiled houses? Change the scene to the uptown seats of wealth, where the merchant prince abides in greater conveniences than Nebuchadnezzar or Charlemagne; for he has baths, hot and cold water on every floor, furnace-heat, and gas-lights. You can scarcely number the apartments. You think it a paradise. Hold! reconsider the social, the domestic part. It is three o'clock. What a solitude! The father is slaving at his counting house. The mother is dropping cards at fifty doors, or stiffly receiving fifty visits. The boys are sparring, or walking Broadway or Chestnut street. The girls are with masters in Italian, dancing, and philosophy. The babies are airing with French nurses. Do these ever come together? Not in the true family sense. Some Christian merchants have few home joys, and are content to pray with their families once a day. The very name of a sitting-room, living-room, or common-room, sounds plebian, and savours of "the country." Yet I know men, rich believers, who make conscience of gathering their family, all their family; and to effect this, requires a place. God's blessing is on the room, whether covered with Axminster carpets or unplanned plank, whether hung with damask or with hunting-shirts and bearskins, where that little kingdom, a *Christian household*, daily meets for prayer, for praise, for kind words, for joint labours, for loving looks, for rational entertainment, for reading aloud, for music, for neighbourly exchanges, for entertaining angels unawares. Thanks be to God for our Presbyterian sitting-rooms! C. Q.

## THOUGHTS ON INFANTS GONE TO HEAVEN.

BY THE REV. NEHEMIAH ADAMS, D.D., BOSTON.

ASSUMING the fact of the salvation of infants, it will follow, that, of the multitudes which no man can number of human spirits in heaven, a large proportion went there in infancy or early childhood. How interesting, then, to God and angels, is human infancy and childhood! if from those in this condition of life the company before the throne is in so great a proportion multiplied.

Christ may, therefore, have had in mind the relation which infants thus bear to the society of heaven, when He gave as a reason why they should be brought to Him, *Of such is the kingdom of God.*

Having been familiar with the fact of the increase of that society, to a great extent, by accessions of infant souls, is it strange that, when He came on earth, He took such notice of infants and young children?

Many interesting reflections arise in the mind, in connection with this subject. What consolation does it afford in thinking of the horrid sacrifices of infants in heathen countries, where hundreds of thousands perish every year! The practice of infant sacrifice has probably been the means of saving multitudes, who, had they lived longer on earth, might have perished for ever. What an illustration of the truth, that God will bring good out of evil!

Does any one question the justice or goodness of God in destroying the infants of the old world with their parents, or the infants of the cities of the plain, or those who in all ages have been partakers of the curse of war, pestilence, and famine? It is goodness and mercy that took them from the world; mercy to them, though a judgment to others, and in its outward appearance a terrible expression of God's hatred of sin, and of its effects, which involve the innocent with the guilty. But the temporary sufferings of the infants were not worthy to be compared with the glory which was, and is now, revealed to them in heaven.

One of the most painful and mysterious dispensations of God, as it has appeared to many, is the destruction of the infants by Herod, who sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, hoping to cut off the infant Jesus. This must have been a terrific and distressing slaughter; though, judging from the probable population of those places, the number of infants was not so great as many suppose. But still, what is there to alleviate the feeling of horror that rises in the mind at the seeming incongruity of the slaughter of helpless children with the nativity of the Saviour of the world? Much, very much. Here were a company of infant souls that went to heaven together, as the first fruits of the Saviour's incarnation. They were unconscious martyrs in the cause of Him who died for them. Perhaps they compose a band of glorified spirits, and are associated in the minds of angels and of the redeemed with that most interesting event, the incarnation and the infancy of the Lord from heaven! Their sufferings were brief; their salvation was made certain; and in view of their intimate connection with the entrance of the Saviour upon his work of redemption, their sufferings and early death were an honour and privilege, rather than a calamity.

It is delightful to think that the ravages of the great destroyer may have been the means of saving so large a part of the race, and especially of the heathen, from endless ruin. What wonders in God's providence and government of the world will burst upon our minds in connection with this and similar subjects, when we look behind these scenes of suffering and death!

It is not impossible that angels, even now, have new and more perfect views of the wisdom and grace of God as often as they are

sent to heathen shores, or into our dwellings, to watch a dying infant, and to bear the unconscious, immortal spirit, from its exposure to certain suffering and liability to eternal misery, to the presence of its God and Saviour.

It must follow, moreover, that we shall probably find the company of the redeemed consisting in a large number of souls who have grown up in heaven from infants and young children to the measure of the stature of prophets and apostles. Who, then, can look upon an infant without thinking of the words of Christ, Of such is the kingdom of God!

Parents who meet their children in heaven, will be more than consoled for their early death. You cannot imagine what happiness is in reserve for you from this source. The child perhaps was taken to heaven before it could tell its father from a stranger; or it was cut off like a beautiful bud, when the embracement of the leaves is breaking to let forth its bloom.

When you have entered heaven, you will probably be met by a youthful spirit who will call you father! mother! Is this my child! you will say, at whose death my heart was broken, and God's justice and goodness were almost disputed; in whose little grave I buried all my hopes? As you wipe the tears of joy from your eyes, you will say:—The light affliction, which was but for a moment, works out for me a far more exceeding and eternal weight of glory.

Have any of you lost children who are not yourselves pious? The mind of each of those children has been unfolding in heaven, and has probably grown faster than if on earth. It has been made acquainted with its relation to you, and perhaps it watches every soul that comes up from earth to heaven, to greet its father or mother. Soon you must appear at the bar of God. You may there have an interview with your child; and suppose that you are there separated from that spirit who has been growing in the knowledge of God and of the universe, anticipating the delightful employment of telling you about heaven, and leading you among its glorified society, and along its celestial plains!

Perhaps you have a little family there, expecting your arrival. Can you bear the thought of being separated from them in eternity? Are you an impenitent parent? and have you impenitent children who are growing up without religion? and has God taken away one or more of your children in infancy or early life? Perhaps it was because He saw that your example or neglect would ruin all the family, if they lived to grow up, and He has, therefore, rescued some of them from destruction by an early death.

But let the joy of meeting those that have gone to heaven excite you to save your own soul and the souls of your surviving children. Then, though you mourn over their early graves, you shall not sorrow as they that have no hope. "Them that sleep in Jesus will God bring with Him." Their early death may prove, if you are saved, a source of the richest joy and praise!—*The Baptized Child.*

## MY OLIVE PLANTS.

BY WILLIAM OLAND BOURNE.

ROUND my table growing green,  
In my quiet cottage home,  
Rare young Olives may be seen.

Love's delicious fruit they bear,  
Making glad my worn-out heart,  
For they seem so bright and fair.

Leaning on the parent tree,  
Till their strength is firm and bold—  
Leaning lovingly on me.

And I watch them day by day,  
Pruning here and grafting there,  
While they catch the heavenly ray.

Watering from the crystal stream,  
Flowing from a living spring,  
There I often sleep and dream.

Dream of seeing them in prime,  
And the precious fruit to come,  
In their glorious autumn-time.

And I fondly think that when  
Holy hands shall pluck the boon,  
They will bud and bear again.

And my dreams are not at night,  
For I know—and Faith hath seen,  
They shall bear if trained aright.

Where the fountain's welling up  
From the soul's divinest depths,  
There I fill my golden cup.

O, what PEACE my OLIVES bring!  
When my heart with life-storms tost,  
Seeks relief, near them I sing!

How they bind me, heart and hand!  
How they lure my Hope and Faith!  
How they cheer my sterner land!

For around me growing green,  
In my heart's embalming home,  
Rare young Olives may be seen.

*N. Y. Evangelist.*

## THE BIBLE A HOUSEHOLD BOOK OF INSTRUCTION.

THE sacred word is the grand *instrument* of leading the household to keep the way of the Lord. It is able to make wise to salvation. As a light from heaven, it reveals truth which none of the princes of this world know, and discloses mysteries which, although adapted to the youthful mind, angels cannot fully understand. Containing the dictates of unerring wisdom, it is the only infallible rule of faith and practice—the directory of conduct, and the charter of hope. It is, moreover, strikingly suited to the instruction of the young, and admirably fitted to realize all the great ends of Christian education. By this means, a young man learns to “purify his way.” In the use of the Bible, as the great instrument of instruction, children are made to feel their responsibility: and the authority of God, the value of the soul, and the means of its recovery and happiness, are presented in a manner calculated to attract the attention, enlighten the understanding, and impress the heart.

The Bible is emphatically the book of childhood and youth. It contains the elements of natural knowledge, exhibiting effects in connection with their causes, and pointing continually to him who worketh all in all. It displays the true philosophy of the mind, and presents a simple, sublime, and unchangeable system of morals.

And herein the amazing scheme of salvation is revealed with wondrous simplicity—that scheme which is destined to be the song and science of eternity. No proper knowledge of the way of the Lord can be obtained elsewhere, and none can keep it without having constant recourse to the Divine directory. The instruction which faithful parents impart will in all its parts be scriptural. In the Bible, God himself condescends to speak to the sons of men, and the Great Shepherd has become the teacher of babes. He has here answered the request which the godly Manoah preferred about his promised child. He has taught parents “how to order” their children, and what to do unto them. They should gratefully receive the information, and faithfully employ it. Regarding it as an unspeakable privilege to be allowed to come to the fountain of Divine truth, and to bring their children with them, they should draw forth for them living water. They should lead them to Him, of whom the Scriptures testify, and through whom the blessed promise is accomplished—“All thy children shall be taught of the Lord, and great shall be the peace of thy children.”—*T. Houston.*

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## Memorials of History.

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### JANUARY IN THE OLDEN TIME.

#### WILLIAM TELL AND SWITZERLAND.

*January 1st, 1308.*—It was on the first day of January, 1308, that William Tell associated himself with a band of his countrymen against the tyranny of their German oppressors. The Forest Cantons of Switzerland had remained for centuries in a state of rude and pastoral independence. Albert (the son of Rudolph, of Hapsburg, founder of the House of Austria) possessed by inheritance a part of the cantons, and aimed at subjugating the whole. William Tell and his confederates successfully resisted this plot against their country's liberties. One of the most decisive battles was at the pass of Morgarten, a defile which is said to resemble that of Thermopylæ. Here a band of five hundred Swiss defeated the Austrian army of twenty thousand. Thus began, in the providence of God, the HELVETIC REPUBLIC. It was not, however, until after two centuries that the last of the cantons joined the rest, making the number thirteen—the number of the “old thirteen” American States at the Revolution. At the treaty of Westphalia, in 1648, the independence of Switzerland was publicly acknowledged.

Switzerland is a land honoured for many struggles for liberty as well as religion. William Tell and John Calvin are among the names that endure, “full of might and immortality.”

## IMPRISONMENT OF FRANCIS MAKEMIE.

January 22d, 1707.—The imprisonment of the Rev. Francis Makemie, the father of American Presbyterianism, is a memorable event. This godly servant of Christ, on his way from Virginia to Boston, had preached a sermon in New York, at the house of William Jackson, on Pearl Street. Lord Cornbury, the English governor, arrested the preacher on the plea, among others, of an intent to “spread his *pernicious doctrine and principles* to the great disturbance of *the church by law established*.” On this plea the Presbyterian clergyman was sent to jail. The next day there was an “interlocutory conference” between Father Makemie and Lord Cornbury, at which the following conversation occurred:

*Lord C.* How dare you take upon you to preach in my government without license?

*Mak.* We have liberty from an act of Parliament, made the first year of the reign of William and Mary, which gave us liberty, with which law we have complied.

*Lord C.* None shall preach in my government without my license.

*Mak.* If the law of liberty, my lord, had directed us to any particular persons in authority for license, we would readily have observed the same; but we cannot find any directions in said act of Parliament, therefore we could not take any notice thereof.

*Lord C.* That law does not extend to the American plantations, but only to England.

*Mak.* My lord, I humbly conceive it is not a limited or local act; and am well assured it extends to other plantations, which is evident from certificates from courts of record of Virginia and Maryland, certifying we have complied with said law.

*Lord C.* The courts which have qualified these men are in error, and I will check them for it. *You shall not spread your pernicious doctrines here.*

*Mak.* As to our doctrines, my lord, we have our *Confession of Faith*, which is known to the Christian world; and I challenge all the clergy of York to show us any false or pernicious doctrines therein; yea, with those exceptions specified in the law, we are able to make it appear that they are, in all doctrinal articles of faith, agreeable to the established doctrines of the Church of England.

*Lord C.* You preached in a private house, not certified according to act of Parliament.

*Mak.* We are directed to certify the same to the *next Quarter Sessions*, which cannot be done until the *Quarter Sessions* come in course, for the law binds no man to impossibilities.

*Lord C.* You must give bond and security for your good behaviour, and also bond and security to preach no more in my government.

*Mak.* As to our behaviour, though we have never broke the

law, yet if your lordship requires it, we would give security; but to give bond and security to preach no more in your excellency's government, if invited and desired by any people, we neither can, nor dare do.

*Lord C.* Then you must go to jail!

*Mak.* It will be unaccountable to England, to hear that Jews who disown the whole Christian religion—the Quakers who disown the fundamental doctrines of the Church of England—and all others are tolerated in your lordship's government, and only we, who have complied with the Act of Toleration, and are nearest to and likeliest to the Church of England of any dissenters, should be hindered, and that only in the government of New York."

The result of the conference was that Mr. Makemie was sent back to jail.

When the Court of Sessions met, application was made according to law to license William Jackson's house; but no notice was taken of it. Makemie was put upon his trial. The Attorney-General was about to prove the facts of the case by witnesses, when Mr. Makemie said it was needless trouble, and he would own them all.

*Attorney.* You own that you preached a sermon and baptized a child at Mr. William Jackson's?

*Mak.* I did.

*Attorney.* How many hearers had you?

*Mak.* I have other work to do, Mr. Attorney, than to number my audience when I am about to preach to them.

*Attorney.* Did you use the rites and ceremonies prescribed in the Book of Common Prayer of the Church of England?

*Mak.* No; I never did, nor ever will, till I am better satisfied in my conscience."

The case then went on. Mr. Makemie had able counsel, and also spoke himself. The jury brought in a verdict of *Not Guilty*, much to the discomforture of the men in power.

We may learn from this incident in Father Makemie's life that God protects his people in emergency, and that in old times as well as new, the truth of the Gospel had free power in this goodly land.

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## FIRST PRESBYTERIAN CHURCH IN BALTIMORE.

In the year 1730, the present site of the city of Baltimore was a farm rented by John Fleming from Mr. Carroll. This farm the inhabitants of Baltimore county purchased at forty shillings an acre, and obtained legislative authority to lay it out as a town. About this time there was some uneasiness in Pennsylvania, occasioned by a controversy between the Colonial Assembly and the proprietary

government, which induced a considerable number to emigrate to neighbouring colonies. Not a few of these were Presbyterian families,\* some of whom settled in Baltimore county and town.

It was not, however, till the year 1761 that a Presbyterian congregation was formed in the town, although one or two congregations seem to have been previously gathered in the county.† “In that year,” says Dr. Allison, the first pastor, “a few Presbyterian families that had removed from Pennsylvania, with two or three of the same persuasion that had emigrated directly from Europe,‡ formed themselves into a regular society, and had occasional supplies, assembling in private houses, though liable to prosecution on this account, as the province groaned under an irreligious establishment.” The undertaking was no doubt encouraged by the prevalent disfavour into which circumstances had brought the Episcopal Church, then the strongest, as it was the established church of the colony.¶ At that time Baltimore contained only about thirty or forty houses, and less than three hundred inhabitants.

A log church edifice, which some persons still living remember, was erected on the lot in the rear of that on which Christ Church now stands. The Rev. *Hector Allison* preached in it for several months; and it was proposed by some members of the congregation that he should become the pastor. The arrangement, however, was not completed. In the autumn of the year 1763 the congregation, which did not yet embrace more than a dozen families, presented an invitation to Mr. *Patrick Allison*, a licentiate of the Presbytery of Philadelphia, to become their stated supply for one year, at a salary of one hundred pounds. Mr. Allison, although he received a call from the Presbyterian Church in New Castle, Delaware, at the same

\* It is said that near six thousand persons from Ireland, many of them Presbyterians, came to Pennsylvania in the year 1729, and before the middle of the century near twelve thousand arrived annually for several years.—*Dr. Hodge's History. Holmes' Annals*, vol. II., p. 123.

† As early as the year 1715 the inhabitants of Baltimore county were gathered into a congregation, and ministered to by the Rev. Mr. Conn, who afterwards removed to Bladensburg, where he died suddenly in the pulpit, in the year 1753.—*See Records of the Presbyterian Church*, p. 37. *Davies' Sermons*, LIX.

In 1740 Mr. Whitefield preached to Presbyterian congregations in this county. And in a letter of the Rev. Samuel Davies to Dr. Bellamy, of New England, dated June, 1761, he says—“In Maryland, also, there has been a considerable revival (shall I call it?), or first plantation of religion in Baltimore county, where I am informed that Mr. Whittlesey is likely to settle.—*Gillies' Historical Collection*, vol. II., pp. 337-8.

‡ Mr. John Smith and Mr. William Buchanan came to Baltimore from Carlisle, Pennsylvania, in 1760, and were followed the next year by Messrs. William Smith and James Sterret, from Lancaster county, Pennsylvania; and soon after by Messrs. Mark Alexander, John Brown, Benjamin Griffith, and Robert Purviance, from Pennsylvania, and Drs. John and Henry Stevenson, from Ireland, and Mr. Jonathan Plowman, from England, who, with Mr. William Lyon, for some years a resident of the town, were the founders of the church.

¶ Under the original charter there was no church established by law. In 1691, however, after the Protestant Revolution in England, the government of the colony was wrested from the proprietor, and administered by officers of the crown. The province was then divided into parishes, and a tax was laid on all the inhabitants, for building Episcopal churches, and supporting the Episcopal clergy. All religious assemblies were required to use the book of Common Prayer in public worship, which could be held only in licensed houses. The opposition to which this gave rise had not subsided when the Presbyterian Church was formed, nor even before the Revolution.

time, accepted the invitation, and entered upon the duties in September, 1763.

Early the next year the congregation elected a committee to take charge of the temporal affairs of the church. Members of this committee represented the congregation in Presbytery, as ruling elders, for nearly twenty years. In the year 1781 four of this committee agreed to act as ruling elders alone, without, however, being regularly ordained; while the other members of the committee continued to take charge of the temporal affairs of the congregation.

In the year 1764 the present site of the church was purchased, and a brick building, forty-five feet by thirty-five, was erected. During the next year Mr. Allison was fully ordained to the work of the ministry in Philadelphia; and additional ground was purchased for a parsonage. In 1768 the new congregation in Pine street, Philadelphia, presented a call for Mr. Allison to Presbytery. But although at the time he signified his willingness to accept the call, at the next meeting he withdrew that acceptance, having determined to remain in Baltimore. The congregation increased his salary, and agreed that he should preach one quarter of his time to the society (then called Soldier's Delight, now Mount Paran) in the country. During the next two or three years the church was enlarged and a parsonage built. In the year 1789 the congregation, having resolved three or four years before to attempt to erect a new church, entered upon the undertaking. A large, commodious, and handsome edifice for that day, was completed in 1791, and has continued to accommodate the congregation as a place of worship to this time.

Early in the year 1800 Dr. Allison's health began to fail, and under deep depression of spirits he applied to the Presbytery for leave to resign his charge. This was warmly opposed by the congregation; and he consented, by advice of Presbytery, to withdraw his request, in the hope that relaxation and travel would restore his health. But although he seemed for a time to improve, he soon relapsed, and after a somewhat protracted sickness, died August, 1802, having served the congregation nearly forty years. As no sessional records were kept during this period, it is difficult at this day to form any accurate estimate of the spiritual condition of the church.\* There is evidence, however, that the stated means of grace were regularly attended, and that catechetical instruction was carefully communicated. The congregation from a little handful grew, during his ministry, to be one of the largest and most influential in the country.

\* Dr. Allison entered the ministry about the time that the schism that divided the church from 1741 till 1758 was healed. All his sympathies were with the "old side." He was strenuous for learning and order, and suspicious of religious excitements. No social services or prayer-meetings, during the week, were held in the church under his ministry. As a preacher he was rather argumentative than rhetorical. He read his sermons closely, and his manner was unanimated. But his matter was rich and instructive, and his style clear and nervous. He was especially distinguished in the church courts. Dr. Miller says of him, in the memoir of Dr. Rodgers, that in debate he had scarcely an equal. He was a member of almost every important committee of the Synod at the time of the reorganization of the church, from 1785 to 1788. He was also prominent in every effort in his day to promote morality, education, and liberty in Maryland.

The year previous to Dr. Allison's death, the congregation resolved to elect an assistant minister. The Rev. Dr. Alexander, the venerable professor in Princeton, who had preached in the church on his return from a visit to New England, was first chosen. He having declined the call, another election was held, when the choice fell upon Mr. James Inglis, a licentiate of the Presbytery of New York.\* A large minority being dissatisfied with the result of this election seceded, and erected the Second Presbyterian Church, to which they called Dr. Glendy, who was then settled near Staunton, Virginia, and who had been strongly recommended by Mr. Jefferson.

Of the outward condition of the church during Dr. Inglis' ministry, there is little worthy of special notice. The colony that founded the Second Church was large and respectable, but the vacancies thus made were soon supplied, and the congregation continued to be eminently prosperous in its temporal affairs. Dr. Inglis obtained permission to introduce an organ, which created some little dissatisfaction at first, but it soon passed away, and the usual harmony was restored.

The spiritual condition, however, does not seem to have been so promising. At the time of Mr. Inglis' election, infidelity, as is well known, had become to a great extent fashionable in Great Britain, and in this country. The friends of vital religion were driven by this state of things, not only to a more vigorous defence of the outworks of Christianity, but also to the more earnest cultivation of the spirit of true piety. As the result of these efforts under God, revivals of religion extensively prevailed. And although this church was not among the number of those enjoying these seasons of special refreshing, yet in the minutes of its session may be traced a gradual improvement in spiritual things.

At the meeting of Presbytery, at which Mr. Inglis was received and ordained, a committee, previously appointed, brought in a report, which was adopted, urging upon the churches under the care of that body to elect and ordain ruling elders as helps in government and discipline. Shortly after we find, from the records of this church, that these officers were thus, for the first time, solemnly set apart.† This session soon began to take active measures for promoting the spiritual edification of the congregation. It was determined to have the sacrament of the Lord's Supper administered at more frequent intervals. More formality, and greater strictness, were used in admitting candidates, to sealing ordinances.‡ Meetings in the week for social prayer and exhortation were established.

\* Mr. Inglis had studied law in the office of Alexander Hamilton, and been admitted to the New York bar; but soon after he abandoned the law for the ministry, and studied theology under Dr. Rodgers, and was licensed in 1801.

† Formerly members of the "committee" of the congregation, whose proper office was the care of the temporalities, represented the church in Presbytery and Synod.

‡ It would seem from the minutes that, in some instances, persons had come forward to the Lord's Supper without submitting to any examination, or even intimating to the pastor or session their intention to do so, and were informally enrolled as members of the church in full communion.

Sabbath-schools were undertaken. And a greater interest in promoting vital religion was manifested.

Dr. Inglis died suddenly, on Sabbath morning, August 15, 1819, deeply lamented by a devotedly attached people.

For about a year after the death of Dr. Inglis, the church continued vacant. During this time the attention of the congregation was directed to three licentiates who had just completed their theological studies, viz., Messrs. Sylvester Larned, Matthias Bruen, and William Nevins. The predilections of the respective friends of these gentlemen were very strong and decided; and the first election for pastor lasted two days. At length the choice fell upon Mr. Larned, then recently settled in New Orleans. After consulting his father and brethren he declined the call, not feeling at liberty to abandon his important post. And in a short time he fell a victim to the climate, universally lamented as one of the most eloquent and devoted ministers ever raised up in the Presbyterian Church. On the second election, Mr. William Nevins, a licentiate of the Association of New London, Connecticut, was chosen pastor by a large majority, and was installed in August, 1820.

During the first few years of Dr. Nevins' ministry, there were no remarkable results of his labours. Possessing a fine imagination, a refined taste, warm affections, and an ardent temperament, his pulpit performances attracted general admiration, and his social intercourse elicited ardent attachments. He early revived the weekly lecture, and the prayer-meeting, which had been discontinued for several years. In the winters of 1823—4, and 1824—5, several of the neighbouring churches enjoyed seasons of special revival, which had also extensively prevailed in other parts of the country. About this time Mr. Summerfield, whose brief ministerial career in this country produced so happy an impression upon his own and other denominations, was led to visit Baltimore, principally through the instrumentality of Dr. Nevins, who had formed an acquaintance with him in New York, and on his return, induced some of the leading members of the Methodist Church to invite him to Baltimore. This visit Dr. Nevins was always accustomed to speak of as a great privilege and blessing. In the spring of 1826, Dr. John Breckinridge became the associate pastor of the Second Presbyterian Church. This formed a new era for Presbyterianism in Baltimore. These brethren, united by a long and ardent friendship, resolved to co-operate in vigorous measures to promote a deeper religious interest in the churches. They established union prayer-meetings, and Bible classes, into which was gathered a large number of active, intelligent youth of both sexes.

A decided increase of solemnity, directness, and unction was observed in Dr. Nevins' preaching from this time. On Sabbath morning, March 9th, 1827, he delivered a sermon from the text, "How shall we escape if we neglect so great salvation?" In the afternoon of that day the elder and more experienced teachers of the Sunday school were surprised to find a number of the younger teachers, and

more advanced scholars, in the deepest anxiety respecting their salvation. Several members of the congregation visited Dr. Nevins, in the same state of feeling, during the interval of public worship. And in a few weeks this spirit of inquiry had so spread throughout the congregation, that as many as seventy or eighty persons were found at the same time in attendance upon the meetings which were appointed for the instruction of inquirers. More than one hundred members were added to this church as the result of this awakening, many of whom have been its brightest ornaments, its most efficient and useful labourers. Nor did its influence cease with these more immediate results. It infused fresh life into the church, and gave a new impulse to religion, which, it is believed, is not yet spent. Its fruits have been seen in the renewed activity, and zeal, and usefulness of the members of the church, in every department of religious effort. No such marked season of revival has since been witnessed here, although there have been several, both during Dr. Nevins' life time and since, as in 1829, 1831, 1838, and 1840, when, without so manifest an awakening, very nearly as many have been added to the church during the year.

In 1832 Dr. Nevins was attacked with a bilious fever, which laid him aside for more than two months, and seems to have been greatly sanctified to him. In 1834 he was again arrested by disease. Incessant labour induced an attack of bronchitis. He lost his voice, and was unable to preach for several months. Relaxation and travel had apparently recruited his health, when the sudden death of an almost idolized wife, and other afflictions, completely prostrated his strength, and prepared him for a premature grave. His feelings have been so affectingly portrayed by his own pen, in his "Practical Thoughts," and the portion of his diary which is embraced in the memoir of his life, that no other will attempt to describe them. He employed his time during sickness in composing the articles which appeared in the *New York Observer*, over the initials M. S.; and in preparing a number of tracts, which have had an extensive circulation. He preached but once after the death of his wife, and that was a New-Year's sermon. These anniversaries were seasons of deep interest to him, and improved by some of his most beautiful, affectionate, faithful, and effective sermons. The winter and spring of this year he spent in the West Indies, without, however, the benefit that his congregation hoped and anticipated. He returned only to struggle patiently through the summer, and breathe out his soul to God in the midst of an affectionate and devoted people, September 14th, 1835.

During his absence the Rev. Mr. Owen, an English Independent minister, supplied his place. After Dr. Nevins' death the congregation depended upon occasional supplies for the space of one year, and the church underwent extensive repairs. Early in the spring Mr. John C. Backus, a licentiate of the Presbytery of New Brunswick, who, as Assistant Secretary of the Board of Domestic Missions, had passed through Baltimore, was called to the pastoral charge; and accepting the invitation, was installed in September, 1836.

## Review and Criticism.

*The Soldier of the Cross; a Practical Exposition of Ephesians vi. 10—18.* By the Rev. JOHN LEYBURN, D. D. Robert Carter & Brothers, New York.

Dr. Leyburn, the Corresponding Secretary of the Board of Publication, magnifies his office by using the press as a means of usefulness. Why should not more of our able writers do the same? If they are unwilling to write a book, we invite them to exercise their gifts in the pages of the Presbyterian Magazine. Dr. Leyburn has written an exposition of an exceedingly interesting portion of the Scriptures, in a manner that will be edifying to the general reader. The book gives evidence of sound habits of thinking, a lively imagination, and a polished style. The topics in the chapter are exhibited with an amplitude of illustration and discussion that brings out their full and earnest meaning. We rejoice that a practical work of this kind has been added to the stock of Christian literature, and through the agency of one of our own brethren. We were particularly interested in reading the chapter entitled "the Sandals of Service." The Messrs. Carter, who have a knack at getting hold of good books, have only added another illustration of their skill by engaging the services of the Corresponding Secretary of the Board of Publication in their own publication establishment.

*The Psalms, translated and explained,* by J. A. ALEXANDER, Professor in the Theological Seminary in Princeton, N. J. Baker & Scribner, New York.

One of the characteristics of Dr. J. Addison Alexander's treatise on the Psalms is a new, literal, and idiomatic *translation*. "The rendering is extraordinary for fidelity and terseness. The Hebrew ore of the mountains of Zion is fashioned into Saxon bars by the heat and hammer of a workman, whose articles are standard in the market of literature. Another feature of the book is its learned and skilful *analysis* of each Psalm. Like the man of science, who classifies and reduces to order the facts of the natural world, the Professor gathers up the ideas of the Psalm-world, arranges them with evangelical philosophy, and gives at a glimpse the analysis of the whole. We are among those who believe that order, arrangement, analysis, are of great use in acquiring and in imparting knowledge. Let the reader first get a view of the occasion, the object, &c., of the Psalm, and he will read it with greatly increased interest. Another feature of the work is, that it gives the *results* of extensive learning and investigation within a narrow compass. The botanist who travels over a large district to secure a single flower, puts us in mind of the critical Professor, who often presses the richness of a laborious investigation between the folds of a single sentence. Another trait is that the *difficulties* of the Psalms are not evaded, but fairly met. Sometimes, indeed, the track is laid through a tunnel rather dark, and sometimes it runs along the highest precipices of learning, and sometimes it bridges deep streams with bold architecture; but the engineer has not left any part of his work undone. The traveller rarely finds that *he* could have done better; and will generally give homage

to the scientific survey which has at any rate led him pleasantly through a rich country. Another characteristic of the book is, that it is as well adapted to *all classes* of readers, learned and unlearned, ministers and people, as can well be contrived. The intelligent, private Christian can consult the work with interest and profit, and its contents will, perhaps, be most relished and appreciated by the severer and more critical student. But any one can get access to the meaning. The Professor hangs up the key of his study door so that any grown-up Christian can reach it, though some will have to stand on tiptoe. In short, we but announce the sentiment of the critical world, in saying that "*Alexander on the Psalms*" is a production of rich and rare merit. The publishers have had the sagacity to stereotype it, and we have no doubt that their enterprise will be bountifully rewarded.

*Life of John Calvin.* By THOMAS H. DYER. Harpers, New York.

The English traveller, who stole from the tomb at Newburyport a part of the skeleton of Whitefield, received the censure of the world, although his motives were *comparatively* innocent. What shall be said, then, of Thomas H. Dyer, who, under the plea of writing the *biography* of John Calvin, has attempted to steal, not the bones of his body, but the reputation of his character? Mr. Dyer's motives we know not, nor pretend to decypher. But if he were judged by the same severity with which he judges Calvin, it were no difficult matter to make him out worse than a Servetus-murderer. This biography furnishes a dangerous example. Suppose that some one, who hates Methodism as Mr. Dyer does Calvinism, should concoct a biography of John Wesley, in which the whole private and public life of that eminent man was misinterpreted throughout, his public services maligned, his character reproached with dark insinuations, and every possible misconstruction put upon motive and action even where a fair demand existed for the exhibition of charity and of truth. The worst that could be said of such sectarian dishonesty and malice, would be that it was of the *Dyer stamp*. We trust that Calvinists will never descend to such a substratum of infamy as to dig up the graves of honoured men for the purpose of doing cannibal work that heathens would be ashamed of. The book will find "its own place." No *Dyeing* can injure the imperishable colour of Calvin's theological mantle.

*A Pastor's Sketches, or Conversations with Inquirers respecting the Way of Salvation.* By ISAAC S. SPENCER, D. D. M. W. Dodd, New York.

Dr. Spencer, of Brooklyn, is one of the hard-working ministers of the Presbyterian Church, held in honour for his work's sake, and for his Master's sake. The *Pastor's Sketches* are told to the life. They comprise incidents in the history of individuals, and bring to view some of the experiences and difficulties of minds with whom he has come in contact in the course of his ministry. The *Sketches* contain the marrow of divinity. They combine in a remarkable degree sound doctrinal truth, practical directions to the conscience, and interesting narrative. John Wesley remarks that "no part of history is so profitable as that which relates to the *great changes* in states and kingdoms; and it is certain no part of Christian history is so profitable as that which relates to great changes wrought in our souls; these, therefore, should be carefully noticed and treasured up." Dr. Spencer undertakes this office in treasuring up some of the notable results of his ministerial life. The book is invaluable to a young minister. It

ought to be read by the clergy at large, and by every intelligent Christian who loves to get hold of what is interesting and useful. The man who can write a book like this is bound to keep *right on*. The obligations of a "scribe instructed unto the kingdom of heaven" are upon him; and his five talents should be put out for gain in our great publication establishments. It is no wonder that a certain Theological Seminary had a desire to make Dr. Spencer a Professor of Theology. The clear apprehensions of divine truth set forth in this volume, the discriminating sagacity in their application to the heart and conscience, and the fertility of a mind that keeps others always on the alert, admirably qualify the author of "A Pastor's Sketches" to be a trainer of pastors. No theological student ought to be without this book.

*Theology of the Intellect and of the Feelings: A Sermon.* By EDWARDS A. PARK, Professor of Didactic Theology in Andover Theological Seminary. 1850.

Paul's sanctified intellect gave light and received light in harmony with his affections. The theory of a double interpretation by which truth can become any thing in the diverse thoughts and feelings of men, is not very satisfactory. We would not accuse the able Professor of any intentional attack upon the evangelical views of the Reformation; but we do not believe that the adversary has often sharpened a keener weapon of mischief. For example, he gives an illustration of the theology of *the affections* in the words of the Apostle Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us." This verse is said to be true only in the sense of a general assent of the mind under the influence of high-wrought emotion. The theology of the *intellect* does not admit the passage as proving that Christ died for the sins of his people—that he made a vicarious atonement. There are, therefore, two theologies, of the heart and head; and what one receives the other rejects. The extreme danger of interpreting the Bible on such principles is seen at a glance. A man may believe any thing or nothing, Indeed the sermon may be called a vindication of the way in which orthodox formulas can be signed by unorthodox men. Time was when great complaints were made of the bed of Procrustes, whose fixed and terrible standard of measure did not suit the variable dimensions of theologians. But those days of barbarous ordeal are over. We now have a Patent, Self-adjusting Creed-reposer, on which men of all sorts of intellects and feelings can recline with the most secure and serene triumph. We deeply deplore the tendencies of this discourse. The distinguished Professor no doubt considers it strange that his doctrine is so unpalatable to so many of his fellow Christians; but this very fact may suggest to an humble mind cause for reconsideration.

*The Method of the Divine Government, Physical and Moral.* By the Rev. JAMES McCOSH. Robert Carter & Brothers, New York.

The ancients have a story that the Goddess of Wisdom came into the world in a panoply of full maturity. A glimpse of the Pagan fable is seen in the issuing from the press of the above volume, the first publication made by the author, arrayed in all the insignia of valorous, literary achievement. The characteristics of the writer's mind, as displayed in his work, are acute, metaphysical powers—controlled by great common sense—and well stored in rich and various learning. The contents of the volume embrace a field of discussion fertile in the resources of theology, morals, and philosophy. There are four parts. The *first* gives a general survey of the Divine

government as fitted to throw light on the character of God. Five phenomena present themselves in a view of providence and the human soul; these are, extensive suffering, bodily and mental; restraints and penalties laid on man; God at a distance from man; man at a distance from God; a schism in the human soul. The *second* book institutes a particular inquiry into the method of the Divine government in the physical world, in the course of which the author discusses the laws of nature, relation of cause and effect, the adjustments of material substances, the connexion of God with his works, a general and particular Providence, the control which God has over man by means of physical arrangements, the mysteries of Providence, &c. This part is one of great power in an argument against atheism, pantheism, infidelity, and superstition. The *third* book examines the principles of the human mind through which God governs mankind. The outlines of an acute system of intellectual philosophy and morals are here brought to view; containing accurate analysis, sagacious metaphysical discrimination, and profound homage for the authority of revelation. The author's reasoning carries generally conviction to the mind, of the high truths he labours to develop; although every one of his results may not be acquiesced in. This part of the work will be a feast for metaphysicians. The *fourth* book treats of the reconciliation of God to man. In this division the author discusses the advantage of harmonizing nature and revelation; the defective views prevalent of the Divine character; symptoms of intended restoration; what is needful in order to restoration in relation to the character of God and the character of man; means of applying the aid; the world to come.—In short, the volume bears the impress of one of the gifted minds of the age. It will be a book of profitable Christian study, and of general reference, when the works of thousands, better known than James M'Cosh, will be in oblivion. As a slight specimen of the author's general learning, there are allusions and references to one hundred and seventy-three authors and systems. Towards the conclusion, there is an able chapter on the German intuitional theology.

One of the difficulties of the work is in the wide circuit of its topics. Its digressions are too numerous; its plan too complicated; its direct aim too much impaired by variety. The arrangement, however, that does not entirely suit one, may be more satisfactory to another. Critical charity must allow a certain range of liberty, especially to gifted minds. It is the prerogative of genius to compel toleration where truth is not compromised.

The Messrs. Carter have given good proof of their enterprise in republishing this work of five hundred and eleven pages, large octavo. They have not miscalculated the demands of inquiring minds in this country; and as if in special compliment to a brother Scotchman, they have brought out his work in the most finished style of mechanical execution.

*The Pathways and Abiding Places of our Lord*; illustrated in a Tour through the Land of Promise. By J. M. WAINWRIGHT, D. D. Appletons, New York and Philadelphia.

This is a very interesting and valuable work from Dr. Wainwright, one of the Rectors of Trinity Church, New York. The Doctor is something of a churchman, but no Puseyite. We heard him preach the other day in Trinity Cathedral, and liked his sermon. We like his book. It is a good gift-book of the season.

## The Religious World.

### THE PRESBYTERIAN CHURCH.

Some valuable statistics relating to our own branch of the Church of Christ, prepared for this Magazine, will be found on another page. We shall give in future numbers a full statistical view of the principal denominations of Christians throughout the world.

**LECTURES.**—An interesting series of lectures on the evidences of Christianity, to be delivered by ministers of the Presbyterian Church, at the University of Virginia, has been commenced. These lectures have been arranged under the auspices of the chaplain, who, according to annual rotation, is this year a Presbyterian. It is a part of the plan that when the chaplaincy shall be filled by another church, a similar course shall be delivered by members selected from that church.

1. *Introductory: Man's Responsibility for his belief.* Rev. W. S. Plumer, D. D., Baltimore, Md.

2. *The Necessity of a Revelation: And the condition of man without it.* Rev. A. B. Van Zandt, Petersburg, Va.

3. *Miracles: Their nature, and the possibility of verifying them.* Hume, &c. Rev. Henry Ruffner, D. D., Lexington, Va.

4. *Prophecy: The argument from.* Rev. A. T. McGill, D. D., Western Theological Seminary, Alleghany, Pa.

5. *The Canon of Scripture: History of the text. Preservation. Integrity. The hand of God manifested.* Rev. F. S. Sampson, D. D., Union Theological Seminary, Prince Edward, Va.

6. *Internal Evidences, in general.* Rev. R. J. Breckenridge, D. D., Lexington, Ky.

7. *Internal Evidences, in a particular point, viz., The argument from the character of our blessed Lord.* Rev. J. W. Alexander, D. D., Princeton Theological Seminary, Princeton, N. J.

8. *The Success of Christianity, as affording an argument. Otherwise an effect without an adequate cause. Gibbon's famous chapter answered.* Rev. M. D. Hoge, Richmond, Va.

9. *Inspiration of the Scriptures. Morell's Theory examined and refuted.* Rev. T. V. Moore, Richmond, Va.

10. *The Nature of Christianity. Shown to be a perfect and final system of faith and practice, and not a form in transitu to a higher and more complete development of the Religious Idea. Vide Carlyle's View, Morell's, Bailey's (in Festus), and an article in the Westminster Review.* Rev. John Miller, Philadelphia, Pa.

11. *Objections to Christianity. (1) Objections from Science. The Geological Argument; the Ethnological Argument; the Astronomical Argument, &c.* Rev. L. W. Green, D. D., Hampden Sidney College, Prince Edward, Va.

12. *Objections to Christianity. (2) Objections from other sources. Popular objections.* Rev. B. M. Smith, Staunton, Va.

13. *Difficulties of Infidelity. The war carried into the adversary's camp.* Rev. Stuart Robinson, Frankfort, Ky.

14. *Effects of Christianity. Differing from 7, supra, in representing the moral effects of revelation on the individual, and on society.* Rev. N. L. Rice, D. D., Cincinnati, O.

\* \* \* *The Lectures to be published in a volume.*

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*Brick Church, New York.*—A series of lectures on "First Things" has been commenced at the Old Brick Church, by the pastor, the Rev. Gardner Spring, D. D. Forty-five years ago, Father Sewall, of Maine (lately gone to rest), preached a sermon in Newburyport, Mass., which was blessed by the Spirit of God in impressing the importance of the Christian ministry upon the mind of one, who was destined to be among the ablest and most distinguished ministers of the age. Gardner Spring, then a young man in college and a member of the church, never lost the deep impressions made by that sermon. The text was from the passage in Isaiah, "Ho, every one that thirsteth, come ye to the waters." The anecdote that has been going around the papers, ascribing to Father Sewall's sermon the whole instrumentality of bringing Dr. Spring into the church and the ministry is, therefore, *incorrect*. The sermon, however, had an important agency in exalting the claims of the ministry. Dr. Spring, on graduating, pursued the study of the law, and commenced its practice in New Haven. But he did not feel at home in his profession, and loved the prayer-meetings, the visitation of the sick and of the poor, &c., more than the court-room. About this time (1808) the Rev. Dr. John M. Mason preached in New Haven his famous sermon, "To the poor the gospel is preached." The young lawyer, who was one of the audience, was melted to tears, and to a prayerful re-examination of duty in regard to his profession. The result was the determination to abandon the law and to preach the unsearchable riches of Christ.

The Rev. Dr. Spring has now been the pastor of the Brick Presbyterian Church for about forty years; and after the cares and rewards of a long ministerial life, still preaches with a vigour of intellect that makes his last his best days.

The writer happened to hear the first of the series of discourses on "First Things," which the Doctor is now engaged in delivering. His subject was the *pre-eminence of God*. He showed that God was before all things in the eternity of His existence, the excellence of His nature, the authority of His government, and the end of life to His creatures. In the second place, the Doctor remarked that this pre-eminence was practically enforced by Scripture, and by our obligations to God, as Creator, Preserver, and Redeemer. This pre-eminence, too, was absolute, universal, and everlasting. In the conclusion of the discourse, the Doctor alluded in a touching manner to the fact that all mankind had come short of the homage due to the King of kings, but there was "forgiveness with Him that He might be feared." I never was more fully impressed with the truth that the pulpit is "the minister's throne," that adequate preparation for the sanctuary is one of the secrets of personal influence, official power, and general usefulness.

*Lectures in the Central Church, Philadelphia.*—A series of sermons to young men has been arranged for the Sabbath evenings during the winter, in the Central Presbyterian Church, on Eighth street. The Rev. William H. Green, the pastor, delivered the first in the course, and the Rev. Drs. C. C. Jones and William W. Phillips have also preached. Dr. Plumer and other distinguished ministers are expected to follow. Great good may result from such a course. The church should always be doing her utmost to excite a religious interest in the community. Church enterprise is as necessary as mercantile or any other enterprise.

**PRESBYTERIAN CHURCH STATISTICS.**—(1.) In the following table, *W. C.* is not counted when the individual is statedly employed in any ecclesiastical service. (2.) *Chaplains, D. M.,* and *colporteurs* marked as *S. S.* (3.) *Teachers* are kept distinct, even when marked *S. S.* (4.) The numbers do not always add up right, because several ministers are *in transitu*, three small Presbyteries make no report, five names appear twice on the minutes, and the foreign missionaries are in some cases counted in their Presbyteries at home.

*Statistics of the Presbyterian Church by Synods, 1849-50.*

SYNODS.	Pastors.	Stated supplies.	Teachers.	Foreign Missionaries, Agents and Editors.	Without charge.	Whole number of ministers.	Whole number of Churches.	Vacant Churches.	Whole number of communicants.	Communicants added by examination.	Infants baptized.	
Albany	47	8	5	5	1	20	86	55	13	8420	228	226
Buffalo	12	28	4	3		4	52	49	13	4018	88	126
New York	73	12	3	14	4	25	131	98	17	13408	630	606
New Jersey	103	16	15	3	4	33	174	155	20	19353	819	720
Philadelphia	123	19	11		7	26	193	230	32	27657	981	1242
Pittsburgh	95	11	7		2	23	141	208	45	22230	1184	1517
Wheeling	40	9	4			9	64	111	19	10599	577	740
Ohio	53	22	2	1		8	88	151	27	11150	686	712
Cincinnati	36	25	12	1	2	14	91	127	22	9765	531	383
Indiana	23	23	7	2	1	9	67	105	27	5659	367	297
Northern Indiana	13	23	2	1	5	4	44	97	31	3746	199	212
Illinois	21	44	3			13	83	135	44	4435	316	357
Missouri	13	16	4	1	2	7	46	78	31	4237	261	179
Kentucky	36	30	2	1	11	80	144	53		9586	340	409
Virginia	65	20	14	1	5	17	123	155	33	11255	863	503
North Carolina	47	18	11	2		10	88	146	23	9910	521	358
South Carolina	38	21	7	1	1	6	74	105	13	8138	141	332
Georgia	22	29	4	1	4	11	71	108	21	4674	339	257
Alabama	19	18	4			10	51	96	29	5062	151	164
Mississippi	21	38	7			8	75	104	26	4980	168	205
Nashville	7	12	4			9	35	43	15	3809	312	396
Memphis	16	14	3	4	3	3	49	89	16	5053	653	415
Northern India				20		20		6		110	3	8
	923	456	135	64	39	281	1926	2595	571	207,254	10,358	10,364

**THE METHODIST EPISCOPAL CHURCH.**

**STATISTICS.**—The following are the numbers of the Ministers and Members of the Methodist Episcopal Church *North*:

<i>Members.</i>		<i>Preachers.</i>	
White members,	574,355	Travelling,	3,777
" probationers,	86,156	Supernumerary,	352
Colored members,	26,309	Local,	5,420
" probationers,	1,830		
Indians,	1,032	Total,	9,549
		" last year,	9,138
Total members,	689,682	Increase,	411
" " last year,	662,315		
Increase,	27,367		

**METHODIST THEOLOGICAL SEMINARIES.**—The Northern Christian Advocate states that the General Conference of the Methodist Church received,

with considerable favour, a proposition to establish a Theological Seminary in Western New York. The editor thinks the project will be supported by the neighbouring Annual Conferences.

This Church already has a Theological Institute at Concord, New Hampshire. Among its regulations, the students are required to preach before the classes in the Institute on Tuesday and Friday mornings; this they do in rotation. They are also required to write plans of public discourses more or less frequently, as well as to write essays on theological subjects.

**NORTH WEST COLLEGE.**—The Methodists have resolved to establish a College at Chicago, in which the Conferences of Illinois, Wisconsin, and Iowa will unite.

#### PROTESTANT EPISCOPAL CHURCH.

*Triennial Convention of the Protestant Episcopal Church in the United States of America.*—This Convention was held in Cincinnati; the sermon was preached by the Right Rev. Bishop Smith, of Kentucky, from Ephesians, 3d chapter, 10th verse—"To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." The preacher, after alluding to the grander, but more familiar topics, which the text suggested in connexion with the great work thus assigned to the Church, selected for his theme, "The peculiar work and vocation of the Protestant Episcopal Church in the United States." This he defined to be

1. To re-assert the doctrines of Grace, apart from the arbitrary definitions and dogmatic formulas by which they have been encumbered since the Reformation.

2. To restore the primitive order of the Church of Christ.

3. To bear witness to the importance of her unity.

4. To revive and exemplify the true notion of the Church's care for little children.

5. To bear testimony to the principles of just toleration with regard to mere matters of opinion, and to set the example of forbearance as regards differences on those subjects upon which unity is clearly impossible.

The importance of clearly knowing and faithfully endeavouring to fulfil this vocation was set forth by reference to the law of progress, by which man is gradually advancing to that condition in which it is the design of his Creator ultimately to place him.

The other evangelical churches in the land will cordially co-operate with the Episcopal in fulfilling the vocation above specified, according to their ability. As Presbyterians, however, we shall decline interfering with the formulas of the Reformation; and we think that our Episcopal brethren have no better vocation than to maintain the doctrines of grace as set forth in the thirty-nine articles, which have of late been much encumbered with the formulas of Puseyism. The Convention authorized the Diocese of New York to elect an acting Bishop.

The *New York Convention* met on the 27th of November, to elect a Bishop. Dr. *Seabury* was the favourite with the High Church party; but failing to obtain a majority of either the clergy or laity, he was withdrawn after the second ballot. Dr. *Williams*, President of Trinity College, Hartford, obtained a majority of the laity, and on the second ballot came within three votes of obtaining a majority of the clergy. The High Church party then nominated Bishop *Southgate*, and afterwards Dr. *Creighton*, both of whom successively obtained a majority of the clergy; but the laity,

who represented the churches, adhering to *Dr. Williams*, the Convention finally adjourned without effecting a choice.

*Arrears of Ministers.*—The Episcopal Convention of Pennsylvania are in the habit of reporting, in their annual statistics, the amount in which each church is in arrears for the salary of its minister; and it is worthy of notice, that the aggregate arrears thus reported are, as might be expected, exceedingly small.

#### ENGLAND.

**CHURCH OF ENGLAND.**—The sad decline from Protestantism that has been going on for some years in the Church of England, is now making it a nursery for the Church of Rome. Great injury has been done to the cause of evangelical religion by the Puseyites. *Dr. Pusey*, as *Regius Professor* at Oxford University and Canon of Christ Church, receives a salary of 2000*l.* a year, or about \$10,000; and yet he is Romanizing the Church of England with an assiduity apparently proportionate to his obligations not to do so. The following letter from one of our correspondents contains thoughts that will be read with interest:

“O for the heavenly art of training up our children to cling to spiritual things; to climb up towards God and bear fruit to his glory! Is it not fearful to think of such men as the Wilberforces, educated under a parental influence so pure, so free, so catholic, so evangelical, going down from Gospel light and liberty into the “hold of every foul spirit and cage of every unclean and hateful bird!” And that, too, just (as it seems) on the verge of the period when the cry shall be heard, uttered “mightily with a loud voice, Babylon the great is fallen—is fallen!” How little we know what may become of our beloved children, or what they may become! Yet this, after all, is not faith’s view of the matter. “The promise of God standeth sure.” We have but to bring them up strong in the truth as it is in Jesus, (not in rubrics and rituals,) thoroughly grounded in a knowledge of the reason of the faith that is in them, and as free as possible from all human addenda and appendages, and God will surely *take* what he commands us to *give*. I verily believe that in the point I have just alluded to, lies the only possible explanation of the sad and awful apostasy of the Wilberforces.—The attempt to reconcile apostolic succession and ritualism with scriptural Christianity, is just the thing to make “Slippery Sams,” and, in the end, when they have *slipped* too far, apostates from faith and from God. I spent some time with this young man, (H. W.,) at Geneva and thereabouts, in 1831. He was then just leaving the University. In speaking of his future profession, he said “the Church afforded but a poor prospect, as his own fortune was impaired, and he feared these people (the Reformers) would not rest till they had stripped her of her funds!” With such views of the Ministry, it is not so much to be wondered at, that it has proved to him the avenue to Rome.”

**CHURCH OF ROME IN ENGLAND.**—*A new British Geography, by the Pope.*—One of the most curious geographical specimens of the times is the new map of England, executed in scarlet, by Pope Pius IX. The queen’s territory has been subjected to a new survey, and the whole country dotted out into spiritual shires. Twelve Popish bishoprics have been established, and one archbishopric, of which Cardinal Wiseman has been made incumbent. Historical illustrations accompany the geography, in the course of which the Pope recounts the efforts of Romanism in the land. He closes by saying:—“Remarking that every day the obstacles are falling off which stood in the way of the Catholic religion, we have thought that the time was come when the form of ecclesiastical government should be resumed in England.” “And in order to obtain the most abundant succour of celestial

grace, we finally invoke as intercessors with God, the holy mother of God, the blessed Apostles St. Peter and St. Paul, with the blessed patrons of England, and especially St. Gregory the Great," &c.

Cardinal Wiseman, the new Archbishop of Westminster, immediately issued his first pastoral letter, dated October 27th, congratulating the faithful on the geographical and spiritual doings of the Pope, and appointing in honour of the occasion, benedictions, Te Deums, prayers, thanksgivings, masses, &c. He says:—"How must the saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glance—how must they bless God, who hath again visited his people; how take part in our joy as they see the lamp of the temple again enkindled," &c.

These Roman innovations have made a great commotion in England. Meetings have been held in various parts of the kingdom. The following extract is from a letter of the Prime Minister of England to the Bishop of Durham.

"There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

"Clergymen of our own church, who have subscribed the thirty-nine articles, and acknowledged in explicit terms the queen's supremacy, have been the most forward in leading their flocks 'step by step, to the very verge of the precipice.' The honour paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the muttering of the liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution,—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

"What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

"I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not abate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

"I remain, with great respect, &c.

J. RUSSELL.

"Downing st., Nov. 4."

ROMAN STATISTICS IN BRITAIN.—The following is the number of chapels, priests, convents, &c., in England and Scotland:

	England and Wales.	Scotland.	Total.
Chapels - - - -	587	93	680.
Colleges - - - -	10	1	11
Convents - - - -	-	-	51
Religious houses for men - - - -	-	-	11
Priests - - - -	788	110	898
Bishops - - - -	18	5	18
do in colonies - - - -	-	-	45
do in Ireland - - - -	-	-	27

Besides these 898 priests, there is a considerable number of street missionaries, who prowl about with crucifixes, and who are marked on the directories "without any fixed mission." The Lord "knoweth them that are his."

## Gathered Fragments.

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**PROVIDENCE.**—A sonnet, from the Italian of Filicaja, taken from an old volume of the *Examiner*, when under the editorship of Legh Hunt:

Just as a mother with sweet pious face,  
 Yearns towards her little children from her seat,  
 Gives one a kiss, another an embrace,  
 Takes this upon her knee, that upon her feet;  
 And while from actions, looks, complaints, pretences,  
 She learns their feelings and their various will,  
 To this a look, to that a word dispenses,  
 And whether stern or smiling, loves them still;  
 So Providence for us, high, infinite,  
 Makes our necessities its watchful task,  
 Harkens to all our prayers, helps all our wants,  
 And even if he denies what seems our right,  
 Either denies because 'twould have us ask,  
 Or seems but to deny, or in denying grants.

**PRESBYTERIANS WIN THE WOMEN.**—"Madam," says Jeremy Taylor, (vol. ix., p. 314,) in a Dedication to the Countess Dowager of Devonshire, "I know the arts of these men; and they often put me in mind of what was told me by Mr. Sackville, the late Earl of Dorset's uncle; that the cunning sects of the world (he named the Jesuits and the Presbyterians) did more prevail by whispering to ladies, than all the Church of England and the more sober Protestants could do by fine, force, and strength of argument. For they, by prejudice or fears, terrible things and zealous nothings, confident sayings and little stories, govern the ladies' consciences, who can persuade their lords, their lords will convert their tenants, and so the world is all their own."

**NUNNERIES IN DISGUISE.**—Travelling in France some years ago, we happened to have for fellow-travellers a well-informed and gentlemanly Frenchman, somewhat advanced in life, who was taking his son for the completion of his education to England, and a middle-aged woman, whose sister was a nun. The conversation happening to fall on education, we ventured to doubt the advantages of monastic training for youth. *J'aime beaucoup la vie religieuse*, said the old man, mildly; that is, I love much the religious life (meaning life in a monastery or nunnery). In this sentiment, in its *unrestricted* meaning, we quite concurred, but we ventured to add that we suspected very much that *la vie religieuse* could best be cultivated, as was done by the early Christians, in the ordinary intercourse of life, not in cloistered retreats. On this the lady struck in. She, too, loved much *la vie religieuse*, and regretted that her duties compelled her to live in the world, while her sister was cultivating religion in a nunnery. But, she added, I must confess, I NEVER KNEW A YOUNG WOMAN BROUGHT UP IN A NUNNERY TURN OUT WELL! No wonder, we replied; no kind of life that runs counter to God's ordinances in the constitution of society, and in his Word, can be favourable to morals in the end. This our readers must feel all the more, when they compare the state of morals in our own happy country with what it is in Italy, Austria, and France.—*Inverness Advertiser*.

**JAMES RENWICK.**—In returning thanks after a slight meal, previous to his execution, he used these remarkable words:—"O Lord, thou hast brought me within two hours of eternity, and this is no matter of terror to me more than if I were to lie down on a bed of roses; nay, through grace, to thy praise I may say, I never had the fear of death since I came to this prison, but from the place where I was taken I could have gone very composedly to the scaffold. O, how can I contain this, to be within two hours of the crown of glory?" On hearing the drums beat for the guard to turn out, he exclaimed:—"Yonder the welcome warning to my marriage; the Bridegroom is coming; I am ready, I am ready!" Renwick, who suffered martyrdom at the early age of twenty-six, was the last victim of a long period of persecution that had continued in Scotland twenty-eight years.

**JOHN WELSH.**—This eminent sufferer in the cause of Christ, although he died in exile, was yet so overwhelmed and transported upon his death-bed with a sense of the Divine presence and favour, that he was overheard exclaiming, "O Lord, hold thy hand, it is enough; thy servant is a clay vessel, and can hold no more!"

**ROBERT CUNNINGHAM.**—Among other quaint but pious and cheering expressions upon his death-bed, Cunningham said, "I see Christ standing over death's head, saying, 'Deal warily with my servant; loose thou this pin, then that pin, for this tabernacle must be set up again.'"

**MATTHEW HENRY'S COVENANT.**—It was the custom of Matthew Henry to make a formal dedication of himself to God at the commencement of every new year. The following form was drawn up by him for the year 1707. Would it not be well for every reader to adopt it for the year on which they are entering?

"Unto thee, O Blessed Jesus, my only Saviour and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul, and spirit; to me to live is Christ, particularly this ensuing year.

All my time, strength, and service I devote to the honour of the Lord Jesus, my studies and all my ministerial labours, and even my common actions; it is my earnest expectation and hope, and I desire it may be my constant aim and endeavour, that Jesus Christ may be magnified in my body.

In every thing wherein I have to do with God, my entire dependence is upon the Lord Jesus Christ for strength and righteousness; and whatever I do, in word or deed, I desire to do all in his name, to make him my *Alpha* and *Omega*; the anointed of the Lord is the breath of my nostrils, through his hand I desire to receive all my comforts; I have all by him, and I would use all for him.

If this should prove a year of affliction, a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus Christ, and stay myself upon him, his everlasting consolations, and the good hope I have in him through grace.

And if it should be my dying year, my time and my soul are in the hand of the Lord Jesus, and with an humble reliance upon his mediation, I would venture into another world, looking for the blessed hope; dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

Lord, keep this always in the imagination of the thoughts of my heart, and establish my way before thee."

THE  
PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

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“NOTHING MINE BUT GOD.”

IN recently looking through the memoir of Mrs. Savage, the sister of Matthew Henry, the commentator, we noticed this entry in her diary, “*Resolved to call nothing mine but God.*” This reminded us of the Saviour’s requirement, “whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;” and also of the Apostle’s representation of the Christian possessions, “all things are yours.” Truly, if this be so, “he that loseth his life shall find it.”

It seems like a great sacrifice to give up all for God. Men of the world so regard it. And sometimes Christians so feel, when called to part with time or property for Christ’s cause. But listen to the benediction that Melchizedek pronounced upon Abram. “Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God which hath delivered thine enemies into thy hand. And he gave him tithes of all. Gen. xiv. 19—20. God has the glory of Abram’s achievements, and Abram has the benefit of God’s being “possessor of heaven and earth.” The giving tithes to the priest of the Most High God was an expression on Abraham’s part, that he “called nothing his but God;” that he had entered into a covenant with God in Christ, in which he had taken the Lord God to be his God, and portion for ever, and on the other hand, had given himself and all that he had, to be the Lord’s. This is implied in all the requirements of religion. It is a professing “I am not my own;” “resolved to call nothing mine but God.” My time is not mine, but God’s, therefore I give tithes to him. Turning aside from my worldly avocations, I devote “one whole day in seven,” to be a holy Sabbath to God, in token that *all my time* belongs to him, and that whatever he requires I am ready to give.

*My property* is not mine, and therefore I give tithes of all I possess. Not to vindicate that this or that part, or amount of my property is God's, and another part mine, but in token that I hold all for him as his steward, and that whatever, and whenever he demands it, I will surrender all to him. This is the meaning of every intelligent contribution to Christ's cause. "I call nothing mine but God." So in respect to *all our powers*. Every effort, public or private, we put forth in the service of God for the spread of religion, expresses the same general truth.

Consider then the case of all such, as implied in the blessing of Melchizedek, or in the assertion of the Apostle. The Christian "resolves to call nothing his but God;" and God gives himself to the Christian. Most blessed traffic! most profitable exchange! How gracious the arrangement, and, at the same time, how reasonable, how equitable, how righteous! God, in his great goodness, requires of his creatures that they give all that they are and have over to Him, and call nothing their's but God; and in return they shall receive a right of property in God himself, the Lord Jehovah, as "the Most High God, the possessor of heaven and earth." And he who will comply, shall be like the Apostle "as having nothing, yet possessing all things." For if "ye are Christ's, and Christ is God's," then "all things are yours."

"Give what thou wilt, without thee we are poor,  
And wish thee rich, take what thou wilt away."

Let us then resolve to call nothing ours but God; and in token of this give tithes of all that we are and have. N. R. S.

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### THE FAITHFUL PASTOR'S TESTIMONY.

THE last day of the summer of 1850 was noted and marked by some hearts, however lightly it may have passed over the multitude. On the morning of that day, a sorrowful and anxious group were gathered in an upper room in one of our large cities, to witness the dying hours of an honoured and beloved father. The scene was solemn, impressive, and sad; but full of the cheering light of faith, and the radiance of an immortal hope. For more than forty years, the dying man had been a Christian, and a Christian minister. He had wrought long and well; had performed arduous and manifold labours; had reaped from them many blessed fruits, and had known not a few of the hopes and fears, the joys and sorrows peculiar to his office. He had laid aside his armour, and was now ready to depart. Very gently did his kind Master lead him down into the dark valley. His strength wasted away gradually, as the summer departed. When its last sun arose, the hand of death fell visibly

upon him, and ere it had reached its zenith, his spirit was where they need no light, either of sun or moon.

The last words of a man of God ought not to be lightly forgotten. In this case they were full of instruction, and often of a pathetic eloquence, which drew tears from all eyes. Their record is in the hearts of those who loved him, and also on high. We may chronicle one sentence, referring to his public ministry, which haply, some who waited on it, may see and lay to heart, and by which every man who listens to the gospel may be admonished. It was uttered, probably, as his mind reviewed his labours, and thought of their inevitable results. "There is testimony," said he, to one who stood near him "there is testimony for me in heaven, there is testimony for me on earth, and there is testimony for me in hell." "Yes," added he, lifting up his hand, and uttering his words with a solemn emphasis, "*there is testimony for me in hell.*" He never afterwards spoke of his ministry, and in a few days it and his life ended together.

Here then is *the faithful pastor's testimony*. It is collected from three worlds. It is first, in heaven. It is in the great Book of God. The record of every warning and of every rebuke; of every kind entreaty and serious exhortation; of every private admonition, and of every public proclamation of the gospel is there. It will be kept there until the judgment, and meet us then for our praise or doom.

The same testimony is in heaven in another shape. It is there in the form of "just men made perfect." The souls for whom we watched, "as those who must give account;" for whom we prayed in secret with a burdened heart, and to whom we spoke with all tenderness and faithfulness in the sanctuary; whose tears of penitence we witnessed with unutterable emotion; whose feet, we gladly guided to the cross; with whom we rejoiced as the weighty burden of guilt was there cast off, and the light of God's countenance broke through the clouds and darkness; whom we thenceforth watched over as God's dear people, and with whom we took sweet counsel as we walked together to our Father's house; whose dying hours we soothed and cheered with prayer, and God's "exceeding great and precious promises;" whose bodies we laid down in the dust in the sure hope of a glorious resurrection; these souls, long it may be, worshippers in the upper sanctuary, shall be witnesses in the hour of trial, to our fidelity and zeal. Like Paul at Ephesus, the group that gathered around us shall be proof, that we have not shunned to declare the whole counsel of God. The very presence of these saints before the throne, their robes, and harps, and crowns; their songs and thanksgiving shall be testimony, palpable and abundant, that we have laboured, and not laboured in vain. Blessed testimony! Full and glorious reward for all toil, and sorrow, and peril! Who would balance with it, the honours of the earth? Who would part with it for crowns and jewels? Who would not willingly suffer the loss of all things, and count not his

life dear unto him, that he might win it, and be found at last of Jesus Christ, with this sincere and spontaneous testimony to his faithfulness and courage as a good soldier of the cross?

This testimony is further to be found on EARTH. Unobserved by the world, it is read by the Omniscient eye, and kept in remembrance against the coming day of judgment. It is unknown to the servant of Christ, intent only upon his duty, no part is lost or forgotten. It is found chiefly in the Church to which we ministered in holy things. Here every gracious work in which we were God's instruments, will speak for us; aged saints will testify to the comforting truths which they heard from our lips; mature Christians will remember the solemn and sanctifying doctrines, by which they were brought near to the stature of perfect men in Christ Jesus. The young man, whose feet have just been turned into the narrow way, will confess his indebtedness to our affectionate faithfulness. Sinners will testify that our fervent appeals have often stirred them for an hour in their amazing apathy. And many a one whose face we have never seen in the flesh, may rise up to call us blessed, for the sake of our work. If the servant of God has sent the words of this life by means of the press to those who dwell afar off, or dropped a word of warning through a tract into the heart of some careless one, then is the testimony in his behalf enlarged. By this means it is made cumulative. Every year adds to the testimony that Baxter wrought in his great office. What a goodly company is yet gathered into the Church to the praise of God's grace, by the instrumentality of Doddridge and Edwards. How many in all coming ages shall bless God, that John Bunyan and John Owen lived and wrote! They are all in heaven, singing the same song; but their testimony is yet on earth, and shall ever be on earth, increasing with the flight of years, and kept safe by the Almighty Hand for the day of the revelation of all things.

It is true also that testimony to the Christian minister's faithfulness may be rendered from HELL. Many spurn the gospel. Others regard it in quiet carelessness, until the "harvest is passed and the summer ended." The message of mercy disregarded by them becomes then the "savour of death unto death," and augments in a fearful ratio, the endless suffering of the condemned soul. But out of the blackness of darkness, a voice may issue, which shall declare the messenger pure from the blood of all men. The souls that heard the gospel, but never believed it; the souls for whom the man of God prayed often and earnestly; that were once and again not far from the kingdom of God, but who perished at last in unbelief and sin, shall all be witnesses to the fidelity of him who did not suffer them to pass to hell without warning. "Yes, there is a testimony in hell." This is a solemn and awful thought. It reveals something of those future scenes which the eye of the minister of the gospel must take in, and which often cast a shadow over his soul. It explains the pressure which sometimes rests upon his spirit with awful weight. Blessed be God, responsibility attaches only to the

message and not to its effect. Thanks be unto him, "which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. *And who is sufficient for these things.* 2 Cor. ii. 14, 15, 16. M. B. G.

### THE HUNDRED AND THIRTY-SEVENTH PSALM.

[The following exposition of the 137th Psalm is by permission extracted from the third volume of "The Psalms Translated and Explained, by J. A. Alexander," just published by Messrs. Baker & Scribner, New York. It is given as a specimen of the work.]

THIS is the most direct and striking reminiscence of the Babylonish exile in the whole collection, and could scarcely have been written but by one who had partaken of its trials. The first part of the psalm recalls the treatment of the Jews in Babylonia, *vs.* 1—6; the second anticipates the punishment of Edom and of Babylon, as persecuting enemies of Israel, *vs.* 7—9.

1. *By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion.* The first word sometimes means *along*, and especially along the course of streams, as in Ps. xxiii. 2. *Babel* or *Babylon* is here put for the whole country which we call Babylonia. Its rivers are the Tigris, the Euphrates, the Chaboras, and the Ulai, with their tributary branches. Various explanations have been given of the exiles being represented as sitting by the rivers; but none of them are so satisfactory as the obvious and simple supposition, that the rivers are mentioned as a characteristic feature of the country, just as we might speak of the mountains of Switzerland or the plains of Tartary, meaning Switzerland or Tartary itself. *There* is emphatic; there, even in that distant heathen country. *Sat* or *sat down*, if significant at all, may mean that they sat upon the ground as mourners. *Yea*, literally *also*; we not only sat but *also wept*. *When we remembered*, literally, in our remembering, i. e., at the time, and as the effect, of our so doing. *Zion*, not merely as the mother-country or its capital, but as the seat of the theocracy and earthly centre of the true religion.

2. *On the willows in the midst of it we hung our harps.* It has been objected that the willow is unknown in the region once called Babylonia, which is said to produce nothing but the palm-tree. Some avoid this difficulty by explaining the whole verse as metaphorical, hanging up the harps being a figure for renouncing music, and willows being suggested by the mention of streams, perhaps with some allusion to associations connected with this particular tree. It may also be observed that extraordinary changes have taken place in the vegetable products, and especially the trees, of

certain countries. Thus the palm-tree, so frequently referred to in the Scriptures, and so common once that cities were called after it, is now almost unknown in Palestine.

3. *For there our captors asked of us the words of a song, and our spoilers mirth, (saying) Sing to us from a song of Zion.* *Words of a song* may either be an idiomatic pleonasm meaning simply song itself, or denote, as in English, the words sung as distinguished from the music. *Our spoilers* is by some taken in a passive sense, our spoiled or plundered ones; but the usual explanation is favoured by tradition and analogy. *One of the songs* can hardly be the meaning of the Hebrew phrase, in which the noun is singular. The literal translation above given yields a perfectly good sense. *A song of Zion* is a psalm, a religious lyric, such as many of the heathen knew to be employed in the temple worship at Jerusalem. Many interpreters suppose the object of this request to be contempt or ridicule; but the words themselves necessarily suggest nothing more than curiosity.

4. *How shall we sing the song of Jehovah on a foreign soil?* These are the words with which the invitation was or might have been rejected at the time. The question implies a moral impossibility. The idea is not, that the psalms themselves would be profaned by being sung there, but that the expression of religious joy would be misplaced and incongruous, implying an oblivion of the sanctuary and its forfeited advantages. *A foreign soil*, a ground or land of strangeness. See above, on Ps. xviii. 45, 46 (44, 45).

5. *If I forget thee, oh Jerusalem, let my right hand forget (its skill).* This is a disavowal of the forgetfulness which would have been implied in yielding to the wishes of their captors. *Jerusalem* is here used precisely as *Zion* is in vs. 1, 3. The object of the verb in the last clause is supposed by some to be *me*; let my right hand forget me, i. e., let me be forgotten by myself. But most interpreters concur in the correctness of the common version, in which *cunning* has its old English sense of *skill*. The only question then is, whether this is to be understood indefinitely of all that the right hand can do, and is wont to do, for the convenience of the person, or whether it is to be understood specifically of its use in playing on an instrument. The former is the more comprehensive meaning, but the latter is more pointed and better suited to this context. The sense will then be: if I so far forget thee as to strike the harp while in this condition, let my right hand lose the power so to do.

6. *Let my tongue cleave to my palate, if I do not remember thee, if I do not raise Jerusalem above the head of my rejoicing.* What he had first wished as to his power of instrumental performance, he now wishes with respect to his vocal organs. If I forget thee, let my hand for ever cease to strike the harp, and my tongue to utter sound! The most natural meaning of the last clause is the one paraphrastically given in the English version, *if I prefer not Jerusalem above my chief joy*.

7. *Remember, O Jehovah, against the sons of Edom, the day of*

*Jerusalem, (against) those saying, Make bare, make bare, to the very foundation in it.* Most interpreters regard this as a kind of comment by the Psalmist on the preceding recollection of the captivity. But the transition then seems too abrupt and unaccountable. The best explanation is, that these are still the real or supposed words of the captives, in reply to the request of their oppressors, far from granting which they break forth in a prayer for the destruction of those who had destroyed Jerusalem. As if they had said: No, instead of singing psalms to gratify your idle or malignant curiosity, we will rather pray God to avenge the insults offered to his holy city. This interpretation is moreover recommended by its rendering the strong terms that follow more natural than if uttered in cold blood and in calm deliberation at a later period. *Remember against, literally for or with respect to.* See above, on Ps. cxxxii. 1, cxxxvi. 23, where the same idiomatic phrase is used in a favourable sense. The *day of Jerusalem* is the day of its calamity or great catastrophe. Compare Obad. 11—13, where the same crime is charged upon Edom, namely, that of concurring and rejoicing in the downfall of his kinsman Israel. See also Jer. xlix. 7—22. Lam. iv. 21, 22. Ezek. xxv. 12—14.

8. *Daughter of Babylon, the desolated! Happy (he) who shall repay to thee thy treatment wherewith thou hast treated us.* The daughter of Babylon (or virgin Babylon) is the people or kingdom of Babylonia, personified as a woman. See above, on Ps. ix. 14 (13). *The wasted or desolated* is the epithet belonging to her by way of eminence in prophecy and history. There is no need, therefore, of distinguishing between a partial and total desolation, or between that of the city and the kingdom at large. The last clause may mean nothing more than that such a revolution is at hand that he will be esteemed a fortunate man who treats thee as thou hast treated us. For the true sense of the last verb, see above, on Ps. xiii. 6 (5, 6).

9. *Happy he (who) shall seize and dash thy little ones against the stones.* This revolting act was not uncommon in ancient warfare. See 2 Kings, viii. 12; Hos. xiv. 1; Nah. iii. 10; Isa. xiii. 16, 19. The more revolting, the stronger the description of the change awaiting Babylon. The day is coming when he shall be deemed fortunate who, according to the usages of war, requites thy own sanguinary cruelties. The word translated *dash* means really to dash in pieces, as in Ps. ii. 9. The act here meant is commonly expressed by (דָּאַרַ) a different Hebrew verb. *Taketh and dasheth* is equivocal, the first of these verbs being used in familiar English as a kind of auxiliary, whereas the corresponding verb in Hebrew denotes a distinct and independent act.

## UNITY IN DIVERSITY OF THE CHRISTIAN TRIBES.

[Extract from an unpublished Sermon.]

To all hoping non-professors these are the words of our text—  
“Come with us and we will do thee good.”

But just here, at the outset of our remarks, a question will arise which in catholic love for all true Christians we would gladly avoid; but which, nevertheless, must be shortly answered. What do you mean by the word “us” in the text? which of the great divisions of the Christian Church would you have your hearers join? Do you mean that they should all join *your* communion, or that it is a matter indifferent what communion they join? And to this question we answer all frankly, that, while compared with other vital matters, it is of little moment with what distinctive denomination you are numbered, yet were we false to our own example, and false to the great principle that every religious act or volition is important in its issues, if we did not regard even this as a matter of some moment. We are ourselves Presbyterians; from preferences of principle, Presbyterians. And while we do not regard any existing church economy as perfect, yet should we have united with that communion hypocritically, if it had not seemed to us on the whole superior to all others in doctrine and order; if we had not believed it to come nearest to the teachings of Scripture, and most to resemble the pattern therein contained; if our articles of faith had not seemed to us least leavened with the power of a carnal philosophy, and our form of government to be at once most purely apostolic, and in finest harmony with the workings of our peculiar social institutions. Our partialities, as honest men, are with the Church of our adoption. And if we did believe—as God helping us we never will believe—that the proud title, “The Church,” were for any distinctive communion, we should lay violent claim to it in Presbyterian behalf, as having at once both the true form of baptism, and the pure apostolic succession.

We would rather see you with us than with others. Our partialities are with Presbyterians. And we doubt not that in the utterance of the text, Moses himself had his preferences for some distinct tribe of the children of Israel; and had Hobab gone with him to Canaan, he would have advised his enrollment in his own favourite company. It might have been even with Moses a matter of taste, or early association, or educational training; as, I believe, in these latter days, is the great aggregate of sectarianism; but we doubt not he had his preferences.

We think sometimes we can find in these great tribal divisions of the Hebrew commonwealth, the types, or at least the emblems, of these various sects in the later Church economy.

In the march of our great spiritual Israel, our Episcopal brethren seem the living representatives of the tribe of *Levi*; a goodly and

glorious band, doing in past time noble battle for the faith, and dwelling in sweet peace in the cities of their brethren. God bless them for their earnest love, and mighty faith, and martyr-memories; though just now not exactly to our taste in the pomp of their imposing ritual, and their assumption of an exclusive priesthood of a perpetual succession.

Our Methodist brethren, we think, find their manifest emblem in the tribe of *Gad*, living on the frontiers of Israel; and compelled by the inroads of Moabites and Ammonites to be what the name Gad denominates—a *troop*—a kind of flying artillery, doing good battle for Israel, and pursuing the fugitives, even into the wilderness. God bless them for their noble and live-long labour; although not exactly in all things to a Presbyterian's taste, in that, like other flying artillery, they are sometimes a little *noisy*.

Our Baptist brethren will find their true emblem in the tribe of *Reuben*, who chose their inheritance on the other side of Jordan, doing strong battle ever in Israel's behalf; and as good men and brave soldiers, leaving every thing else behind when the good standard of a common faith waved out for the battle. But, alas, not willing to dwell with their brethren at all, unless carefully separated by the waters of Jordan.

And in our Presbyterian communion you will find, we think, the parallel of the tribe of *Joseph*, wearing, indeed, a coat of many colours; and somehow a good deal hated of their brethren, and in the language of the old patriarch, sorely grieved of the archer's arrow; aye, and just now, alas! alas!—too much like the Josephites in this—rent into two rival bands of Manasseh and Ephraim. But yet blessed be God, a faithful bough by a well of water, their bow abiding in its strength, and their hands made strong by the mighty God of Jacob.

Honestly we have strong preferences for our own beloved communion. But having said this we have said all. God forbid we should ever speak, save in strong love, of a single tribe of this God-guided Israel. Blessed be his Holy Name, for the sweet record, that in the great apocalyptic vision of "the sealing" of every one of the twelve tribes, there were sealed twelve thousand; it cannot matter much for the name, if we be at last of the great aggregate of "the hundred and forty and four thousand."

All evangelical denominations are in harmony in regard of all essentials of faith and practice; and there are no differences between them which should hinder an earnest love and a cordial fellowship. Blessed be God that the colours blend so well in heaven's rainbow of glory along earth's back-ground of storm!

Our argument is, therefore, to day—not an argument for sect or for school; but an argument simply for Christian profession. Go with any tribe you will, only go to Canaan. Be a Baptist, or a Methodist, or an Episcopalian, or a Presbyterian, or any thing else, only be a CHRISTIAN.

C. W.

## SYSTEMATIC BENEVOLENCE.

THE benevolent individual who offered a premium for the best treatise on systematic beneficence, and the American Tract Society which has published, and is circulating over the country, the three treatises\* to which the premium was awarded, deserve the grateful acknowledgments of all well wishers of the Church. The fact of such an offer, the number of competitors, and the favour with which the successful treatises have been received, are only expressions of a sense of the want of some better mode of calling out the benevolence of the Church, that has been increasingly felt for the last few years. Christian professors in this country, certainly in the most evangelical churches, recognise very generally the duty of making contributions for the spread of the gospel. Upon no duty is the Bible clearer or more explicit. "Honour the Lord with thy substance, and the first fruits of thy increase." "To do good and communicate forget not, for with such sacrifice God is well pleased." "As ye abound in faith, and utterance, and knowledge, and diligence, and in love to us, see that ye abound in this grace also." We are even required to work with our hands, "that we may have to give to him that needeth." "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Our standards, therefore, enumerate this among the ordinances of every well established church, in connection with the word, sacraments, prayer, fasting, and discipline. See Form of Gov. ch. viii.

While however this duty is more or less recognised, its regulation is attended with no little embarrassment. The Church has seemed to vascillate from one extreme to the other on the subject of agencies. At one time seeking to do away with agents altogether, to the great prejudice of our various benevolent operations; and at another multiplying them till they become a burden on Christian charity too heavy to be borne. And even when the agency system has been most wisely used, it has been found difficult so to arrange the time and manner of making applications, as to avoid inconvenience, annoyance, and prejudice. A great mistake, we apprehend, has hitherto been made in aiming, under the pressure of want of funds felt in every department of benevolent effort, at immediate results in large collections, rather than to organize the churches under some plan of systematic contribution which does not require the annual presence of an agent. We are not insensible to the difficulties of such an organization; still we cannot but feel that more might have been done had this been a distinct aim. It is with this impression that we feel so deep an interest in the attempt which these treatises have in view. It is interesting to notice that

\* [The Divine Law of Beneficence, by Rev. Parsons Cooke. Zaccheus, or the Scriptural Plan of Benevolence, by Rev. Samuel Harris. The Mission of the Church, or Systematic Benevolence, by Rev. Ed. A. Lawrence.] American Tract Society.

they all urge a return to the plan laid down by the Apostle in his Epistle to the Corinthians, viz: "*that each one lay by him in store on the first day of the week as God has prospered him.*" And what we desire to do in the remainder of this article, is to state some of the reasons that particularly recommend this plan, as we think, to the Church at the present day. And we are the more encouraged in urging this, inasmuch as our form of government presents all the requisite facilities for carrying it into efficient operation.

1. It seems to afford the best means of drawing out the benevolence of church members generally. This is an important end, not only with reference to increasing the amount of contributions, but also, and especially, because of its bearing upon the spiritual welfare of Christians themselves. There is a great misapprehension in the minds of many respecting the object of contributing to religious purposes, which prevents them from co-operating zealously in this good work. When they think of alms bestowed, they seem to have principally in their mind, the case of those who are to be relieved. And if their mites will effect but little, they are very apt to withhold them on the ground of their unimportance. But even if this was the main design of the requirements to do good, such conclusions overlook not only that the Apostle, in view of the unreasonableness of some being eased and others burdened, has enjoined that *every one* should contribute, according to that he hath; but also the fact that, as those who have but little to give constitute the largest part of every congregation and community, and that many small contributions will make a large amount, if all such withhold their mites, the cause of benevolence must seriously suffer. The Wesleyans of England, raised in one year, over one million of dollars by penny subscriptions. Even their Sabbath-school scholars raised twenty thousand dollars in this way; and the Church Missionary Society of England, which embraces among its contributors the aristocracy and wealth of the realm, also receive the greatest part of its support from penny subscriptions. The same may be said of the entire support of many denominations of Christians. The largest rivers are composed of little rills; the most copious showers of drops, and the solid globe of grains of sand. Surely to neglect the small contributions of a church, would, in this view, be the poorest policy.

But this is by no means the main design of the requirements to give alms. It is not that God is dependent upon us for the promotion of his cause, that he has laid this duty upon the Church. The world is his, and the fulness thereof. His object is other and more than the mere relief of the needy. He calls upon us to give of our substance, in order to secure an acknowledgment of our dependence and accountability; to afford us opportunities to cultivate those dispositions which lie at the foundation of Christian character, and fit us for heaven; and also to promote our own present enjoyment. But these ends are as important to the poor as to the rich. The one class, therefore, can no more do without the exercise of

charity than the other. The poor are as much bound to acknowledge, in God's way, their dependence, as the rich. They as much need to use the appointed means for cultivating Christian character, and to reap the fruits of Christian benevolence. They may not have much, but with the exception of those who are dependent for their support upon others, they have a little. And it is their privilege to contribute from that little. The Macedonians in their deep poverty abounded in liberality. And although such may not give as much as their rich neighbours, their hearts can be as warm to the cause, and secure as clear an approval from heaven. Indeed we read of the Saviour's commending liberality but on two occasions, when the widow out of her penury gave *two mites*, and when Mary did *what she could*. And it is worthy of remembrance that in the parable of the talents, the servant that was so severely reprehended, was the one to whom the smallest means of doing good, one talent, had been given. Such are in great danger of overlooking their responsibility. Ought not the Church then to seek to adopt that plan of making collections which will afford the best opportunity to those whose means are small to co-operate in this work. But we all know that unless the great mass of our church members have an opportunity to give as they receive, that is, in small sums, at short and frequent intervals, they cannot contribute as the Lord has prospered them.

2. Another reason for adopting this plan, is that in this way contributions are most likely to be regulated by intelligence and upon principle. One reason why Christians accomplish so little, and profit so poorly, by this means of grace, is that they give with so little consideration. In worldly concerns men recognise the importance of calculation in their expenditures, but in their charities to how great an extent do they neglect it; leaving them often to accident or impulse, or the eloquence of him who applies for aid; "feeling without judgment, and giving without wisdom." Feeling, however, is but a faint and fluctuating dependence, where not only the good of the object, but our own character, and the honour of God are involved. We are as much called to exercise discernment in this duty as in any other. What God requires is that we do good as we have opportunity; lay by as he hath prospered us. The right of private judgment in determining what that is, constitutes a part of our probation. The New Testament prescribes no fixed sum. God asks not what a man "hath not." He will not accept the largest gifts as expressions of Christian charity, if they are not proportioned to the prosperity he sends. He will disdain from the man of wealth what he will commend in the poor widow. Now the plan of the Apostle affords the best facilities for all acting upon this principle. By a *frequent* recurrence to these claims, in view of our circumstances, we can form a more correct judgment what we are able to do. And having decided the proportion for the time being, we may be freed in a measure from the temptation of withholding more than is meet, or receiving applications coldly, when there is a

deposite, upon which we have ourselves written, "holiness to the Lord," from which we may draw.

This plan too, secures attention to this duty. The great mass of church members, especially those whose means are limited, are in danger, if they have not some fixed time for appropriating what they can to the cause of religious benevolence, of overlooking or neglecting it altogether. Experience teaches the wisdom of stated seasons for religious duties. He who has none, will be in danger of wholly neglecting them. Stated seasons, says Baxter, are the hedges of duty. On this principle we have the Sabbath, and daily prayer, and upon this principle laying up in store on the first day of the week is a safe and wholesome prescription with reference to giving of our substance.

3. To these considerations may be added further, that this apostolic plan of making religious contributions seems eminently adapted to secure to the giver those ends of the Divine requirement on this subject, to which we have alluded, viz: an habitual recognition of our dependence, the cultivation of benevolent dispositions, and the pleasure of doing good. When God would train a people to habits of piety by sensible signs, one of the prominent means that he employed for this purpose, was the system of tithes and offerings. The devoting the firstlings of their flocks, and the first fruits of the earth to the Lord, was an acknowledgment of dependence, and an expression of homage. They expressed with reference to their possessions, what the Sabbath expressed with reference to their time, viz: that they held all from God, and subject to his disposal. On this ground it was that the Jews of old were charged with robbing God, in withholding their tithes. And now, no less than under the old economy, he who refuses to recognize, by contributing according to his measure to the cause of religion, his dependence and responsibility, robs God, and tempts the Most High to blow upon his earthly possessions. This acknowledgment is an important element of piety. It is not, however, that God needs our gifts, or even our homage, that he requires them at our hands. They are right and proper expressions indeed. But he is pleased to demand them for our own good—to train his people to those dispositions which will fit them for heaven. We need in order to future enjoyment, not only a title to, but also a meetness for heaven. Selfishness and worldliness have been, since the fall, the predominant disease of human nature. And as money is the representative of value in civilized society, the means of procuring this world's good, the disease has a tendency to assume the form of this "vile idolatry." God has however been pleased so to ordain, that it may, through his overruling providence and grace, become the means of cultivating the opposite dispositions of self-denial, benevolence, and heavenly-mindedness; and thus of preparing us for the fellowship, employment, and happiness of that abode where "charity never faileth." Surrounding us with opportunities for benefitting our fellow-men, and advancing his cause in the world, by contributions of money, effort, and time, we may "make friends of the mammon of unrighte-

ousness," and "lay up in store a good foundation against the time to come." For according to the law of habit, every exercise of a good disposition strengthens it, and tends to form a corresponding character. Thus giving, from right motives, not only promotes true enjoyment here, but enlarges our capacity for future happiness. In this view, is not the plan we are recommending, by requiring frequent, stated exercises of charity, eminently adapted to accomplish some of the most important practical objects of giving? It seems to be the very way of cultivating true Christian benevolence.

4. And while this mode of making collections has these various advantages for the givers, it is the most economical for the Church. What an amount of time and talent has now to be employed in the mere business of collecting funds. And yet this great expenditure must be continued, unless the churches will adopt the Apostle's advice. This duty must not be neglected; the cause must not be allowed to suffer. Better expend one-half of the contributions of the churches in making collections, than suffer Christians to overlook the claims of religious benevolence. And yet is there not a more excellent way; one that would save all, or most of this expense; that would give employment to church officers, and bring them more in contact with the members, thus binding the church more compactly together, while securing more efficiently the practical ends of charity upon Christians themselves. "Concerning then the collections of the saints, as the Apostle has given order to the churches of Galatia and Corinth, so let the churches now do."

J. C. B.

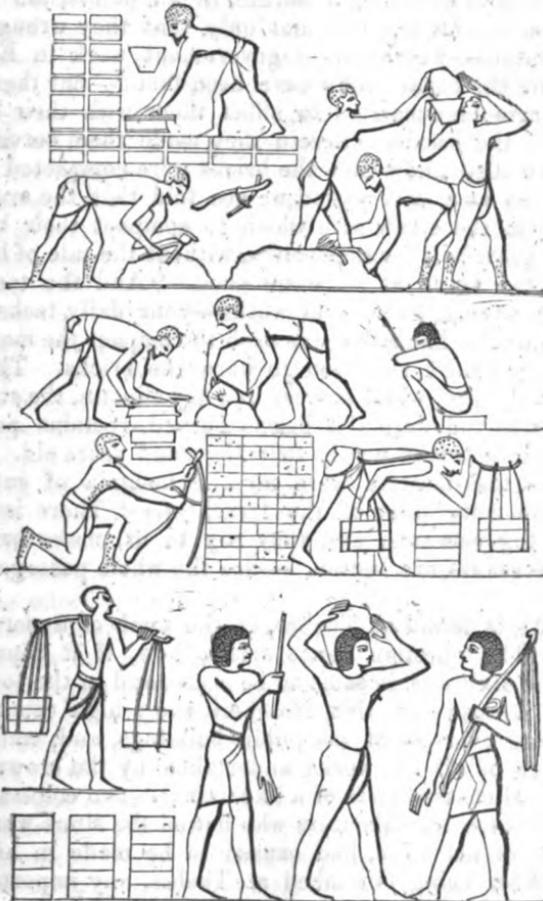
### THE ISRAELITES IN EGYPT.

[From Dr. Kitto's Daily Bible Illustrations, Vol. II.]

WHEN we read of the numerous facts and incidents pictorially registered in the monuments of Egypt, and understand that some of them can be traced up to the time of Moses, the question naturally arises, Whether we may not hope to find among them some record of the events, so important in Egyptian history, connected with the residence of the Israelites in the land of Egypt, and their departure from it. As the principal and most ancient monuments of this kind are in Upper Egypt, we should not look for any memorials of that portion of public history with which the name of Joseph is connected in our minds, because that history belongs to Lower Egypt, which was not then, as we apprehend, under the same crown with the upper country. Neither should we expect to find any record of the remarkable circumstances connected with the plagues of Egypt and the exode of the Israelites; for although the upper and lower countries were then under one crown—and although such events as the death of the first-born, and the overthrow in the Red Sea, were of sufficient national importance for such commemoration—we do not find that nations, and certainly not the Egyptians, manifest any readiness to perpetuate their own dishonour. But if there be any circumstance

in the history of Israel's sojourn in the country, which tends to exalt the glory and power of Egypt, of *that* we might not unreasonably expect to find some trace on the monuments.

Accordingly, the only representation which has been supposed by the students of Egyptian antiquity to have any reference to the Israelites, exhibits them in the state of oppression and humiliation, when it became the policy of the new dynasty from Upper Egypt, "which knew not Joseph" and his services, to depress the Hebrew population, and reduce them to a servile condition, by making "their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."



This representation, which has been regarded with great interest by scholars and travellers, is found painted on the walls of a tomb at Thebes. A copy and explanation of it was first furnished by the distinguished Italian professor, Rosellini, in his great work on the monuments of Egypt. His account of it is headed, "Explanation of a picture representing the Hebrews as they were engaged in

making brick." In this picture some of the labourers are employed in transporting the clay in vessels; some in working it up with the straw; others are taking the bricks out of the moulds and setting them in rows to dry; while others, by means of a yoke upon their shoulders, from which ropes are suspended at each end, are seen carrying away the bricks already dried. Among the supposed Hebrews, four Egyptians, very distinguishable by their figure and colour, are noticed. Two of them, one sitting and the other standing, carry a stick in their hand, superintending the labourers, and seemingly ready to fall upon two other Egyptians, who are represented as sharing the labours of the supposed Hebrews.\*

This scene does certainly illustrate, in all points, the labours of the Israelites, for we are told, not only that they wrought in the making of bricks—which was a government work in Egypt, and bricks bearing the royal stamp have been found—but that the king "set over them task-masters to afflict them with their burdens;" and that "all the service wherein they made them serve was with rigour." We also know that the bricks were compacted like these with straw; for at a later period we are told that the crown would not allow them the straw with which to compact their bricks, but left them to provide it for themselves, without the tale of bricks previously exacted being at all diminished—"And the task-masters hastened them, saying, Fulfil your works—your daily tasks, as when there was straw." The straw was used to compact the mass of clay, and not as some have supposed to burn the bricks. These being only dried in the sun, which suffices in a dry climate, the straw which would be destroyed were the bricks burned, remains perfect and undiscoloured in bricks nearly four thousand years old. That the sticks of the task-masters were no idle insignia of authority, is shown by the complaints of the Israelites,—“There is no straw given unto thy servants, and they say to us, make bricks; and behold thy servants are beaten.”—See the whole passage, Exod. v. 7—16.

The picture is found at Thebes, in the tomb of a person called Roscherè. The question hence arises, how, if it represent the labours of the Hebrews, it came to be there, and in the tomb of this person. It is answered, that Roscherè was a high court officer of the king, being overseer of the public buildings, and, consequently, having charge of all the works undertaken by the crown. In the tomb are found other objects of a like nature—two colossal statues, a sphinx, and even the labourers who hewed the stone-works, which he, by virtue of his office, had caused to be made in his lifetime. This high officer being entombed at Thebes, any important labour in any part of the kingdom would naturally be represented there, for the kingdom was one, and the whole department seems to have been under his control; and it is now admitted that the inscription does not so expressly declare, as was at first imagined, that the

\* The picture is divided into three parts for convenience of insertion. It is properly a continuous picture, beginning at the left hand on the top, and uniting with the two lower parts in a line.

bricks were made for a building at Thebes. But even were this the case, the difficulty is not insuperable. It is true that the Israelites during their bondage occupied their ancient home (so far as the men were allowed to enjoy a home) in Goshen, which was far distant from Thebes; but we know of nothing, either in Scripture or elsewhere, which would confine their labours to Goshen. On the contrary, when they were ordered, in this very business of brick-making, to find straw for themselves, we are constrained to suppose that they were at work for the royal monopolist of this manufacture in all parts of Egypt; for in Exodus v. 12, we read, "So the people were scattered abroad *throughout all the land of Egypt.*" This certainly does not convey the idea that they were making bricks in Goshen only. There is, indeed, reason, from other testimony, to suppose that the usage in the working of the Israelites was to send them out in gangs, or classes, under overseers, for a considerable time, making these gangs necessarily relieve each other; and there can, therefore, be no objection to the opinion that some of these gangs may have been sent even so far as Thebes for the sake of their work at the place where there was most demand for it. We may be certain, that no considerations of humanity were likely to prevent this among such a people as the Egyptians. Indeed, it was evidently for the interest of the Egyptian oppressors who alleged the *numbers* of the Israelites as the ground of their apprehensions, to scatter them in small bodies over all Egypt, as much as might be practicable.

Upon the whole, therefore, although it is not alleged that anything like positive certainty can be attained, there is nothing to render improbable the conclusion to which the complexion and peculiar physiognomy of the workmen, and the age of the monument, would lead, that these brick-makers were really Israelites, and that they are represented in the execution of the very labours which the Scripture commemorates. The complexion is such as the Egyptian artists usually give to the natives of Syria. The dress might have afforded some farther and interesting evidence, as the artists were very particular in preserving the details of costume; for the figures are represented as unclad, save for the short trousers or apron which they wear at their labour. It may be doubted, however, whether, after such long residence in Egypt—which was indeed the native country of all the Israelites of that age—they had preserved the style of dress which the single family of Jacob brought with it from Canaan. It is far more likely that they had by this time conformed, in this respect, to the habits of the country, which were better suited to the climate than any costume their ancestors could have brought from the less fervid climate of Syria. This partly also meets the objection which has been made to the want of beards in these figures. They are not to be regarded as strangers come freshly to Egypt with all their foreign usages about them, but as tribes long settled in the country, many of the customs of which they had necessarily adopted. They may to some extent have adopted the Egyptian habit of shaving the beard—or such of them

as were in government employment, may have been compelled to do so. We have already had occasion to notice that the Egyptians compelled their servants, of whatever nation, to shave their beards. In this representation, however, all the figures are not beardless. Upon the whole, we see no reason why the reader should deny himself the satisfaction of believing, that in this scene he contemplates a representation, by Egyptian artists, of the very scene which the Sacred Books describe.

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### MORE RELIGION NEEDED FOR THE CONVERSION OF THE WORLD.

WILL the predictions of the final triumph of Christianity be fulfilled? The sacred writers, reposing with unshaken confidence in the divine power and faithfulness, felt so assured. Unlike many now, they seem to have contemned all obstacles and discouragements, however great and imposing. "Who art thou O great mountain? before Zerubbabel thou shalt become a plain." They even gloried in the intrinsic meanness and insufficiency of the instruments—"the day of small things." For they believed that this glorious consummation was to be brought about, "not by might, nor by power, but by my Spirit saith the Lord of hosts." If they were right, then may we not see here, why so little has been accomplished, or even attempted; and where too we are to look for encouragement and success.

What is needed in the Church is not more talent, or wealth, or resources of any kind, but *more fervent piety*. Not that God will work without means. But, according to his plan, fervent piety will secure, and render available, and give efficiency to these—every thing by which God is pleased to promote this end.

Does God make use of wealth? Where then can be found better lessons for getting wealth, than from the Bible, which enjoins industry, honesty, and thrift, which subordinates the love of parade and self-indulgence, which forbids all those vices that impair health, waste time, and squander money.

Does God make use of talent? What single influence has done so much to strengthen the human intellect as the Christian revelation? Compare Christendom with Pagan and Mohammedan lands. Nor is the result surprising when it is considered how sublime are the truths—how elevated and pure the style—how infallible the teachings—how infinite the motives with which the Bible brings the mind in contact. For each talent entrusted, an account is to be rendered. Every improvement upon Christian principles is to tell upon an immortal destiny.

Does God make use of human teachers, and rulers, and other officers and members of his Church? What resources for multi-

plying these has the Church in her own bosom—in the baptized children who have been consecrated to God, and have a special interest in the covenant? Who can question that the Church would have an abundant supply of ministers, and elders, and deacons, and teachers, and members, to meet all the demands not only at home, but abroad; did fervent piety glow in every family in the Church, and manifest itself in the education of the rising race.

Does God make use of the influence of example in society? In what better circumstances could Christians be placed for exerting this influence, than those of “strangers” scattered everywhere in families, neighbourhoods, and communities—“not of the world,” but still “in the world”—were all Christians burning, shining lights—acting as the leaven hid in three measures of meal, till the whole is leavened.

And not only would fervent piety secure, under God, all the requisite resources for this end; it would also render them available. How much of talent and wealth is there already in the Church, that has no respect to God, and the claims of his cause? How many members are there now in the Church, who are utterly inefficient and useless?

But increase the fervour of the piety of the Church, and you increase the love of Christians to God, and their fellow men. And in proportion as the soul is warmed and excited with this affection, all the faculties will be enlisted in its gratification. The affections are the moving springs of life. They quicken the perceptions; invigorate the powers of association; render the memory ready and retentive; and concentrate all the energies of the soul upon the prize of its high calling. Such a fervour creates by its very warmth a current into which surrounding objects are drawn to add to its flame. It renders its subject alive to opportunities; awake to whatever will advance its ends. It renders its subject willing to encounter self-denial and toil. So it is when the desire of wealth, or fame, or pleasure is excited.

Increase the fervour of the piety of the Church, and you increase the Christian's sense of responsibility to God. And then he will *feel* that he is “not his own,” and begin to seek how he may employ his talents, his wealth, his influence and resources of every kind to glorify God with his body and spirit which are his.”

Increase the fervour of the piety of the Church, and you increase the desire of its members for holiness and heaven. And then they will rejoice in opportunities for exercising their graces in every good word and work, and thus by Divine help become meet for the inheritance of the saints in light.

In this way, too, all the wealth and talent and other resources of the Church would become pre-eminently efficient. Success in the work of the Lord, we know, depends upon an influence from on high? “Paul may plant, and Apollos water in vain, unless God gives the increase.” But He can work by many or by few. And we have the promise of his blessing only to efforts put forth in a

true Christian spirit, for the end, and in the way prescribed in his word.

It is very evident, that what the Church needs for the glorious mission is more fervent piety. Shall not Christians seek to become more "fervent in spirit serving the Lord." This flame must be kindled from above. We must be "strengthened with might by the Spirit in the inner man."

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## Memorials of History.

### FEBRUARY IN THE OLDEN TIME.

#### BURNING OF JOHN ROGERS.

*February 4th, 1555.*—John Rogers, the martyr, was educated at Cambridge, and was esteemed one of the most learned of the Reformers. He became chaplain to the English factory at Antwerp, where he assisted Tyndale and Coverdale in translating the Bible into English. In the reign of Edward VI., he returned to England and was appointed a prebendary in St. Paul's Cathedral, and subsequently became vicar of St. Sepulchre's, where he was a zealous preacher. He was the first person whose life was sacrificed by Popery in the reign of the Bloody Mary, being burnt at Smithfield, on FEBRUARY 4th, A. D. 1555. During Popish Mary's reign, it is computed that no less than two hundred and eighty-eight persons were burned alive for the crime of heresy, viz., in 1555 seventy-one, in 1556 eighty-nine, in 1557 eighty-eight, and in 1558 forty. Among these martyrs were Rogers, Bradford, Philpot, Latimer, Ridley, and Cranmer.

John Rogers was preaching against Popery at St. Paul's Cross, on a certain occasion, as Queen Mary was returning from the Tower; and soon after he was summoned before the Council. He was released, however, on this and a subsequent summons; but finally was condemned as a heretic by Bonner, Bishop of London, whereupon a writ was issued by the Court of Chancery for his burning at Smithfield. As he was led to the stake, he was exhorted to retract his opinions; but he replied, "What I have preached I am ready to seal with my blood." The sheriff then said to him, "Thou art a heretic." To which Mr. Rogers answered, "That will be known when we meet at the judgment seat of Christ." On his way to Smithfield, his wife with her *ten*\* children came to take a last farewell; but they were not permitted to speak with him. He repeated the fifty-first Psalm, and so fitted himself for death. A pardon was brought on condition of recanting; but he steadfastly

\* Bishop Burnet, II. 468.

refused. When he was chained to the stake, he uttered the memorable prediction that God would in his own good time vindicate the truth he had taught, and appear in favour of the Protestant religion.

#### A PROTEST AGAINST THE MURDER OF CHARLES THE FIRST.

*February 15th, 1649.*—On this day, the Presbytery of Belfast entered their solemn protest against the murder of Charles I. The execution of this unfortunate monarch was resisted by the Presbyterians generally. The army, composed principally of the Independents, were bent upon taking the king's life, and would listen to no terms. They seized the king at Newport and conveyed him to Hurst Castle, where he was detained in strict confinement. The Parliament denied by a public vote all participation in the measure. Hollis, the leader of the Presbyterians, proposed that the generals and principal officers should be proclaimed traitors; but the army marched to London and surrounded Parliament with threatening demonstrations. It was nevertheless voted, by one hundred and twenty-nine to eighty-three, that the king's concessions were a foundation for the peaceable settlement of the affairs of the kingdom.

The next day Colonel Pride went to the Parliament House with two or three regiments of soldiers, and violently seized forty-one of the Presbyterians, and excluded a hundred and sixty others. The remaining members, numbering fifty or sixty, commonly called *Colonel Pride's purge*, were generally violent Independents; and proceeded to devise means to bring the king to punishment. He was accordingly condemned to be beheaded by a Court, organized by Parliament for the occasion. Philip Henry, who saw the execution, used to say, that "at the instant when the blow was given, there was such a dismal, universal groan among the thousands of people who were within sight of it (as it were with one consent) as he never heard before; and desired he might never hear the like again, nor see such a cause for it."

There is no doubt that the violence and injustice of the proceedings attending the trial and execution have contributed to awaken a sympathy for King Charles, which has caused his many evil deeds to be palliated or forgotten. In the Church of England, he is esteemed a martyr. His influence, however, on both Church and State, was of a most mischievous character. Many of the political acts of the king were of a tyrannical, arbitrary nature. The Presbyterians resisted his aggressions to the utmost. They drove his bishops from Scotland, and struggled in every constitutional manner to maintain the liberties of the kingdom. But when violent men, mad with power, took the life of the unfortunate and guilty monarch, Presbyterians protested against the act throughout England, Scotland, and Ireland.

## GENERAL WASHINGTON AND THE PRESBYTERIANS.

It is not for any low sectarian purposes that we bring into the same picture the father of his country and the Church of our hopes and love. On the contrary, it is with a view of endearing the greatest of men to those with whom we hold intercourse as journalists, and of increasing their patriotic affection that we give a heading to our article, which has at least some novelty in its associations. Washington, it is well known, was an Episcopalian by birth and by attachment. Before the Declaration of Independence, he was a vestryman, both in the church at Alexandria and in the Pohick church, the latter being his own parish church. He partook regularly of the communion until he entered upon the office of General in the American army, after which time there is said to be but a single well-authenticated instance of his celebrating the Lord's supper. This will be noticed in the course of our article among the incidents which brought General Washington into interesting relations to the Presbyterian Church.

## I. A PRESBYTERIAN PROPHECY.

Samuel Davies, one of the greatest of our ministers and orators, was settled in Virginia at the eventful period which preceded the American Revolution. With the true Presbyterian spirit, he was forward in every movement relating to the liberties and safety of his country. In 1755, he preached a sermon before one of the volunteer corps of Virginia, which had been raised to repel Indian and French invasion immediately after the defeat of General Braddock. In the course of this sermon he alludes to the great men whom God raised up from time to time, and inspired with an enterprising public spirit, to accomplish some useful service in their day and generation.

"As a remarkable instance of this, I might point out to the public that heroic youth, *Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, for some important service for his country.*"

This interesting prophecy uttered by one of the greatest of ministers in reference to one of the greatest of men, had a fulfilment far beyond the most sanguine hopes.

## II. WASHINGTON'S VICTORY AT PRINCETON.

On the 1st of January, 1777, the sun set gloomily upon the waters of the Assanpink, a narrow and feeble barrier between the British and American armies. Cornwallis, who had the superior force, and was advised to use his advantages without delay, resolved to wait for the morning. "If Washington is the man I think he is, he will not be found in the morning," was the remark of a sagacious officer. Before midnight Washington was on his march to New

**Brunswick.** At Princeton he encountered three regiments of the enemy, and in a gallant engagement put them to flight, with the loss however of the lamented General Mercer, a noble Scotchman, who had in his youth been present at the battle of Culloden. In this engagement, Washington is said to have fearlessly and immovably exposed his person; but Providence had a gracious design in his preservation according to the fervent expectations of Davies in 1755. The British troops having retreated to the College, which they had previously used for their barracks, Washington ordered an assault upon them, and triumphantly delivered NASSAU HALL from the enemies who had profaned its name of liberty and its courts of religion and learning.

It was certainly to us an interesting providence, that one of Washington's memorable achievements should be at, what might be then called, the head quarters of the Presbyterian Church. Here Samuel Davies, the prophetic herald of Washington's fame, had lived and died as President of the very College which Washington now purged of the foe; and the war-horse of the illustrious General passed near the distinguished minister's grave. Here too lived the honourable Richard Stockton and the Rev. Dr. Witherspoon, both of whom had signed the Declaration of Independence only six months previously, and the latter of whom was at the time President of the College. The deeds of Washington brought into historical notice the humble village of Princeton—a distinction not unworthy the services of Davies, of Witherspoon, of Stockton, and of Presbyterians generally in the cause of the American Revolution.

### III. WASHINGTON AT THE COMMUNION TABLE IN THE PRESBYTERIAN CHURCH AT MORRISTOWN, NEW JERSEY.

It is the Sabbath. The congregation are assembled in the house of worship; and among their number is the Commander-in-chief of the American army. With a willing and devout spirit he unites with the people of God in the ordinances of religion. After a solemn sermon from a venerable minister, a hymn is sung, and the invitation given to the members of sister churches to unite in the celebration of the Lord's supper. A well-known military form rises in response to the invitation. With solemn dignity and Christian meekness he takes his seat with Christ's people and partakes of the bread and wine. It is Washington at the communion table in a Presbyterian church.

The circumstance that renders this incident in Washington's life remarkable is, that it was the only time, after his entrance upon his public career, that he is certainly known to have celebrated the sacrament of the Lord's supper.\*

\* Dr. Sparks in his life of Washington thus alludes to this fact.

"The circumstance of his withdrawing himself from the communion service, at a certain period of his life, has been remarked as singular. This may be admitted and regretted, both on account of his example and the value of his opinion as to the importance and practical tendency of this rite. . . . Whatever his motives may have been,

The Rev. Dr. Cox, of Brooklyn, New York, first gave to the public the circumstances attending this interesting event, which he received from Dr. Hillyer, who had it from the lips of Rev. Dr. Timothy Johnes himself; the latter being the pastor of the church of Morristown at the time.

"While the American army, under the command of Washington, lay encamped in the environs of Morristown, New Jersey, it occurred that the service of the communion, then observed semi-annually only, was to be administered in the Presbyterian church of that village. In a morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Johnes, then pastor of that church, and after the usual preliminaries, thus accosted him: 'Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday. I would learn if it accords with the canons of your church to admit communicants of another denomination?' The doctor rejoined, 'most certainly; ours is not the Presbyterian table, General, but THE LORD'S TABLE; and we hence give the Lord's invitation to all his followers, of whatever name.'" The General replied, 'I am glad of it; that is as it ought to be: but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities.'

The Doctor re-assured him of a cordial welcome, and the General was found seated with the communicants the next Sabbath.†

This incident in the life of Washington shows, in the first place, his own impressions that he was a *religious man*, entitled to the privileges of the household of faith; and in the second place, it shows that he understood the spirit and principles of the thirty-nine articles, which recognise other evangelical churches as belonging to the true catholic Church. The anecdote in either aspect commends itself to thoughtful consideration.

#### IV. WASHINGTON AT THE COMMENCEMENT OF THE COLLEGE OF NEW JERSEY IN 1783.

In 1783 Congress held its sessions in *Princeton*, having adjourned to that place from Philadelphia, in consequence of some mutinous proceedings of a portion of the Philadelphia line. Washington was invited by Congress to visit Princeton, with a view of consultation in reference to the arrangements for peace and other public con-

it does not appear that they were ever explained. Nor is it known, or to be presumed, that any occasion offered. It is probable that after he took command of the army, finding his thoughts and attention necessarily engrossed by the business which devolved upon him, in which frequently little distinction could be observed between Sunday and other days, he may have believed it improper publicly to partake of an ordinance, which, according to the ideas he entertained of it, imposed severe restraints on outward conduct and a sacred pledge to perform duties impracticable [difficult?] in his situation. Such an impression would be natural to a serious mind; and although it might be founded upon erroneous views of the nature of the ordinance, it would not have the less weight with a man of a delicate conscience and habitual reverence for religion. There is proof, however, that on one occasion at least during the war, he partook of the communion, but this was at a season when the army was in camp, and the activity of business was in some degree suspended." [Dr. Sparks then relates Dr. Cox's anecdote.]

† Having been recently at Morristown, we obtained additional evidence of the truth of Dr. Cox's anecdote. The Rev. James Richards, D. D., the present pastor of the 1st Presbyterian church, and son of the venerable Dr. Richards who succeeded Dr. Johnes in 1794, says that he has often heard his father relate the circumstance, who had himself heard it from Dr. Johnes. The Rev. Albert Barnes, formerly pastor of the same church, also says that he has never had any doubt on the subject. We may give the evidence in detail hereafter.

cerns. Their sessions were in the library room of Nassau Hall.\* On the last Wednesday of September the commencement exercises of the college occurred; and Congress adjourned to attend them. The valedictory orator on that occasion, then in his twenty-first year, was the celebrated Dr. *Ashbel Green*. At the close of his oration, he, with great tact, turned to General Washington, who, with the members of Congress, had a seat on the platform, and made a most eloquent and effective personal address, congratulating him on the happy issue of the long and perilous contest in which he had been engaged, and thanking him on behalf of his fellow-students and the authorities of the college for the important and distinguished services rendered to the country during the war brought at length, so much through his own instrumentality, to a glorious termination. This incident excited a thrilling interest in the whole assembly. The presence of Congress and of the Commander-in-chief of the American army rendered this commencement perhaps the most memorable that has occurred since the origin of the institution.† The following is the account given by Dr. Green in his autobiography:

"The church in Princeton had been repaired during the summer (1783) which preceded the commencement at which I received my bachelor's degree. An extended stage, running the length of the pulpit side of the church, had been erected; and as the President of Congress was a trustee of the college, and the president of the college had recently been a distinguished member of Congress, and that body itself had been accommodated in the college edifice, an adjournment to attend commencement seemed to be demanded by courtesy, and was readily agreed on. We accordingly had on the stage, with the trustees and the graduating class, the whole of the Congress, the Ministers of France and Holland, and Commander-in-chief of the American army. The valedictory oration had been assigned to me, and it concluded with an address to General Washington. I need not tell you, that both in preparing and delivering it, I put forth all my powers. The General coloured as I addressed him, for his modesty was among the qualities which so highly distinguished him. The next day, as he was going to attend on a committee of Congress, he met me in one of the long entries of the college edifice, stopped and took me by the hand, and complimented me on my address, in language which I should lack his modesty if I repeated it, even to you. After walking and conversing with me for a few minutes, he requested me to present his best wishes for their success in life to my classmates, and then went to the committee-room of Congress. I never took a copy of my valedictory oration, but carelessly gave the original, at his request, to Shepard Kollock, who then printed a newspaper at Chatham, in Morris county. It was published by him in October, 1783. I have made several efforts to find the paper which contained it, but hitherto without success."‡

It was at this same commencement that the trustees of the col-

\* In the north-east room of the third story, counting the basement as the first story. This room has since been divided into several rooms.

† Pamphlet history by the Rev. Wm. A. Dod.

‡ The Editor of the Presbyterian Magazine has made considerable efforts to rescue this literary treasure, from oblivion; "hitherto without success." He has found one gentleman who has a complete set of the "New Jersey Journal" except for the year 1783. The New Jersey Historical Society has a volume of the same paper containing a part of 1783, but on consulting it the right part was wanting. We do not give up the hope of yet presenting for the perusal of our readers the address of the gifted Senior to the Father of his country. The secular press has to some extent lent its aid gratuitously for the recovery of the document, for which we are thankful. We hope that antiquarians, who have the opportunity, will look into old newspapers of 1783; as it is probable that such an address was copied. It was first published in *October*, 1783.

lege requested General Washington to sit for his portrait.\* This picture, taken by Peale, in 1784, is a full length portrait of Washington in the vigour of manhood. In the back ground is represented the battle of Princeton and the death of Mercer. Washington stands in a posture of dignity and even majesty; the right hand with the sword referring to that battle which Washington always regarded as one of the deciding victories of the Revolution. The flag of his country is by a happy artistic artifice made, as if by accident, to wave about his head. This celebrated picture, hanging in the very frame which formerly contained that of George II. (the latter having been decapitated by a cannon ball), now adorns the gallery of Nassau Hall.

One other circumstance rendered this commencement memorable—the gift of two hundred and fifty dollars presented by General Washington to the college. It is recorded on the minutes of the trustees “that Dr. Witherspoon reported that his Excellency General Washington had delivered to him fifty guineas which he begged the trustees to accept as a testimony of his respect for the College.”

The oration delivered before Washington and Congress, the painting and the gift concur in making the commencement of 1783 a rallying point of pleasant recollections to Presbyterians, in reference to the Father of our country.

#### V. WASHINGTON AND THE GENERAL ASSEMBLY.

The first meeting of the “General Assembly of the Presbyterian Church in the United States of America,” was held on May 21st, 1789. Dr. Witherspoon preached the sermon; and after the election of Moderator, the following, being its *first* official act, was passed by the Assembly:

“Resolved, unanimously, That an address be presented from the General Assembly of the Presbyterian Church to the President of the United States; and that Drs. Witherspoon, Alison, and S. S. Smith be a committee to draft said address.”

On the 26th of May, “The General Assembly took into consideration the draught of an address to the President of the United States, which, being amended, was adopted, and is as follows, viz:

*To the President of the United States,*

SIR—The General Assembly of the Presbyterian Church in the United States of America, embrace the earliest opportunity in their power, to testify the lively and unfeigned pleasure which they, with the rest of their fellow-citizens feel, on your appointment to the first office in the nation.

We adore Almighty God, the author of every perfect gift, who hath endued

\* The following is the action of the Board of Trustees: “The Board being desirous to give some testimony of their high respect for the character of his excellency, General Washington, who has so auspiciously conducted the armies of America:

“Resolved, That the Rev. Drs. Witherspoon, Rodgers, and Johns, be a committee to wait upon his Excellency to request him to sit for his picture, to be taken by Mr. Charles Wilson Peale, of Philadelphia; and ordered; that his portrait when finished be placed in the hall of the college, in the room of the picture of the late king of Great Britain, which was torn away by a ball from the American artillery in the battle of Princeton.”

you with such a rare and happy assemblage of talents, as hath rendered you equally necessary to your country in war and in peace. Your military achievements insured safety and glory to America, in the late arduous conflict for freedom; while your disinterested conduct, and uniformly just discernment of the public interest, gained you the entire confidence of the people; and in the present interesting period of public affairs, the influence of your personal character moderates the divisions of political parties, and promises a permanent establishment of the civil government.

From a retirement more glorious than thrones and sceptres, you have been called to your present elevated station, by the voice of a great and a free people; and with an unanimity of suffrage that has few, if any examples, in history. A man more ambitious of fame, or less devoted to his country, would have refused an office in which his honours could not be augmented, and where they might possibly be subject to a reverse. We are happy that God has inclined your heart to give yourself once more to the public. And we derive a favourable presage of the event, from the zeal of all classes of the people, and their confidence in your virtues; as well as from the knowledge and dignity with which the federal councils are filled. But we derive a presage, even more flattering, from the piety of your character. Public virtue is the most certain means of public felicity; and religion is the surest basis of virtue. We therefore esteem it a peculiar happiness to behold in our chief magistrate, a steady, uniform, avowed friend of the Christian religion; who has commenced his administration in rational and exalted sentiments of piety; and who, in his private conduct, adorns the doctrines of the gospel of Christ; and on the most public and solemn occasions, devoutly acknowledges the government of Divine Providence.

The example of distinguished characters will ever possess a powerful and extensive influence on the public mind; and when we see, in such a conspicuous station, the amiable example of piety to God, of benevolence to men, and of a pure and virtuous patriotism, we naturally hope that it will diffuse its influence; and that, eventually, the most happy consequences will result from it. To the force of imitation, we will endeavour to add the wholesome instructions of religion. We shall consider ourselves as doing an acceptable service to God, in our profession; when we contribute to render men sober, honest, and industrious citizens; and the obedient subjects of a lawful government. In these pious labours, we hope to imitate the most worthy of our brethren of other Christian denominations, and to be imitated by them; assured that if we can, by mutual and generous emulation, promote truth and virtue, we shall render a great and important service to the republic; shall receive encouragement from every wise and good citizen; and, above all, meet the approbation of our Divine Master.

We pray Almighty God, to have you always in his holy keeping. May he prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant.

Signed by order of the General Assembly,

*Philadelphia, May 26, 1789.*

*JOHN RODGERS, Moderator."*

The President of the United States returned an answer, which was presented to the Assembly the following year. On May 20th, 1790, "The committee appointed to present the address of the General Assembly to the President of the United States, reported that they presented the said address agreeably to the order of last year, and received from the President the following answer.

*"To the General Assembly of the Presbyterian Church in the United States of America.*

"GENTLEMEN,—I received with great sensibility the testimonial given by the General Assembly of the Presbyterian Church in the United States of America, of the lively and unfeigned pleasure experienced by them on my appointment to the first office in the nation.

Although it will be my endeavour to avoid being elated by the too favour-

able opinion which your kindness for me may have induced you to express of the importance of my former conduct, and the effect of my future services; yet, conscious of the disinterestedness of my motives, it is not necessary for me to conceal the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence on the assistance of heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my countrymen. While I reiterate the professions of my dependence upon heaven as the source of all public and private blessings, I will observe, that the general prevalence of piety, philanthropy, honesty, industry and economy, seems, in the ordinary course of human affairs, particularly necessary for advancing and confirming the happiness of our country. While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences, it is rationally to be expected from them in return, that they will all be emulous of evincing the sincerity of their professions by the innocence of their lives and the benevolence of their actions. For no man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian, or a credit to his own religious society.

I desire you to accept my acknowledgments for your laudable endeavours to render men sober, honest, and good citizens, and the obedient subjects of a lawful government; as well as for your prayers to Almighty God for his blessing on our common country, and the humble instrument which he has been pleased to make use of in the administration of its government.

GEORGE WASHINGTON."

#### VI. WASHINGTON AND WASHINGTON COLLEGE, VIRGINIA.

In the year 1774, the Presbytery of Lexington, Va., "resumed the consideration of a school for the liberal education of youth, judged to be of great and immediate importance. We do, therefore, agree to establish and patronize a public school. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of the Rev. Mr. John Brown; and the Presbytery reserve to themselves the liberty at a future session more particularly to appoint the person by whom it shall be conducted, and the place where it shall be fixed." Thus commenced under Presbyterian auspices the education of youth in the valley of Virginia. The institution took the name of LIBERTY HALL. It was the means of training many useful ministers, and among the number the venerable ARCHIBALD ALEXANDER, D. D. It was a bulwark of liberty as well as of learning and religion. It was incorporated in 1783; but the Presbytery retained a connexion with it for some time, and although not now under ecclesiastical supervision, it is still managed by Presbyterians.

In 1785, the legislature of Virginia expressed their sense of the value of General Washington's services by a donation of one hundred shares in the James River Company and other property. Washington felt a delicacy either in accepting a donation for his private use, or in declining the gift of the State. When the shares began to be productive, in 1795, he addressed a communication to the legislature, stating that he would appropriate them to a seminary at any place they might deem proper to recommend. The legislature in reply requested General Washington to appropriate the shares to a seminary in the "upper country." In 1796, Washing-

ton wrote to the Governor of Virginia his final conclusion, stating, "After careful inquiries to ascertain a place, I have, upon the fullest consideration of all circumstances, destined those shares to the use of LIBERTY HALL Academy, in Rockbridge county."

The following correspondence passed between the trustees of the academy and General Washington on this occasion:

"Sir:—It was not earlier than September, 1797, that we were officially informed of your liberal donation to Liberty Hall Academy.

Permit us as its immediate guardians to perform the pleasing duty of expressing those sentiments of gratitude which so generous an act naturally inspires. We have been long sensible of the disadvantages to which literary institutions are necessarily subjected, whilst dependent on precarious funds for their support. Reflecting particularly on the many difficulties through which this seminary has been conducted since the first moments of its existence, we cannot but be greatly affected, by an event which secures to it an independent and permanent establishment. Convinced as we are that public prosperity and security are intimately connected with the diffusion of knowledge, we look around with the highest satisfaction on its rapid advances in these United States, unfeignedly rejoicing that the citizen who has long been distinguished as the asserter of the liberties of his country, adds to this illustrious character, the no less illustrious one of patron of the arts and of literature. And we trust that no effort may be wanting on our part to encourage whatever branches of knowledge may be of general utility.

That you may long enjoy, besides the uninterrupted blessings of health and repose, the happiness which none but those who deserve it can enjoy, and which arises from the reflection of having virtuously and eminently promoted the best interests of mankind, is the fervent prayer of the Trustees of Washington Academy, late Liberty Hall.

By order of the Board,

SAMUEL HOUSTON, *Clerk.*

His Excellency, GEO. WASHINGTON,  
late President of the U. S. A."

WASHINGTON'S REPLY.

"Mount Vernon, 17th June, 1798.

"Gentlemen:—Unaccountable as it may seem, it is nevertheless true, that the address with which you were pleased to honour me, dated the 12th of April, never came to my hand until the 11th instant.

To promote literature in this rising empire, and to encourage the arts, have ever been amongst the warmest wishes of my heart. And if the donation which the generosity of the Legislature of the Commonwealth of Virginia has enabled me to bestow upon Liberty Hall, now by your politeness called Washington Academy, is likely to prove a means to accomplish these ends, it will contribute to the gratification of my desires.

Sentiments like those which have flowed from your pen excite my gratitude, whilst I offer my best vows for the prosperity of the Academy, and for the honour and happiness of those under whose auspices it is conducted.

GEORGE WASHINGTON.

Trustees of Washington Academy."

In 1818, Washington Academy was incorporated as a *College*. The donation of General Washington forms a considerable part of its present endowment, and is believed to yield an annual income of about three thousand dollars. Thus did the Father of his country assist in perpetuating an institution which has trained many worthy sons for the ministry of the Presbyterian Church, as well as for other professions in life. As a PATRON OF EDUCATION his name is endeared to us; and he who led our armies to liberty, and our

national counsels to prosperity and honour, has also been instrumental, under the same Divine guidance, of conducting many of our youth to learning, religion, and usefulness.

We have thus endeavoured to bring before our readers, and we trust without offence to any denomination of Christians, certain incidents which establish an interesting relation between "*Washington and the Presbyterians.*"

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## Household Thoughts.

### SABBATH EVENINGS IN FORMER DAYS.

AMONG our Presbyterian forefathers it was not customary to have public service on Sabbath evenings. That time was usually devoted, in England, and especially in Scotland, to the instruction of the household. In addition to the family worship, which at these seasons was more solemn and more extended, the domestic ordinance of catechizing was observed with great punctuality and zeal. From the very beginning of the Reformation in Scotland, the greatest stress was laid on the religious instruction of the young, and this continues to be characteristic of that favoured country. Not only was there a school in every parish, in which the principles of religion were fully taught, but it was made the duty of Presbyteries to see that the work of catechizing was faithfully carried forward. In their stated domiciliary visits to the congregation, the ministers and elders were accustomed to call the family together, and to examine both parents and children, together with the servants, as to their knowledge of Divine truth. But all these methods would have been incomplete if they had not rested on the broader basis of household instruction.

Soon after the production of the two Catechisms by the Westminster Assembly of Divines, these formularies were adopted by an act of the General Assembly of the Kirk, and came at once into universal use among the Presbyterians of Scotland. This place they have maintained ever since. Amidst all the secessions and disruptions of the original body, these venerable manuals have remained unaltered. The consequence has been, that all the Presbyterians of Great Britain, Ireland, the colonies, and the United States, have imbibed their doctrine from the Larger and Shorter Catechisms.

After the evening meal of the Sabbath, the whole family was gathered, not excepting the domestics, some of whom were grey-headed servants of Christ, who had grown up under the roof. In

our day of restlessness it is thought enough to despatch a few questions and answers; but the Scottish method was to go through the whole Shorter Catechism, without omission or abridgment. The presiding person, in this exercise, was the master of the house; and we know families, in which, even now, this service is constantly performed without book. We were lately told by a lady, that, after her father's death, the catechetical examination was faithfully carried on by the mother; and no doubt, this has happened in thousands of instances. Though the Larger Catechism was extensively taught, as was the case in a family from which the writer is descended, it was the Shorter Catechism which every youth, without exception, was expected to know. Any one who chooses to try the experiment, may easily satisfy himself how deeply this form of sound words is impressed on the memory of all who have enjoyed a regular Presbyterian training. After attaining a perfect knowledge of the text, children were made to learn a sufficient number of Scripture proofs. This was in itself a theological education. By weekly repetition, it was not merely taught, but inculcated, in the proper sense of that term; so that scarcely any lapse of years could entirely eradicate it from the mind. Whatever may be said about the tediousness of such a discipline, we believe all who have passed through it agree in looking back to those evening exercises as serenely delightful; and in regretting the seeming necessity of denying the same to their own children.

In the Presbyterian houses to which reference is now had, Holy Scripture had its place, in the looking out of passages quoted by the preacher, and in repeating psalms and paraphrases. Expositions of a familiar kind were not unfrequently given, which left their impression on the youthful mind. In days when books were scarcer than at present, many an hour was spent in reading aloud from such works as Rutherford's Letters, Boston's Fourfold State and Crook in the Lot, Erskine's Gospel Sonnets, Guthrie's Interest, and the Sermons of Binning and Andrew Gray. Does not the heart of some reader bless God for these golden opportunities?

There are many congregations among ourselves, in which the evenings of the Lord's days are vacant. It is a very serious question for parents and householders, how far they may employ this sacred season, stately, for the benefit of their families. Thorough and effectual catechising demands at least a weekly exercise; and where there is no other engagement, the best time for these is the Sabbath evening. Religious instruction, at such a season, is sanctified by the hallowed day, and sweetened by the flow of home-feelings. The service need be neither tedious nor burdensome. A little management may render it delightful. Next to the house of God, there is no place so favourable for the conversion of children as the happy fireside. Let not the subject be laid aside, without some careful recurrence to the past, some candid self-examination, some deliberate planning, some resolved purpose, some self-denying and courageous endeavour, and some prayer to God for his blessing.

C. Q.

## AN INCIDENT AND A LESSON.

RETURNING from a pleasant walk, a trifling article took me into a store of ordinary appearance. Behind the counter stood the lady-merchant, with her slate in hand, calculating accounts. Whilst waiting for the article which I wished and had called for, I heard a little voice pronouncing loudly and distinctly—“*Follow peace with all men, and holiness, without which no man shall see the Lord.*” Turning, I beheld at my side a very small boy, his head scarcely high enough to reach the counter, with his little hands stretched up so as to rest his blue cotton-bound Testament, turned upside down, upon the top. “My little son,” I said, “that is a good text, and I hope you will always remember it.” “Hush your noise,” cried the mother. Turning to her, I said, “My friend, do not rebuke your child, but rather encourage him.” “Yes,” she replied, “if he will only put things in their right places.” “I presume he goes to Sabbath school.” “No,” said she, “he does not; but his elder brother and sister go to a school during the week, where they are taught to read the Bible: he hears them learning their lessons, and catches all these things, and the whole day he is repeating them.” Saying to her, that it was a blessed privilege to have our children’s memories stored with the word of God, I bade her good morning, and returned home.

This incident, so small and simple in itself, served to strengthen my faith, which has never wavered, in the propriety, the importance, nay, the positive obligation, in a Christian land, of introducing the Holy Scriptures into our common schools, and regulating our whole system of education according to divine teachings. We cannot calculate the importance and value of even this one truth engraven upon the memory and heart of this little immortal being—“*follow peace with all men, and holiness, without which no man shall see the Lord.*” Through all his after life, it may be to him a governing principle—regulating his relations and intercourse with his fellow creatures, and awakening him to a sense of his duty and obligations to that Holy Being who cannot look upon evil with the least allowance. The first sentence which I ever remember to have read in my youth, was from Noah Webster’s spelling-book—“*No man may put off the law of God;*” and here it rests in my memory as fresh as yesterday, undisturbed by the passage of more than twenty years; and often in that period has it echoed and re-echoed in the chambers of my soul, as conscience stood debating whether I should obey God, rather than man.

“I will not send my child to a school where the word of God is taught, and religious influences are exerted, for fear that he will become a bigot,” is a *sad fallacy*. Then you would rather place him where no fear of God is set before his eyes, and his unrebuked depravity, and his unoccupied mind will be best prepared to admit

the poisonous influences of a lawless infidelity, or a corrupt and perverted faith. You would rather have your child the thorn and thistle of the hedge, the bramble running wild with its own luxuriance, than the pleasant plant of the garden, nurtured by the hand of diligent care, pruned and cultivated for beauty and usefulness here, and if watered by Divine grace, made meet for the Master's service, and prepared for the paradise of God.

Give me, for ever give me, that system of education, which from his birth recognizes my child as an immortal being, and through all the period of youthful accountability, is training him to fear God and keep his commandments. This links him to the skies by a chain which is seldom severed in his passage from time to eternity.

J. M.

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#### KEEPING THE VINEYARDS OF OTHERS.

It is too much the fashion and temptation of the day to work in other vineyards than our own. If our ancestors and predecessors were too circumscribed in their views and endeavours, confining their sympathies too closely to their own homes, we are prone to rush into the opposite extreme, and do all our work abroad. Philanthropists labour to cure evils in other lands instead of their own, or in remote corners instead of their own neighbourhood: reformers descant upon the sins of far off people; parents leave the instruction of their children to others, and neglect the comfort of their families, in the exciting and absorbing public labours which surround them. The father it may be is a minister of the gospel, a professor in a literary institution, a teacher of youth, a projector of books and systems for improving educational measures; and in the feeling that he is labouring in an important cause, forgets that he is not doing for his own family what he is striving to do for others—secure their moral and intellectual advancement. The wife and mother has so many societies and calls of benevolence abroad, that her own household receives very little of her serious, calm attention, and her children less of her personal supervision. The daughter prefers the sewing or reading society, to the needful use of the needle at home, or to reading to her weary parents in a quiet evening.

These benevolent and public efforts are not to be condemned, nor the diffusive spirit repressed; but they should not precede nor supersede personal and home duties. Good endeavours should not be expended upon other people's vineyards, to the neglect of our own. They should not be as messengers of good perambulating about our homes, but never bestowing their blessings there. Rather should they be benign influences radiating from home, having in its precincts their source, and showing their abiding and most genial effects within its inclosure.—*British Mother's Magazine.*

"THE FIELD IS THE WORLD."

It is pleasant to look on the broad whelming sea—  
 How grand, how majestic its deep waters be!  
 Ever sounding, now ebbing, then flowing amain  
 Full over, the wide-spreading channel again.  
 In truth's sacred volume 'tis clearly reveal'd,  
 Earth yet with the knowledge of God shall be filled,  
 Like as the proud waters which cover the sea,\*—  
 Deep, foaming, and heaving, and swelling, and free.  
 Instead of *gross darkness*, 'tis cheering to know,  
 Salvation's glad tidings o'er earth yet shall flow,—  
 The gospel shall triumph, and thousands shall sing  
 Hosannah to Jesus, Messiah, our King!  
 Even you, my dear children may hasten the time  
 When the glorious gospel shall bless every clime.  
 WOR! cease not to pray, then, till *Gentile and Jew*  
 REJOICE in the light which has long beam'd on you!  
 WOR! lend ye your aid where truth's banner 's unfurl'd!  
 REJOICE, dear children,—"*The field is the world!*"

*Free Church Missionary Record.*

## Review and Criticism.

*Christ's Second Coming: Will it be pre-millennial?* By the Rev. DAVID BROWN, St. James' Free Church, Glasgow, Scotland. R. Carter & Brothers, N. Y.

Having imported this acute work a few months ago, and been delighted and edified by its argument, it gave us great satisfaction to find that the Messrs. Carter, with their usual enterprise, had republished it for American circulation. Hitherto, the *pre-millennialists*, or those who believe that Christ will come *before* the millennium, have, in this country, had the discussion of these great questions pretty much to themselves. We think that the religious press has failed to enlighten the Church on the important points involved in the controversy. The work before us gives light, like the sun rising in the unoccupied firmament. Mr. Brown's book is divided into two parts. The first part relates more particularly to the second advent, its time and circumstances. The second part discusses the nature of the millennium. The theory which Mr. Brown opposes is thus defined by him:

"That the fleshly and sublunary state is not to terminate with the second coming of Christ, but to be then set up in a new form; when, with his glorified saints, the Redeemer will reign in person on the throne of David at Jerusalem for a thousand years, over a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage, under this mysterious sway."

The following is a part of the creed of pre-millennialists. 1. The personal appearance of Christ upon this present earth is at the beginning of

\* Isaiah xi. 9; Habb. ii. 14.

the thousand years. 2. With his second advent commences his proper reign and kingdom. 3. The resurrection of the dead in Christ occurs at the beginning of the millennium. 4. His risen saints judge the world with Christ during this whole period, thus extending the day of judgment over a thousand years. 5. At the end of the millennium, the resurrection of the wicked takes place. 6. The final conflagration does not destroy the present world, but rather refers to the purification of the nations. 7. The work of converting and saving mankind goes on in this world, after the coming of Christ, and after the millennium, through successive generations and ages. These are some of the points involved in the present discussion.

Mr. Brown, after some preliminary remarks, lays down *nine* propositions, which may be reduced to *six*, and which we shall present as briefly as possible, at the risk of impairing their full force. Either one of these propositions is decisive against pre-millennialism; but the aggregate power of all is little less than demonstration.

**I. THE CHURCH WILL BE ABSOLUTELY COMPLETE AT CHRIST'S COMING.** "He shall come to be glorified in his saints, and to be admired in all them that believe *in that day*," 2 Thess. i. 10. "To the end he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ*, with all his saints" 1 Thess. iii. 13. Other texts to the same point might be mentioned. If Christ is to reign in person on the earth, for a thousand years, when he comes the second time, it will not be over believing men still in their mortal bodies; but the number of the elect will have been already accomplished, and the whole church, complete in Christ, will have been transfigured in glory. All this is inconsistent with the pre-millennial idea, that the work of the conversion of the world is to go on after the second advent, and be perpetuated from age to age.

**II. THE MEANS OF GRACE AND AGENCIES OF SALVATION TERMINATE AT THE SECOND COMING.** For example, 1. *The object of the Scriptures* will be exhausted at the second coming, both in reference to *saints and sinners*. "Be patient, therefore, brethren, *unto the coming of the Lord*." James v. 7. "The Lord, the righteous Judge, will give the crown of righteousness *at that day* to all them who love his appearing." 2 Tim. iv. 8. "The Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, neither obey the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power . . . *in that day*." 2 Thess. i. 7. Quotations might be multiplied to show that after the second coming one part of Scripture would be inapplicable to saints and the other part to sinners. In other words, the Scriptures, as a means of grace, would be put out of date by the second advent. Consequently, if conversion is to go on after that period, an expurgated edition of the Bible would be required. 2. *The sealing ordinances* of the New Testament will disappear at Christ's second coming, according to the very terms of their institution. "Baptizing them . . . and lo, I am with you always, even unto the end of the world." At the end of the world, the whole work, here specified, ceases. And so of the other ordinance; "for as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death, *till he come*." If then, there is to be a millennium after the second advent, it cannot be an era of Christianity; for the whole Christian furniture will have been withdrawn from the earth. *The word* is inapplicable; the *ordinances* are gone; and the *grace* which runs through the truth and sacra-

ments, has retired from the earth, having accomplished its object. 3. The *intercession of Christ* and the *saving work of the Spirit* will likewise cease at the second advent. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time*, without sin, unto *salvation*." When the advent comes, the intercession of the High Priest is done, and when the intercession is done, salvation is done. The work of the Spirit, which is everywhere linked with Christ's sacerdotal intercession and regal glory, also ceases necessarily. We do not now refer to the agency of the Spirit and the mediatorial functions of Christ in the *everlasting* state. We refer simply to them as exercised for *saving* purposes; and these cease with the second advent, in connexion with the promises and threatenings, &c., of Scripture, and the withdrawal of sealing ordinances.

III. CHRIST'S PROPER KINGDOM IS ALREADY IN BEING; COMMENCING FORMALLY ON HIS ASCENSION TO THE RIGHT HAND OF GOD IN HEAVEN, AND CONTINUING UNCHANGED, BOTH IN CHARACTER AND FORM, UNTIL THE FINAL JUDGMENT.

The modern pre-millennialists, generally, deny that Christ's true kingdom is yet established, the present dispensation being merely *preparatory* to it. Mr. Brown refers to Acts ii. 29—36, for proof positive of the present kingdom being that which was promised to Christ. David "being a prophet, and knowing that God hath sworn an oath to him, that of the fruit of his loins he would *raise up Christ to sit on his* (David's) *throne*; he seeing this before, spake of the resurrection of Christ. This *Jesus hath God raised up*, whereof we are all witnesses. Therefore, *being* by the right hand of God *exalted*, and having received of the Father the promise of the Holy Spirit, he hath shed forth this. THEREFORE let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST." "Him hath God exalted to be a PRINCE and a SAVIOUR, to give repentance unto Israel and remission of sins." "The Lord hath said unto my Lord, Sit thou at my right hand until I make thy enemies thy footstool." "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The reign of Christ, therefore, is a *present* reign, extending *through the millennium*. And the millennium is not a new reign, or dispensation, but merely the *full development* of the kingdom of grace in its earthly state.

IV. A fourth proposition against the pre-millennialists is this: WHEN CHRIST COMES, THE WHOLE CHURCH OF GOD WILL BE MADE ALIVE AT ONCE—THE DEAD BY RESURRECTION, AND THE LIVING, IMMEDIATELY THEREAFTER, BY TRANSFORMATION; AND THE RESURRECTION OF THE WICKED WILL ALSO TAKE PLACE AT THE SECOND COMING, IN IMMEDIATE CONNEXION WITH THE PRECEDING INCIDENTS.

1. The SAINTS will either rise from the dead or be changed. "Each in his own order, Christ the first fruits; afterwards they that are Christ's *at his coming*." "Every one that seeth the Son and believeth on him hath everlasting life; and I will raise him up at the last day." "We shall not all sleep, but we shall all be changed, in a *moment*, in the twinkling of an eye, *at the last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The pre-millennialists have a strange theory that does not tally with the Scriptures, as above recited. They believe that there is a third class of

saints not included in the risen and transformed, viz: living saints during the millennium. Let us hear these peculiar views:

"No change is mentioned as passing on the Jewish nation, or on the living righteous, as in the translation of the saints before the millennium. . . . The living righteous, after the millennium, may yet continue a seed to serve God, and in successive generations be trained up for heavenly glory." *E. Bickersteth.*

"Does the word of God distinctly reveal to us a time when the number of mankind shall be complete and a close put for ever to the course of human generations? Or does it unfold the prospect of successive generations of the redeemed throughout the course of the ages to come?" *Mr. Birks.*

"The incarnate Word is to carry on the work of salvation for ever and ever. The Spirit is to continue his renewing and sanctifying influence, and say to the sons and daughters of the race, as they are summoned from age to age into existence, come. The raised and transfigured saints are to repeat the call throughout the flight of everlasting years," &c. *Mr. Lord, of America.*

Mr. Brown shows that these statements are, (1) repulsive in the extreme, (2) far-fetched and wretched in interpretation, (3) and encouraging to the Universalists and others.

2. The resurrection of THE WICKED is in the Bible an incident of the second coming. The pre-millennialists, however, maintain that the resurrection of the wicked does not take place until the end of the thousand years. What says Scripture?

"The hour is coming, in the which they that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

What does the reader suppose that the pre-millennialists do with this last passage? According to them, it does not refer to the *general* resurrection at all, but only to the resurrection of the *wicked*, and of those who die during the millennium. This interpretation delivers them from the juxtaposition of the resurrection of the righteous and wicked at the last day. In short, the whole pre-millennial theory of the resurrection is contrary to the received opinions of the Church, and is believed to be contrary to the Scriptures.

\* V. A fifth proposition, destructive of pre-millennialism is, that THE RIGHTEOUS AND THE WICKED WILL BE JUDGED TOGETHER, AND BOTH AT THE COMING OF CHRIST. We have already hinted that the pre-millennialists extend the day of judgment throughout the whole period of the thousand years. The scripture texts which prove a simultaneous judgment of the righteous and the wicked are too numerous to quote.

"Behold, I come quickly, and my reward is with me to give to every man according to his works."

"For the Son of man shall come in the glory of his Father with the holy angels, and then he shall reward every man according to his works.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be

gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from his goats," &c.

There is a *unity of period and of action* in these and many other texts, which no candid criticism can impair. Pre-millennialists can never make Christians in general believe otherwise than that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

VI. The remaining proposition of Mr. Brown is this: **AT CHRIST'S SECOND APPEARING, THE HEAVENS AND THE EARTH THAT ARE NOW, BEING DISSOLVED BY FIRE, SHALL GIVE PLACE TO NEW HEAVENS AND A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS WITHOUT ANY MIXTURE OF SIN.**

2 Pet. iii. 7, 10—13: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Rev. xx. 11: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

Rev. xxi. 1: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

There seems to be no ambiguity here. And yet, strange to say, the pre-millennialists do not believe in a general conflagration at all. The literalists resort to a figurative interpretation at last. And what does the reader suppose that the final conflagration means on their theory? Some think it refers to the destruction of *Papal Rome*;—others, as Mr. A. Bonar, limit it to *Christendom*, although its effects may be "felt all over the globe;" others, as Mr. Bickersteth, suppose it to be doubtful "in what part of the day of judgment the general conflagration may take place; or whether there may not be a partial fire at the beginning." These interpretations are resorted to in order to carry out the theory that men live here in the flesh, "through successive generations" *after* the second coming, and that Christ reigns on the throne of David at the Jerusalem "that now is," for ever and ever. The preceding texts, however, clearly prove that the general conflagration takes place "*at* the day of the Lord." But "the passing away of the earth and heaven" is after the judgment and the millennium. Therefore the second advent is *after* the millennium.

In our next number we shall resume this subject, and give Mr. Brown's exposition of the famous passage in Revelation xx. 4—6, on which the pre-millennialists so much rely. The exposition ought properly to have been brought in under the fourth proposition; but this article is already too long, and it contains materials enough of study for the present.

*Memoir of the Rev. Alexander Waugh, D. D., with Selections from his Correspondence.*  
R. Carter & Brothers, N. Y.

Dr. Waugh was a minister of the Secession Church, and was settled in London from 1782 to 1827. He was one of the founders of the London Missionary Society, established in 1795, and drew up the fundamental

article of its constitution. He also assisted in the formation of the British and Foreign Bible Society, in 1804. As a minister of the gospel, he was eminently successful throughout a long ministry. His personal character seems to have been very lovely and complete. The biography is full of interesting meditations and incidents, and will serve to animate many a Christian in his pilgrimage.

Dr. Waugh was one of the glorious band who promoted evangelical religion in England in the latter part of the last century, among whom were Newton, Fuller, Hall, Scott, Winter, Ryland, Bogue, Hill, &c. The Secession Church to which he belonged, and which is perhaps more closely allied to our own, in its general testimony than any other of the Presbyterian branches, has been honoured of God in the raising up of many precious ministers of his word. The name of Alexander Waugh will be held in everlasting remembrance.

*The Christian Philosopher Triumphant over Death, &c.*, by NEWMAN HALL. Presbyterian Board of Publication.

This is a narrative of the closing scenes in the life of the late William Gordon, M. D., F.L.S., by his son-in-law. It presents many striking and sublime sentiments, rendered still more affecting by the circumstances under which they were uttered, of proximity to another world. It is remarkable, however, that Dr. Gordon was suspected of being a sceptic even by his intimate friends until near his latter end. He partook of the Lord's supper for the first time only a few days before he died. Whilst these facts necessarily diminish the power of his testimony as a Christian, the book before us will be to some minds all the more interesting. The work of divine grace is carried forward in sovereign methods; and the philosopher as well as the peasant, when called from darkness to light, is made to declare what God has done for his soul. Dr. Gordon's last days were his best days. His witness to the reality and necessity of religion is very emphatic.

*The Life of Luther*, with special reference to its earlier periods and the opening scenes of the Reformation, by BARNAS SEARS, D. D. American Sunday School Union.

By universal consent, Dr. Sears is admitted to have written one of the best biographies of the Reformer extant. He has travelled to original sources for his materials, and his extensive and varied learning has produced a work which will be popular with young and old. The first four chapters have the following interesting headings: *Luther's Boyhood*, *Luther at School* and at the University, *Luther in the Cloister at Erfurt*, *Luther as Professor in Wittenberg*. The second part relates more particularly to Luther's services in the Reformation. The book is enriched with about thirty engravings on wood and steel, including a likeness of the Reformer himself, his wife, and Melancthon. There are two editions, one in large type for a dollar, and another in smaller type for half the price. Both editions have the embellishments. This volume ought to have a general circulation.

*Why am I a Presbyterian?* By a MOTHER. W. S. Martien, Philadelphia.

This small volume has weighty truth. It is written by an intelligent female, who understands our Church doctrines and order better than the great multitude of male members. Children, brought up on the strong meat of this book, would be vigorous enough to thresh Anakims of error.

## The Religious World.

### THE PRESBYTERIAN CHURCH.

**CHURCH JUDICATORIES.** The following items of interest are observed in the proceedings of church judicatories :

*Dropping a communicant's name without process.* This matter, we may remark, was before the last General Assembly; and although the Committee on Bills and Overtures reported in favour of altering the Book so as to give Church Sessions the distinct power of erasing the names of communicants in certain cases, without process, the Assembly, after a very able speech from Dr. R. J. Breckinridge, and on his motion, laid the subject on the table by an overwhelming vote. It is to come before the next Assembly, as appears by the following action of the *Synod of Illinois*.

The Judicial Committee reported the complaint of Messrs. Perkins, T. A. Spillman, and others, against the decision of the Sangamon Presbytery. The Presbytery had pronounced "the action of the Irish Grove Church Session, in dissolving the connection of Mr. Ambrose Stone with that church, and dismissing him to the world, without process of trial, or regular sentence of excommunication, as inconsistent with the order of the Presbyterian Church, and that their action in the case of Mr. Stone be, and hereby is, declared void; and Mr. Stone is declared to be a member of said church." Synod took up the complaint; the parties were fully heard; and the vote was taken. The complaint was not sustained. Messrs. McCune, McCandlish, Coles, and Dorman were appointed a committee to prepare a minute in the case. Subsequently the committee made a report, which was adopted, and is as follows:

"That, having considered the subject, we regard it as one of great delicacy and importance; that, in deciding the case as they did, the Synod, as the main question, decided a question of constitutional law, namely: That the dissolution of the connection of a member of the church on the ground of his supposed want of piety, or any other cause, *at his own request*, is unconstitutional; and they recommend that the Session of the Irish Grove Church be exhorted to labour further with the person in question, and if their labours on this behalf be unsuccessful, they be required to take up and issue the case, according to the forms of process prescribed in our book of Discipline." Against the above decision Messrs. Coffee and Dicky entered protest; and Messrs. Perkins and others entered a complaint to the next General Assembly.

*Formation of the Presbytery of Cedar.*—The Presbytery of Iowa made application to the Synod of Illinois to be divided into two Presbyteries, which application was granted, and the new Presbytery to be known as the Presbytery of Cedar, was directed to meet at Muscatine, for organization.

*Religious instruction of the Negroes.*—The following paper on the subject of the religious instruction of the Negroes, was presented to the Synod of Georgia and adopted: *Whereas*, the religious instruction of our coloured population must manifestly appear a subject of the most serious importance, and *whereas*, it is firmly believed, that every minister, and master, and mistress, will be called on to render an account of their stewardship, touching this solemn duty, at that day, when God, who is no respecter of persons, will judge the world in righteousness; and *whereas*, it is be-

lieved, that this subject has not hitherto received that full attention and interest which it merits and most urgently demands, therefore,

*Resolved*, That it be recommended to all the ministers belonging to this Synod to preach to the coloured people specially and statedly, as far as practicable.

*Resolved*, That Synod would recommend whenever it may be practicable, the establishment of Sabbath schools for the oral instruction of our domestics.

*Resolved*, That it be recommended to the members of the several churches within our bounds, to adopt, whenever it may be necessary, some systematic mode for the religious instruction of the servants in families.

*Resolved*, That the several Presbyteries belonging to this Synod, be required to take the supervision of this whole matter, that they require the several churches under them to report annually to them on this subject, and that they make annual reports to the Synod.

**BOARD OF DOMESTIC MISSIONS.**—During the last ecclesiastical year, the Board of Domestic Missions assisted in sustaining 570 missionaries, or nearly *one-third* of the whole number of ministers in the Presbyterian Church. These missionaries laboured in twenty-five States. The whole amount of funds collected was about \$67,500.

The following is a view of the *Church Extension Fund* from its commencement in 1844:

	Income.	Churches aided.
1844-5	3670 50	40
1845-6	6366 61	38
1846-7	4596 95	54
1847-8	6112 59	58
1848-9	7532 45	66
1849-50	8633 58	70
	\$36,907 58	326

Of this sum \$30,434 15 was from individuals, and \$6473 43 from churches. The whole number of individuals contributing was only eighty-four, and of churches only one hundred and seventeen. The number of churches which this fund has aided in building, or in freeing from debt, is three hundred and twenty-six.

**BOARD OF EDUCATION.**—The total number of *candidates* for the ministry aided during the last year was three hundred and eighty-four. Of these there were

In their Theological course	151
do Collegiate do	138
do Academical do	62
Stage of study unknown	14
Absent from study	19
	384

The *Institutions of education* under the care of the Presbyterian Church were, during the same period,

Parochial Schools	100
Presbyterial Academies	34
Colleges	11
Theological Seminaries	5

The funds received by the Board of Education were \$28,460 10 for candidates' fund; and \$4987 85 for school fund.

**BOARD OF FOREIGN MISSIONS.**—The last number of the "Home and Foreign Record" enables us to glean the following table, or synopsis of the Foreign Missionary operations of our Church up to January, 1851.

	Ministers,	Wives, and assistants.	Communi- cants.	Children in schools.	Missionary stations.	Printing presses.
Asia . . . . .	35	46	196	1260	14	3
Africa . . . . .	4	4	53	111	5	
American Indians . . . . .	12	30	50	334	8	
Jews . . . . .	4				3	
Total . . . . .	55	80	289	1705	30	3

In addition to these, there are five missionaries and the wives of three of them, whose health required them to return to this country. Of the above fifty-five, three ministers and five assistants are under the care of the Reformed Presbyterian Church.

The total receipts of the Foreign Board were as follows:

From our own Church . . . . .	102,579 73
“ Reformed Presbyterian Church . . . . .	2,085 67
“ United States, for Indian tribes . . . . .	15,710
“ American Bible Society . . . . .	3,000
“ American Tract Society . . . . .	2,700
	\$126,075 40

**BOARD OF PUBLICATION.**—*Erection of the New Buildings.*—The ground was broken on the first of March, 1849; the establishment was ready to be occupied on the 15th of August, and entirely completed by the 13th of October. The buildings cover the whole lot, which is 25 feet front by 174 feet in depth, and are four and five stories high, with conveniences for the accommodation of the Board of Publication, and the Boards of Domestic Missions and Education. The entire cost of the new buildings was \$20,291.47, and the furnaces, introduction of gas and water, furniture, and other fixtures, cost \$2,364.68 additional. The amount of funds received for rebuilding, was, from individuals and churches \$23,676.62, and \$1700 for insurance on the building destroyed. About \$700 additional is still due on account of subscriptions for rebuilding, which will undoubtedly be paid; making about \$26,000 received in all.

On the original property there remained a mortgage of \$10,000 previous to the fire. From the funds above mentioned, the new buildings have been paid for, the mortgage has been reduced \$4000, and \$1085.15 has been paid towards the introduction of gas, water, fixtures, &c. A sinking fund has been created by renting out such portions of the buildings as were not required for the use of the Board, from which the remainder of the mortgage will soon be liquidated. The entire property may therefore be considered as virtually paid for through the liberality of the Church.

According to the Treasurer's Report, the following were among the receipts of the Board, exclusive of loans, interest and building fund.

Cash received for books sold	-	-	-	\$39,454 29
" " gratuitous distribution of books				725 00
" " general purposes				487 14
" " stereotyping				306 55
" " colporteurs				6212 94

#### THE (NEW-SCHOOL) PRESBYTERIAN CHURCH.

**STATISTICS.**—In this table, the ministers who have nothing opposite their names in Minutes (44 in number and chiefly in Genesee Synod) are divided between Pastors and S. S.; although a considerable number are probably "without charge."

The Minutes are got up and printed with remarkable accuracy. The only mistake discovered is that the "Schedule of Synods" makes the number of ministers in the Synod of New York and New Jersey 183; whereas the "Summary of the Annual Schedule" and the printed names both make the number 181.

SYNODS.	Pastors.	Stated supplies.	Teachers.	Foreign Missionaries. Agents and Editors.	Without charge.	Whole number of ministers.	Whole number of Churches.	Vacant Churches.	Whole number of communicants.	Communicants added by examination.	Infants baptized.	
Albany	41	34	2	2	1	18	98	86	17	10555	387	224
Utica	36	25	2	2	2	17	84	99	27	9197	407	161
Geneva	80	59	5	5	8	57	214	197	41	20765	514	325
Genesee	48	54		4	4	21	131	137	7	15461	269	163
N. York & N. Jersey	77	29	16	14	15	30	181	127	19	22413	704	621
Pennsylvania	35	9	1	3	6	13	67	64	7	10780	360	460
West Pennsylvania	11	4				2	17	32	10	2436	61	130
Western Reserve	48	38	4	2	6	32	130	127	30	8566	161	194
Michigan	23	44	3	8	18	96	117	24	14	7011	421	217
Ohio	16	25	2	2	7	52	70	14	4	4149	191	178
Cincinnati	12	8	4	4	8	36	43	12	12	2910	245	132
Indiana	18	29	6	4	10	67	111	26	6	4759	516	299
Illinois	20	30	5	3	6	64	71	5	5	3654	283	193
Peoria	12	25	3	3	16	59	41	6	6	2456	113	105
Missouri	17	19			6	42	52	8	8	2199	198	127
Virginia	21	11	4	2	4	42	43	6	6	3715	172	163
Tennessee	9	23			7	39	70	20	20	4776	185	225
Kentucky		9			3	12	22	7	7	915	77	28
West Tennessee		10	6	1	7	24	38	9	9	2188	157	122
Mississippi		10	3		3	16	22	2	2	892	29	29
	524	495	66	32	69	285	1471	1568	310	139,797	5450	4096

#### THE ENGLISH CHURCH AND PAPAL AGGRESSION.

The excitement in Great Britain against the territorial invasion of the Pope is unabated. Meetings have been held throughout the empire, denouncing Italian aggression as a proper subject of parliamentary interference. Addresses to Queen Victoria, the female head of the English Church, and hierarchal successor of Henry VIII., have been presented by the bishops, the two Universities, the authorities of London, &c. To these addresses, the young queen has made suitable Protestant replies. The course the government intends to pursue is, however, yet unknown. If some Crom-

well, with a Miltonian Secretary of State, were at the head of affairs, a position might be taken worthy of Reformation principles. Let us hope for the best.

The Dissenters appear to unite with the Established Church in calling for legal action against the great Italian autocrat, who claims the soil of England as his own. The "Non-Conformist" is the only journal of any standing that inclines the other way. It seems that there is a law which declares that "no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within this realm." This looks anti-cardinal. Our Scotch brethren have held several great meetings, at which Drs. Cunningham, Candlish, and others have made speeches of characteristic ability, protesting zealously against the position assumed by the Pope. We regret that our limits prevent the publication of any of these speeches, except the following extract from Dr. Cunningham's:

"The authorized description of the cardinal's office, as given by Cardinal Bellarmine, is this—they are 'the electors, the counsellors, and the coadjutors of the Pope;'—in fact, they are just his sworn privy counsellors, to advise him in the administration of his sovereignty as the temporal head of the Romish States, and in his spiritual supremacy as the monarch of the universal Church. A cardinal is not properly an ecclesiastical dignitary. The truth is that all the cardinals are bishops, or priests, or deacons. They consist of all these three orders of ecclesiastical dignitaries. The cardinalship is just a special office or a special dignity in immediate relation to the Pope and the court of Rome, which was superinduced upon the old clergy of the Romish Church, the bishops, priests, and deacons, who in former times governed the Church in the city of Rome, in immediate subjection to the Pope, as archbishop or metropolitan. . . . It is inconsistent with the principles of the British Constitution, that a man holding this office should be allowed to reside in Great Britain, excepting only as a private stranger, or as an ordinary temporary visitor. On these grounds we hold that the making the Archbishop of Westminster a cardinal was, and was intended to be, a deliberate insult to the British nation: that the making of this man a cardinal was just a bold experiment, for the purpose of ascertaining how far the countenance recently shown to Popery under successive governments, and the prevalence of Popish principles in the Universities and Church of England, would warrant them on this occasion carrying their usurpations and pretensions. It now remains for the sovereign and for the nation of great Britain to let the world see how this audacious insult is to be resented, to make it manifest to the whole world how far this bold experiment upon our apathy, our cowardice, and our pseudo-liberalism, is to be allowed to succeed."

**THE CARDINAL'S OATH OF PERSECUTION.**—The oath of office, taken by the Romish ecclesiastics, binds them "to persecute and attack to the utmost of their power all heretics and schismatics;" but Cardinal Wiseman wrote to Dr. Cumming, a Presbyterian minister in London, that this clause was left out when the oath was administered to those who were to officiate *as bishops under the British crown*. Dr. Cumming, on being invited to inspect the oath, found that the clause was retained so far as *archbishops* are concerned, but that it had been erased in the case of bishops, as if by a recent stroke of the pen. Mr. Binney, the well-known Independent minister, after stating that the non-erasure of the persecuting clause in the archbishop's oath is an ugly circumstance, remarks that "it is the leaving out of the clause that causes the Popish system to come out as infernal and atrocious." He then proceeds as follows:

"The leaving out of the clause shows, in the first place, that, when they do use it, they *mean* it; and, in the second place, their leaving it out under certain

circumstances only—retaining it in all others—shows that they are quite prepared to put it in again, should those ‘certain circumstances’ alter. The old clause in the old oath is not obsolete;—it has not died a natural death; it is as instinct with life, as full of ‘fire’ as it ever was—and *therefore* it requires to be omitted where it could not be taken without danger. In what circumstances, then, it is next to be inquired, is it thus omitted? UNDER THE BRITISH CROWN—in these dominions where, the whole of the empire being considered, Protestants are the majority, and the power of law would crush the persecutor. It would not be kind in the Holy Father to make a man swear, in sober earnest, ‘to persecute and attack’ the majority of a people, and ‘the powers that be;’—but, if present circumstances should change—if England should literally become ‘Catholic England,’ why then, of course, *the clause would be restored*, and the bishops and archbishops of the Pope of Rome’s ‘Church of England,’ would, one and all, swear to his Holiness, and would mean it too, what their considerate father, *for the present*, dispenses with! There are limits to the liberty we accord to the insane—limits to the indulgence, and even to the courtesy that we extend to those who, in the dialect of the Old Bailey, have been ‘in trouble.’ Popery is a RETURNED CONVICT. Now, though we would not be too hard on an unfortunate offender, if he appears after his term of transportation has expired; yet, if he chooses to come *before* that, and especially in a manner that may create the suspicion that he is longing to be at his old tricks, we should deem it just, as well as prudent, to keep our eye upon *him*, and to take care of our own. It is very difficult for felons to reform—silly to trust them, if it happen to be their boast that they are always, everywhere, and unchangeably the same.”

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## The Union and Constitution.

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### THE UNION.

[The extracts which follow are from a sermon on “the Union,” delivered by Dr. Boardman of Philadelphia on thanksgiving day, and repeated by request in the presence of a large audience of all denominations of Christians. This admirable discourse, in order to be truly appreciated, should be read in full.]

Let us advert for a moment to that great principle of a representative republic which they [the framers of the Constitution] invoked to harmonize the conflicting rights and interests of the colonies. Our minds are so familiar with this principle that we are scarcely in a position to appreciate the wisdom which guided the convention to the discovery of it (for it was a discovery), and led them to adopt it as the core of the new Constitution. They were to create a Government or Governments for the colonies. Putting monarchy out of the question, these plans were before them: 1st. Consolidation; the dissolution of the thirteen Provincial or State Governments, and a general amalgamation under one republican character. 2dly. Consolidation in the form of a pure democracy. 3dly. The organization of thirteen entirely independent Governments—republican or democratic. 4thly. A simple Confederation of thirteen sovereignties.

These were the only models to be found in the annals of the world. All governments not monarchical had conformed to one or another of these types: and yet the statesmen of the Revolution had the sagacity to see that they were alike either impracticable or utterly insufficient for their purposes. Consolidation was out of the question; the colonies would not consent to merge their individual existence in a single organization. A

pure democracy was impracticable even for the States as such. A democracy requires the periodical convocation of the entire body of the citizens, to conduct its legislation, and is of course admissible only in the case of States comprising a very limited territory. This was a favourite scheme of a party after the war; and to elude the difficulty just stated, they were for dividing the larger colonies into districts of a tractable size. The creation of thirteen isolated sovereignties would have been the sure precursor and occasion of dissensions and wars. Nor would a simple confederation of such a cluster of sovereignties, the scheme which was advocated by many of the most patriotic and influential men of the nation, have been essentially better. Such a Confederation already existed. Its inadequacy was matter of experience. No modification would be of any avail which came short of curing its radical vice, to wit, that of providing "legislation for States or Governments in their corporate or collective capacities, and as contradistinguished from the individuals of whom they consist." So long as this principle was retained, the States might be bound together in a league, but there could be no National Union. Nor would a general government be able to enforce its decrees at home or to protect its foreign interests, if the execution of its mandates were made contingent upon the legislation of other independent sovereignties. A new principle was, therefore, needed to meet the exigencies of the case; and it was found in that of a representative republic. The sovereignty of the several States was left unimpaired in respect to all matters of local jurisdiction, while the Federal Government, springing no less directly than the State governments from the bosom of the people, and operating no less directly upon the people, was clothed with the functions requisite for the efficient administration of all interests appertaining to the general welfare of the Republic. Thus was the great problem solved. From the confusion and distraction, the imbecility and exhaustion, the conflicting theories and rivalries of these emancipated provinces, emerged the UNION, clothed with majesty and honour, radiant with celestial beauty, her temples bound with a perennial olive-wreath, and her hands filled with such blessings for the expectant people as no nation but God's chosen one had ever dreamed of. Tyrants looked upon her and gnashed their teeth with rage. The patriots of every land hailed her advent as the rising of a second sun in the heavens. The down-trodden nations of Europe found life and hope even in her far-off smile. And as her magic influence penetrated their dungeons, the martyrs of liberty felt their chains lightened, and blessed God that, although their efforts had failed, one nation had at length established its freedom. It was in truth the triumph, the first great triumph, of CONSTITUTIONAL LIBERTY. The records of mankind supplied no parallel to it; and it was a fitting occasion for a jubilee among the friends of human progress of every creed and country.

No man who believes that there is a Providence can take even a brief retrospect of our history, like that which has now engaged our attention, without discovering innumerable evidences of his benignant agency. He who does not see a Divine hand directing and controlling the whole course of our affairs, from the landing of the colonists at Jamestown and Plymouth until the present hour, would hardly have seen the pillar of cloud and of fire had he been with the Hebrews in the wilderness. This Union is not the work of man. It is THE WORK OF GOD.\*

[\* We are gratified to learn that 4000 copies of this discourse have been already sold; and that it is still selling as fast as ever.]

## DR. HODGE ON CIVIL GOVERNMENT.

[The January number of the Repertory has an article by Dr. Hodge, on Civil Government, which, at the present crisis, demands the widest circulation. Our limits will only allow an *outline* of his remarks; and we present this sketch in the hope that many will search for the article itself.]

The design of the article is to state in few words in what sense government is a Divine institution, and to draw from that doctrine the principles which must determine the nature and limits of the obedience which is due to the laws of the land.

I. The Bible, when it asserts that the powers that be are ordained of God, does not teach that any one form of civil government is universally obligatory, nor does it prescribe who are to exercise civil power. When it is said government is of God, we understand the Scriptures to mean, 1. That it is a Divine institution and not a mere social compact. 2. That obedience is a religious duty, and disobedience of the nature of sin. 3. That the actual existence of any government creates the obligation of obedience; that is, the obligation does not rest on the nature of the government or on the mode in which it is administered. 4. The magistrate is invested with a Divine right;—the authority of rulers, high or low, is of Divine, not human origin.

II. Such being the true doctrine concerning the nature of the State, several important questions arise.

1. The first question is, "What are the principles which limit the obedience we owe to the State?" It follows from the Divine institution of government that its power is limited, (1.) By the design of God in its institution. The family, Church, and State, have all specific purposes. A parent cannot carry his authority into the Church or State; a church officer loses his power when he enters the forum, and the civil magistrate when he enters the church. (2.) The power of government is also limited by the moral law. No human authority can make it obligatory upon us to commit sin.

2. The next question is, "Who is to determine whether a particular law is unconstitutional or immoral?" We reply, (1.) In all ordinary cases the decisions of the regular judicial tribunal are binding. (2.) Still it cannot be denied that the ultimate decision must be referred to private judgment, where matters of conscience are involved. Every man after all must judge for himself, and on his own responsibility, whether any given law of man conflicts with the law of God or not.

3. The question then arises, "What is to be done when the law of the land comes into conflict with the law of God—or with our convictions of what that law demands?" (1.) In most cases, the people have nothing to do but to use their influence to have the law repealed. (2.) Executive officers, who are called upon to carry into effect a law which requires them to do what their conscience condemns, must resign their office. (3.) In the third place, the duty of private citizens, when the civil law interferes with conscience, is not obedience, but submission. These are different things. The law consists of two parts, the precept and the penalty. We obey the one and submit to the other. When we are required by the law to do what our conscience pronounces to be sinful, we cannot obey the precept, but we are bound to submit without resistance to the penalty. We are not authorized to abrogate the law; nor forcibly to resist its execution, no matter how great its injustice or cruelty. On this

principle, holy men have acted in all ages. (4.) Then there is the ultimate right of revolution, which resides, not in individuals, but in the community. What the Scriptures forbid is that any man should undertake to resist the law. They do not forbid either change in the laws, or change in the government. There is an obvious difference between these two things, viz: the right of resistance on the part of individuals, and the right of revolution on the part of the people. The latter right we argue from the Divine institution of government itself; which does not prescribe any one form, but leaves this point free for the determination of communities. And this right of revolution may be also inferred from the design of government, which is the welfare of the people. The end government is designed to answer supposes the right to modify it, whenever such modification is necessary.

The application of these principles to the fugitive slave law is obvious. The great body of the people regard that law as consistent with the constitution of the country and the law of God. Those who are opposed to it, may use peaceable and constitutional means to secure its repeal. Executive officers, though they disapprove of it as unwise, harsh, or oppressive, are bound to execute it, unless they believe that its execution specifically involves criminality. If private individuals are called upon against their convictions of conscience to assist in carrying the fugitive slave law into effect, they must do, as the Quakers have done with regard to military laws, that is, quietly submit. Whatever sin any person may suppose there is in the law, it does not rest on him any more than the sin of our military system rests on the Quakers. Finally, as regards the fugitives themselves, their obvious duty is submission. To them the law may appear just as the laws of the Pagans against Christians, or of Romanists against Protestants, appeared to those who suffered from them. And the duty in both cases is the same. Had the martyrs put to death the officers of the law, they would in the sight of God and man have been guilty of murder. And any one who teaches fugitive slaves to resort to violence even to the sacrifice of life, in resisting the law in question, it seems to us, is guilty of exciting men to murder. As before remarked, the principle of self-defence does not apply in this case. Is there no difference between a man who kills an assassin who attempts his life on the highway, and the man who, though knowing himself to be innocent of the crime for which he has been condemned to die, should kill the officers of justice? The former is a case of justifiable homicide, the other is a case of murder. The officers of justice are not the offenders. They are not the persons responsible for the law or the decision. That responsibility rests on the government. Private vengeance cannot reach the State. And if it could, such vengeance is not the remedy ordained by God for such evils. They are to be submitted to, until the government can be changed.

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### A Correction.

We stated in a note on p. 73, that the room in Nassau Hall in which Congress held its sessions in 1783, was the north-east room in the third story, reckoning the basement the first story. We have since ascertained from the Vice-President, Dr. Maclean, that the room was the old library room, in the same story, and that it was *directly over the middle entrance*. The room was about thirty-six feet by twenty-four.



FIRST PRESBYTERIAN CHURCH, ALBANY.

THE  
PRESBYTERIAN MAGAZINE.

MARCH, 1851.

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Miscellaneous Articles.

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“WHO DID HINDER?”

EVERY scriptural conception of the Christian life implies *progress*. All the images under which it is presented convey this idea distinctly. It is involved in the exhortations to believers; it is contemplated in the means of grace; it finds a recognition in the aspirations of the new heart; and it is expressed in the example of eminent Christians.

Religion is divine life in the soul of man. But life in all its forms is progressive. Spiritual life begins in conversion. The young convert, however, is a mere *babe in Christ*. He feels only the first pulsations of the new existence. As yet he has little knowledge or experience. His spiritual life unfolds itself, in a manner analogous to his intellectual life, by the expansion of his views, the strength and maturity of principle, and the right and active exercise of holy affections. Hence the exhortation—“grow in grace”—“desire the sincere walk of the word, that ye may grow thereby.” All the means of grace, the word and ordinances of God, with the gracious influences of the Spirit, are intended to promote the growth of believers. Again, the Christian life is a *walk* of faith: of course the steps lead onward. More emphatically, it is a *race* which implies not only progress but effort. In accordance with this image we have the persuasive exhortations of the Apostle: “So run that ye may obtain.” “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.”

Probably no true Christian is altogether destitute of sympathy

with this ardent expression of the Apostle. Sometimes, at least, the pious heart longs for higher attainments; and its warmest aspirations give a deeply felt response to the solemn and affectionate appeals, the strong incentives, and the cheering hopes of the Bible. In his better moments, surely the real Christian does feel the solemn, tender, and weighty obligations which rest on one who has named the name of Christ. He really desires to be more holy in heart and life, to enjoy more abundantly the Saviour's love, to feel more delight in divine ordinances and holy duties, and to be more cordially devoted to the service of his Redeemer.

Whether, therefore, we consider the nature of religion itself, the Christian man as an example of religion, or the language of Scripture concerning the Christian life, we find the idea of progress inseparably connected with vital piety. Let us fix our eye upon one who has just begun his Christian course. Contemplate for a moment the prospect before him. Think what he may become if he realizes the hopes of his profession. Consider the motives and the obligations which should influence him; and estimate the means adapted to make him a devoted, happy, and eminent Christian. It is reasonable to look for progress in his experience. With such an aim as his; with the fond desires which animate his longing heart; with incentives to holiness and aids for improvement like those afforded to him, we have a right to expect some advancement at least. But it does not always take place. After several years he is found just where he was—no better, no more happy, and no more useful than when he first entered upon the Christian life. Nor is this a rare and extreme case. If we examine the history of all the professors of religion whom we have known, the result will be somewhat as follows:—A part have fallen away from their profession altogether; some are less spiritual, less devoted, less exemplary than when they first set out; and many have not become what they desired and hoped to be as Christians when they made their "engagement to be the Lord's."

Now this is a very sorrowful and humiliating fact. It is one which deserves to be seriously pondered; and of which the disciple of Christ should carefully seek an explanation. Leaving out of view, for the present, cases of apostasy and actual declension, let us ask respecting those who have simply made no progress in religion, What *did hinder* them? The precise and full answer to this question would be various as the particular cases; and it could, of course, be given only by an intimate scrutiny of the heart and life of the individual. A general answer cannot therefore embody all the reasons of any particular case; we can only point out the causes which tend to retard all, and do really hinder the progress of some in personal religion.

1. The want of a definite purpose is one hinderance. It is to be feared that very many set out in the divine life without a definite aim and fixed determination to get forward. An obstacle thus lies at the very entrance of their course which they are not likely to

surmount. In all the pursuits of life, success is the result of effort, and usually of effort directed to a specific end. It is seldom that man accomplishes any important work or makes any valuable attainments by random exertion. The first requisite to success is a clear and decided aim. The eye must be fixed distinctly upon the point to be reached, with a firm resolution not to desist until the thing is done. This is pre-eminently needful in religion. Sometimes a man is carried forward by external influences and strong incentives to an eminence in worldly things which he did not anticipate. But no outward stimulus will bear him onward in the Christian life. There he must breast the current of worldliness and stem the ebbing tide of his prone and languishing nature, if he would make progress in the right direction. Not that he will grow in grace by a mere determination, or by his own unaided efforts, however persevering. Yet if he has no such purpose, and puts forth no such efforts, he certainly will not make progress. If the reader has no earnest desire to grow in grace; if he does not long for a closer walk with God; and if he does not strive to become holier and happier, it may be confidently assumed that there has been no decided advancement in his experience. We can readily see why he is just where he was many years ago. The same causes are sufficient to keep him still there. Unless he should lift his eye above the little horizon which has hitherto bounded his aspirations, he will continue to vegetate and dwindle upon the same arid and sterile spot. There will be no expansion, no elevation, no progress, until his soul is instinct with a solemn purpose by divine grace, to press forward toward the prize-mark of his high calling.

2. A Christian is sometimes hindered by a misconception of the object at which he aims. He does not entertain a just idea of what a Christian ought to be. At least the impressions of many on this point are extremely low and defective. The image of an earnest, chastened, heavenly, and growing piety may be occasionally before their minds; but it is rather as a beautiful thought than as a model which they are aiming to realize in their own experience. To their minds the idea of a spiritual Christian—tender and solemn in all his own feelings, and devoted, self-denying, and consistent in his outward life—is indeed beautiful. But they suppose it scarcely practicable for Christians generally to reach this standard. A deep, vigorous, and joyful piety, which fills and animates the soul and moulds it to the image of Christ, is something very desirable in their view. But they regard it as a rare boon to favoured individuals, and not as the common privilege of all true believers. It would be too much to expect in the pious generally; and therefore they do not look for more than the bare existence of piety in the soul, and a faint outline of the Saviour's image in the character of ordinary Christians. All this may never be expressed in words. It may not even be embodied in precise forms of thought. But it is to be feared that these inadequate impressions of personal religion are very common. If so, it is easy to see

that they constitute an obstacle to Christian progress of no ordinary magnitude.

8. But many Christians enter upon a religious life with a sincere desire and a conscientious purpose to press onward. Their standard of piety, whether adequate or not, is much above their actual attainments. They are humbled by a conception of holiness which they do not as yet possess. Religion is, in their thoughts, a far more exalted and joyous thing than what they feel in their own consciousness: and Christian character is something higher and lovelier much than what appears in their lives. Now what hinders these serious and conscientious persons from reaching the measure of their desire and aim? It is comparatively easy to see why those who do not aim at an elevated piety, or whose aim is restricted by an inadequate conception of its object, should be almost stationary in the Christian life. But it is more difficult to explain the fact in the case of those who do wish and hope to make progress. The cause is no doubt manifold.

*Worldly cares* often prevent the progress of a Christian in piety. The lawful business and the necessary duties of this life impose upon the great majority a weight of care, which not only presses heavily upon the mind, but upon the heart also. By many these cares are unnecessarily multiplied. Some Christian men involve themselves in so many liabilities and hazardous enterprises, that scarcely a single moment is left to them free from the harassing demands of business or the more pressing burden of anxiety. Piety suffers from the distraction and exhaustion of such a life. Absorbing attention to the world leaves neither time nor heart for earnest piety. Those who are engrossed with worldly cares cannot make progress in religion.

Still more disastrous is the *love* of the world: and this love is perhaps almost inseparable from an ardent pursuit of wealth. The man who is completely immersed in the cares of the world imbibes its spirit. Thought, feeling, and effort are wholly expended on this supreme object.

*Worldly pleasures* and *alliances* are, if possible, more unfriendly still to growth in grace. It is sad indeed, to see the encroachment which has been made upon the piety of the Church by conformity to the world in its pleasures and companionship. It not only hinders all decided progress, but makes lamentable havoc in the present graces and joys of the pious. "Ye are not of this world," said our blessed Saviour; and unless the Christian feels the truth and solemnity of this declaration, he will never make any real advances in holiness and holy joys.

4. Sloth is a hinderance to the spiritual growth of many. It is, in fact, the common besetment of our nature. In the affairs of this world, we mostly find incentives to action powerful enough to overcome a native indolence. But in religion, we must strive directly against those influences; and the strife must be continued without cessation, and for the most part in solitary and invisible toils of the

spirit. A Christian does not achieve this work by one vigorous and successful effort. His progress must be against the silent but steady current of earthly influences, and can be made only by unremitting exertions. He must deny himself, he must watch and pray, he must assiduously employ the means of grace, or he will even be drawn downward. The ascent is by a process of diligent and persevering toil. But there is nothing to which our languishing nature feels a stronger aversion, than to this life-long endeavour after the same object. Many who are equal to one mighty and severe conflict, faint and yield in the quiet and never-ceasing efforts of the Christian life. Some are thus hindered who are neither oppressed by worldly cares nor fettered by unfriendly ties. The bands of spiritual sloth are upon them. They shrink from incessant care of the heart; they grow weary of toiling after a clearer knowledge of the truth; they relax their efforts to grow in grace; and the gravitation of a sluggish spirit fastens them to the spot of present attainment. They may still covet spiritual gifts and holy joys; and if mere wishes could be successful, they would be holy and happy. But as they do not express the longing of the soul for higher attainments by the appropriate use of means, they are hindered.

5. Connected with sloth is remissness in the duties of the Christian life, and a negligent use of the means of grace. If we could look narrowly into the religious habits of the mass of Christians, we should not wonder that some make no sensible advance in piety. If we could see the manner in which many use their religious privileges, we should not expect them to grow in grace. The *word of God* is designed to help the Christian onward in his course. "Sanctify them through thy truth: thy word is truth." "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Bible delineates that holiness to which we should be conformed; it prescribes the duties of the Christian life; it presents the motives which should incite the believer; it explains the conflicts of Christian experience; it speaks the promises of God to his people; and it holds to their view the crown of life and everlasting joy of the redeemed. But that blessed book is sadly neglected by many Christians. Some have no better knowledge of its precious contents than when they first joined the church. How could they make any progress in holiness? Others neglect *self-examination*. They have no distinct insight into their own spiritual state. They do not perceive their own wants, and are not affected by their failings. Of course they are not earnest in their efforts to correct their faults, and in seeking the grace which would relieve the needs of their souls. If we could gain access to the *closets* of some, if we could see their remissness, languor, and unbelief in its deeply solemn and important duties, we should know that all hope of their progress in religion is preposterous. The same defects are seen in the *public duties* of religion. Some unnecessarily neglect the house of God. Then, too, there is often serious defect in the manner in which even the pious engage in the devotions of the sanctuary. God is wont to

bless his people in waiting on his word. Yet every Christian knows from experience, that it is possible to enter the sanctuary and receive no blessing. If we could see the forgetful manner in which some enter the house of God; the posture of mind and heart in which they appear before him; the listless attitudes of their feelings in prayer; the vacant praises offered to their God and Saviour; and the negligent, prayerless hearing of the word;—if we could detect what the all-discerning eye of God sees in every assembly of his worshippers, we should not wonder that many have made no progress in holiness. Some in almost every church neglect the meetings for social prayer and other kindred services. This is generally either because they do not feel their need of these services, or it is because they do not enjoy them. There is a marked difference between those who attend and those who neglect these devotional exercises. As a class, the former are more exemplary, devout, and useful than the latter. This would be the unanimous testimony of every pastor in the land. The reader would not hesitate to make an estimate of a church member by this single circumstance, before any further acquaintance. Everywhere this single criterion will be found to divide the members of the Church with wonderful precision. Now this is significant. Either a warm heart leads the Christian to the place of prayer, or a faithful attendance upon social prayer and the kindred means contributes to the growth of piety. Both are true, but especially the latter. The absent are hindered by their neglect. If they would join their more devoted brethren in the deep confessions, earnest supplications, and felt revivings of the social prayer-meeting, we cannot doubt that they would feel the blessed effects in a more fervent and joyous piety.

Reader, how long is it since you entered the Church as a professed disciple of Christ? Have you made progress in the Christian life? Are you a more intelligent, devout, and established Christian than when you first set out? Are you nearer to God, and more completely devoted to him than you were then? Have you grown in experience and grown in character by all the means intended to assist you? Have you realized in your own experience the desires, purposes and hopes which you felt in that solemn moment when you gave yourself to the Lord Jesus? If not, I ask you personally the question, *What did hinder you?* Ascertain, if possible, as though in the presence of God, precisely what has kept you back from higher attainments in religion.

One more inquiry. Is the hinderance to remain? Is it always to be as it has been thus far with your soul? Are you to languish on to the end of life, with no more comfort, no more evidence of grace, no more progress than has marked your past experience? Will you never be more like Christ in the present life, and will death find you no nearer to God and heaven than you are now?

## TWO GOOD ANECDOTES.

THE value of an anecdote depends upon three things—the truth illustrated, the person who is concerned in it, and the aptness of the expression used, or the method employed. An anecdote may be good which involves only one of these conditions; it will be the best when it unites them all. It is for this purpose that we venture to use the names of two of our most venerable ministers, one of whom lately entered into his rest, and the other of whom is waiting for the salvation of God at the verge of four-score years.

1. Every Princeton student remembers with affection the venerable Samuel Miller. One of them, before leaving the Seminary to enter upon the work of the ministry, lingered behind a day to receive the parting word of instruction and blessing. He went to the dwelling of his revered instructor, then emaciated with disease and almost in the act of laying down his tabernacle, and he was received with that benignant and sympathizing courtesy which graced that noble specimen of a Christian man. After a brief interval of edifying conversation, the patriarch offered up a fervent prayer for the young student; and then, taking him by the hand, said to him with the solemnity and sweetness so characteristic: “Brother Paxton,\* *live near to the throne of grace*, that you may be filled with the love of Christ; and *take care of the lambs of the flock*, the hope of the Church.”

2. A venerable Elder, formerly connected with the Pine street church, Philadelphia, had not seen his former pastor for several years. During the last summer, Providence enabled him to visit Princeton; and the two servants of Christ had a most refreshing interview. They talked over those good old times, when the two used to visit the neighbouring churches to dispense the word of life, as well as go from house to house in their own congregation. And it was remarked by a person present how the former pastor seemed to remember men, women and children, with the freshness and interest of yesterday, as they two travelled around old scenes and discoursed of the wonderful works of God. Finally the Elder must needs depart; and as he shook by the hand the venerable pastor of his early days, whom he scarcely expected to see again in the flesh, said, “Well, Dr. Alexander, we shall have plenty of opportunity in heaven to talk over these things.” “Yes,” replied the Doctor, with his pleasant, Matthew-Henry, vivacity, “Yes, brother Nassau, and plenty of *time too!*”

\* The Rev. William M. Paxton, recently called to the First Presbyterian Church of Pittsburgh.

## MINISTERIAL CHANGES.

“SHALL I leave my present field of labour and go to another?” is a question asked, and likely to be asked with considerable frequency. In our Church the field is immense, and very partially supplied. Every minister should be where he is most needed and can do most good. Death makes many ministerial vacancies, which must be filled, and some of them are too important and difficult to be filled by young and inexperienced men. So scant are the intellectual qualifications of many, and so onerous are the active duties required of ministers generally in our Church, that removals oftentimes seem necessary to avoid a tedious mediocrity of mind. This is specially true of young men, whose education has, perhaps, of necessity, been conducted somewhat hurriedly. It is to be much regretted that so many young men consent at an early stage of their ministry to enter fields quite beyond their strength. A very frequent result is discouragement and despondency, followed by bad health. Even if they hold on, they rather gasp than breathe, they have a living death rather than a joyful life.

In former times almost all licentiates were required to perform a considerable amount of strictly missionary labour. This was good for their health. It was also a capital school. A large portion of our old ministers still tell with evident zest of the toils and successes of their tours among the destitute. Nor has the writer of these lines ever heard them regret that they had been thus disciplined to “endure hardness.” It is well, it is according to the example of Christ to commence public preaching among the neglected and even the refuse part of the population, so that it may again be said, “the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.” Christ began his ministry among the sailors and fishermen of Galilee, the very “riff-raff” of the land of Judea, as Charnock calls them.

Could some ministers, who undertook too much at first, and who live in a kind of bondage all their days, escape to a field proportioned to their strength, they might greatly improve. In their present position there is little hope of that. Their whole time is now occupied in active duties or in *special* preparation for the pulpit. For the *general* improvement of their minds, and the enlargement of their range of knowledge, they have neither time, nor strength, nor inclination. Should any such change their field of labour even for one far less prominent, they would perhaps act wisely, although it might be mortifying to do so. Some have had the good sense and moral courage to do it, and have never regretted it.

Others are in positions requiring a vast amount of labour for

which they have no talent. They may be good preachers, well suited to edify an established congregation, but they cannot interest thoughtless men, who have not been trained to visit the house of God. Were the stone and timber gathered, they could put up a strong and beautiful house, but they know not how to split rocks, or to become "famous by lifting up axes against thick trees." Who could blame such men for seeking fields of labour suited to their gifts?

Again, a climate may be destructive of energy or health, or the water of a country may be almost as poison to some, while it is medicinal to others. Besides, one removal creates a vacancy, and some one must fill it. It is important, and calls for a man of experience, and his removal occasions a third, and so on. Then, too, we must have editors, professors and presidents for our colleges, professors for our seminaries, and secretaries and agents for our benevolent and missionary institutions. All these must be men of tried character, and well known to the Church by reputation, at least. A church may also be well able to support a man with a young or small family, but when his family becomes large and expensive, it is surely lawful for him to seek some means of giving them the best education they are capable of receiving. If he can do as much good elsewhere, and at the same time secure the advantages of the best schools for his sons and daughters, who will censure him for doing it?

In view of these and other things of daily occurrence, it is not probable that the number of ministerial changes will be materially diminished for a long time to come. Perhaps it is not desirable they should be, until our country is better supplied with men thoroughly qualified for their work, and adequately supported. There are indeed evils attending these changes, and when made for insufficient and evil causes, they are truly disastrous, but blindly to oppose all changes is certainly extreme and untenable ground.

In this state of things, it is hoped that the following suggestions may be useful. They may not embody all that should be said, and each case may have some peculiar difficulties, which cannot be provided for in general directions. If they serve as good hints to the doubting, they will not be in vain. The subject is vast, and a good chapter upon it in some ministerial manual is a desideratum not yet supplied.

1. Remember that you act, in all such decisions, under a great responsibility, and do not try to devolve it upon others. Whatever responsibility belongs to others, you have your share, and, in most cases, the largest share. Prove yourself a man by looking calmly and resolutely at all questions of duty brought before you.

2. Be careful to set no wicked thing before you. Let your objects be lawful and your motives pure. Be not, in any decision, actuated by love of ease, vanity, ambition, covetousness, or any other sinful affection. Let it be your meat and drink to do the will of God. Let the Lord be always before you.

3. Ordinarily it is unsafe for ministers to leave a field where they have no kindred, for one where they or their wives have relatives. No congregational feuds are more afflicting than those which involve jealousy of family influence. "A prophet is not without honour, save in his own country, and in his own house."

4. In endeavours to find the path of duty beware of superstitious feelings and practices. Look not for signs from heaven. Put no enthusiastic interpretation upon events. You are to be guided by reason, not by any new revelation. Exaggerate nothing.

5. If you are of an impulsive character, be doubly on your guard. Sober, subsequent reflection will not sanction any change made except on solid grounds.

6. Remember that go where you may, you will have trials: and if God intends great good for you, your troubles will be great also. If you expect to get rid of sore trials, you must go out of the world, for it is full of them.

7. From the first, and throughout, regard the question of removal seriously, yea solemnly. This is not only the safest, but it is also the quickest way of settling it. Levity of mind in such matters is sinful. Great things, even your honour, your conscience, your comfort, your usefulness, the salvation of men and the glory of God, are at stake.

8. Never make a change for the sake of change. Fickleness is always a weakness, and often a vice. "Why gaddest thou about to change thy way?" "Change of place is but a change of one class of duties and of trials for another."

9. Every question of removal is a test, and sometimes a very severe test of character. You will prove yourself by every such trial a stronger or a weaker, a wiser or a more foolish, a better or a worse man, than some before thought you to be. Exercise yourself chiefly to keep a conscience void of offence towards God and man.

10. Never indulge the short-sighted vanity, sometimes manifested, of allowing calls to made and prosecuted, when you know or might know that you will not accept them; and beware of needlessly bringing the subject of your removal before the minds of your people, unless you are prepared to lose, first their respect, next their confidence, and then their affections. Do not keep questions of this kind before the public longer than is necessary for a safe decision.

11. However painful new proposals may be, yet be patient. Judge nothing before the time. "Make haste slowly," is a good maxim in counsel, though bad in action.

12. It is a correct principle, that every gospel minister should be in the largest and most important field, for which his health, talents, manners and acquirements fit him.

13. Other things being equal, and your talents suiting, it is well to go where a new congregation may be built up, or an old one saved from extinction. He, who is the means of putting into operation a train of influences for good, which are likely to be kept at work for a long time, has done something great. New churches in

missionary fields, and new colonies from old churches, when really needed, are of inestimable importance.

14. Although the presumption is commonly in favour of one's remaining where he has been extensively useful, yet it is but a *presumption*. It is not a *proof*. It may, therefore, be set aside by weighty considerations. Some men are vastly useful wherever they go. Shall they not endeavour to be more and more useful as long as they live?

15. If in each field before the mind there is danger from the influence of selfish considerations, and if in other respects they are equal, then choose that which calls for the most self-denial. This rule in some form is laid down by almost every respectable writer on casuistry. We are always safe in making war on our evil inclinations.

16. Carefully observe the leadings of Providence. If he hedges up your way, it is that you may stand still. If he opens a way, it is that you may walk in it. But be sure that the one way is hedged up and the other open. Do not attempt to force things. Put no limit to the hand of God. David must quit the sheep-cote and ascend the throne. Peter and Andrew must leave their nets and become fishers of men. It is safe to undertake the greatest things when God calls; it is dangerous to undertake the least things, when he does not call.

17. Try to clear every question of doubtful points and of irrelevant matter. When you decide the main question, do so upon its merits. Be not led away by some foreign question, some extraneous matter.

18. Seek counsel of men. But beware of self-conceited, and especially of dogmatical men. He, who would have you regard his opinion as law, is unfit to give counsel. Good counsellors are of two classes; *first*, such as have *suggestive* minds, and are able to present almost every aspect of the case; and *secondly*, such as have *deliberative* minds, and can well weigh considerations when presented. Those who possess both these qualities are invaluable advisers. A truly good counsellor is modest, and rather gives principles than results of judgment.

19. But all men, even the wisest and best, are fallible. The final resort must be to God. Therefore, daily look to God in humble, earnest prayer. "The meek will he guide in judgment." Do nothing without prayer, to which some add fasting. Some adopt the following plan. Having learned all the facts in the case, and heard the suggestions and opinions of friends, they appoint a day for their final decision. The day arrived, they seek as much retirement as possible, giving themselves to prayer, and to such fasting as will not weaken, but rather clear their intellects. They write down all the reasons for removal, numbering them in order, beginning with the most weighty. On the opposite page or pages, they put those which are most fairly answers to these, and are reasons for

remaining. They read them over as often as they desire, and at the close of the day make a decision. A result reached by so cautious and solemn and rational a process is, on subsequent reflection, seldom regretted.

20. Ordinarily it is best for a minister upon relinquishing a charge, carefully to avoid interference in any form with the procurement of a successor. People are jealous of their rights, and are commonly far better judges of the man who will *suit them*, than their late pastor is. Where one is officially requested to aid, or where the congregation is quite feeble, and ignorant of the right mode of proceeding, a different course may be pursued. Otherwise his interference will rather hinder than aid his late charge, and may lead to the formation of parties. Experience has showed the necessity of this caution.

W. S. P.

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### WHAT IS DEATH TO THE CHRISTIAN?

Death is the penalty of God's holy law, which he willingly pays. As he hates sin from which he has suffered innumerable sorrows and dangers, he bows in meek submission to this awful but necessary, and to him last manifestation of God's displeasure against it.

Death is the stroke of the angel, knocking off the fetters of this poor, suffering, sinning, dying body, swinging open the prison gates of this mortal life, and saying to him, "Arise and follow me!"

Death is the voice of his Redeemer, saying, "Come up higher!" "I will that they whom the Father hath given me be with me where I am, to behold my glory." "This day shalt thou be with me in Paradise." "Arise! my love, my fair one, and come away." And O the unutterable joy of that summons!

Death is the laying down of "this vile body" in that long sleep, whence it shall rise refreshed, renovated, created anew "in the likeness of God," (Ps. xvii. 15), "re-fashioned" (Phil. iii. 21,) and "conformed to the glorious body of the Lord Jesus Christ," "a spiritual body," (1 Cor. xv.), the fit habitation, vehicle, and instrument of a holy soul, the companion and "equal" of angels, (Luke xx. 36), a "son of God," a "son of the resurrection."

Are not these gospel truths, gospel hopes and promises? What then have we to do but to imbibe them, to embrace them, by a true and living faith; to familiarize ourselves to them by holy meditation, in order to attain and maintain a sweet serenity and joy in the daily expectation of that, "through fear" of which many of us are "all our lifetime subject unto bondage." Even the faint voice in which nature uttered these hopes, sometimes enabled men to look

calmly on death. For a Pagan\* long ago inscribes these lines on the tomb of a departed friend :

Τῆδε Σάων ἰ Δίκωνος Ἀκάνθιος ἱερὰν ὕπνον  
Κοιμᾶται· θνήσκειν μὴ λέγει τοὺς ἀγαθοὺς.

The spirit and sentiment of which we attempt to express as follows :

In holy sleep our friend Acanthus lies.  
He only sleeps—the good man never dies.

If the *whispers* of nature awakened such *hopes*, what *certainly* shall the Divine *proclamation* of the Gospel inspire—the voice from the eternal throne, "saying, write! blessed are the dead that die in the Lord."

To the Christian, death is not only a "sleep"—a "sleep in Jesus," but a sleep which is surely to be followed by an *awakening* to a glorious morning, an eternal day of perfect activity, holiness, power, and joy. How truly then, may the believer say, "To me to die is *gain*." Welcome Death, welcome Liberator from my bondage, Demolisher of the prison of the body, Opener of the gates of heaven, Rest from my long toil and pain and weariness, Beginning of my immortality—where I shall serve, contemplate, adore, and enjoy my God and Redeemer, perfectly and for ever!

And he that "receives the Lord Jesus Christ" (John i. 12) becomes by that act, and at that moment, a conqueror of death and an heir of immortality; he receives into his soul Him who is "the Resurrection and the Life"—and there is implanted within him that germ of holy hope which will hereafter expand into blissful assurance, and finally into glorious fruition and reality.

J. P.

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### "PAST FEELING."

[A letter to a young friend who, though often concerned about religion, is still without its hopes.]

MY DEAR—My thoughts turn to you as I read these words of the Apostle Paul, "being past feeling." Have you ever considered their fearful import? If not, let me suggest a few plain thoughts.

They indicate a dreadful state, but one which is not the *natural* state of any human being. Men are not naturally devoid of religious sensibility. This is true of all men. It is emphatically true of those who live under the preaching of the gospel. It is true of you. As you look back, you can recall seasons in your own experience, when your heart has been deeply moved by the consideration of spiritual things. Memory reminds you how your godly father's counsels have sometimes come over your heart with impressive power; or

\* Callimachus Ep. 1.

how your pious mother's prayers and tears have melted your soul to tenderness; or how the winning tones of your loved sister's voice, as it plead with you, has awakened in your bosom tender emotions; or you can recall the time when the teaching of the Sabbath school, and the faithful exhibition of Divine truth by the ministers of Christ have stirred the fountains of deep feeling; or how God's providences have spoken to your soul, and how the Holy Spirit has moved upon your heart, and your conscience been aroused. All these incidents in your past experience prove that whatever may be your spiritual condition *now*, you were not naturally in a hardened state. You were not born in a condition of religious insensibility! You were not always, if you are now, in the condition referred to by Paul, when he speaks of men "being *past feeling*," for at times you have *felt* deeply, powerfully felt.

Whilst it is true that the natural condition of men is one of religious impressibility, it is also true that some men may fall into the condition which Paul describes as "being past feeling." It is possible for men to pass from a state of tenderness of feeling into one of indifference; it is possible for those who have been often and deeply impressed by religious truth, not merely to lose their impressions, but to become so hardened as to be unimpressible. There have been some who have experienced such a change; doubtless some live now who have already reached that point. Perhaps *you* have reached it! if not, you are in danger of it. You have already gone far towards it. You are daily moving on until the truth, the providence, and the Spirit of God will alike fail to make any impression upon you! You are advancing from your natural state of impressibility toward the condition of one who is past feeling.

But while this transition is possible, and in many cases is actual, it is always *gradual*. The change is made by insensible gradations. Your advance is by imperceptible degrees; it may be likened to the transition from daylight to darkness; you cannot mark the successive steps of the day's decline, but you see the change is made from light to darkness. No man's heart becomes like flint suddenly. No sinner's impressibility leaves him all at once, but first little by little—then more and more; until the man who once was impressible, in a high degree, becomes less and less so, until he at last reaches the mournful state of one who is "past feeling." Let me illustrate this process. I noticed recently when visiting a rolling mill at a neighbouring iron works, the imprinting of certain letters upon the bars of iron as they came glowing from the hands of the rollers. The process is a very simple one. With a small hammer, upon the face of which the letters are cut, a workman with comparatively a very light stroke imprints the desired letter upon the rail. The bar of iron is easily impressed when it is red hot. But soon the iron becomes cold, and then blows from the hammer, instead of leaving an imprint, are thrown off by the repulsive power of the now *unimpressible* metal. The same hammer applied with the same force, which once readily made the desired impression,

has now lost its power—not because of any change in the hammer, or in the arm that wields it, but because of a change in the character and condition of the metal. But how was that change effected? Did the iron lose its impressibility all at once? No! it lost it gradually, by imperceptible degrees; it cooled, and as it cooled, became harder and harder; and as it passed through the gradations of declining heat, it parted with its impressibility little by little, until when it became cold, it refused to receive any impression at all.

Now, notice, that at first when the iron is glowing hot, an impression is easily made, but if not made then, it soon requires a heavier stroke; after a little it demands a still stronger blow, and if the impression is not made before the bar becomes black and cold, that bar must remain unmarked, for then blows from the hammer, wielded by the sturdiest arm, are repelled with a force proportioned to their strength, leaving the iron unmarked, and only *the harder for the blow*. This represents the condition of the soul to which Paul refers when he speaks of men "being past feeling,"

I have written plainly, my dear friend, for your soul is in danger. I wish you to think of these words, "PAST FEELING," and as you think of them *remember*,

1st. That whatever may be your condition *now*, your heart was not always destitute of religious sensibility. All your past experience proves this.

2d. That while the condition which these words recognize is not natural to any, it is yet a condition into which some do fall.

3d. That the transition from the one condition to the other is never made at one leap, but by almost imperceptible gradations.

4th. That you have already begun to make the transition; your experience proves that you have taken many steps towards the condition of one "past feeling;" and finally remember,

5th. That while each step in the descending series is so imperceptibly made, that the soul is scarcely conscious of it at the time, so the *very last step*, which introduces you to the condition of one "past feeling" and seals your soul to ruin, like the others, is an insensible gradation, which has no peculiarity to mark it, and which may be taken while yet your soul deems itself far, very far from the last stage of hope. You have already taken many steps—the next may be the last, if indeed *that* has not been already taken; and when that is taken you may still live and *know it not*: live with your soul benumbed—"being past feeling," totally unimpressionable, yet unaware that it has thus become seared until you pass the gates of death, and at the judgment find you destitute of that character which the truth of God alone could imprint. God save you from such a doom! Faithfully yours,

M. D. J.

## FEEBLE CHURCHES.

It is gratifying to hear of the organization of new churches in places where they are needed: but often it is found very difficult to supply these infant institutions with the stated preaching of the word, and other ordinances of the gospel. A church without a minister, and without the usual ordinances of divine worship, enjoys none of the privileges which appertain to the people of God, in an organized state; it is, therefore, doubtful whether it is expedient to form churches, in circumstances where there is no possible prospect of being soon furnished with a pastor. There are now many such germs in different places, which have long possessed an ecclesiastical organization, but which remain vacant from year to year; and some of which, after being aided and fostered for a while, afterwards dwindle, until at length they become extinct; and the labour and expense bestowed on them are nearly thrown away.

In looking over the statistical table of the Board of Missions, it is melancholy to remark, how many churches have continued for years under the care of the Board, without apparent increase. But in examining this document, we were surprised to find one church, which numbers above *four hundred communicants*, still drawing from the missionary fund. We know nothing of the wealth or poverty of the members of this church; but surely a church of this size ought to be able to support itself. There are others which number more communicants than many self-supporting churches. The duty of attending to this matter properly belongs to the Presbyteries by whose recommendation feeble churches are received and aided by the Board. A congregation which has been for years in the habit of receiving one or two hundred dollars from the funds of the Board of Missions, is not likely, of their own accord, to come forward and relinquish the aid which has been enjoyed. They are very much in the situation of a child which is old enough to be weaned, but left to itself, it will continue to draw that nutriment from its mother which should be derived from other sources. Presbyteries are not generally in the habit of making inquiries on this subject; but undoubtedly it is their duty.

Now, while so much is said about parochial schools, I have an idea to suggest, which is, that the pastors of feeble churches teach these schools themselves. If the children are to be instructed in the doctrines of our Church, by whom can this be done better than by the pastor? Is not this the most effectual method of imbuing the minds of the children of the Church with sound principles of religion? If pastors instruct only occasionally by catechising, even if once a week, the opportunity of instilling the precious truths of the gospel into the youthful mind is inconsiderable; but if he has access to their minds every day in the year, great progress might be made. And if the pastor's wife were such as she ought to be,

she could aid him in teaching the younger children; and especially the little girls. We may learn a lesson from the course pursued at all our foreign missionary stations, where the missionary and his wife are both employed in teaching. After some time, the pastor might get an assistant, and confine his own labours to a select number of the older scholars. And if it should be inconvenient to the pastor's wife to assist in teaching, a pious young woman might be employed.

But it may be asked, What time would the minister have, on this plan, to study his sermons? To which it may be answered, that there is no necessity for confining children in school more than four hours in the day. Parents commonly think, that the improvement of their children will bear proportion to the number of hours spent in the school; but we believe this is a grand mistake. What a child gains at school is chiefly in the art of reciting, or hearing the instructions of the teacher. Children may be made to sit still, and confine their eyes to the book, but what good do they derive from six hours confinement in an unnatural position, and in an unhealthy atmosphere? My plan for conducting a parochial school would be, to hear a class and then dismiss them, after giving them the necessary instructions for their next lesson; or if they had no convenience of study at home, they might remain in the school. A crowded school-room is no place to study a lesson well, whether it require an exercise of memory or invention. Suppose four hours to be spent in the school, in one session or two, there could be plenty of time for preparing sermons and reading extensively. It is believed, that much more reliance should be placed on *Divine aid* in the composition of sermons, as well as in the delivery, than is common. The writer has spent days in elaborate writing on a sermon; and he has at other times received more and better ideas on a text in a few minutes.

AN OLD MAN.

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#### THANKSGIVING DAY OF 1850.

THE sermons preached on the last Thanksgiving Day appointed in the different States, generally contained allusions to the Union and the Constitution. We have received a number of these discourses, which have been printed for a more general circulation; and as they contain discussions of high public interest and of permanent value, we shall condense some of their leading thoughts and positions for the perusal of our readers. We make two preliminary remarks. 1. The circumstances that gave to these discourses so much political admixture, were the passage of what is commonly called "The Fugitive Slave Law," and the excitement which resulted therefrom in a portion of the community. 2. The extracts from the sermons can scarcely be expected to do them full justice.

Dr. BOARDMAN's discourse has probably had the greatest circulation of any that has ever been published in this country. Its subject is, "The origin of the Union, and some of the more obvious consequences which would be likely to flow from its dissolution." The statesman-like comprehensiveness, the acquaintance with political history and principles, the lofty tone of patriotic feeling, and the pervading sense of Christian obligation which mark this eloquent discourse, make it enthusiastically popular with the American public. The extracts, presented in our last number, prevent quoting from it again, especially as our limits are necessarily taxed with notices of the others.

Dr. HODGE's sermon was also noticed in our last number. It contains an exposition of civil government as the appointment of God, and of the duties arising from this divine original. We hesitate not to say, that the principles and influence of this grand, intelligent, and effective treatise will settle many doubtful points recently agitated, and tend to strengthen extensively and permanently, Christian loyalty and patriotism.

Dr. SPENCER, of Brooklyn, next attracts our attention. In his hand is the sword of Law, and in his eye the determination of Justice. Let us hear him :

Human government is by the Divine will. Obedience to it is obligatory upon men, by the will and law of God. St. Paul directing Titus how to preach, (and therefore directing all ministers of the gospel, who come after him,) says to him, "Put them in mind to be subject to principalities and powers, to obey magistrates:" and I am doing it in this sermon. Human government is of Divine authority, not the *kind*, but the fact. And consequently, our action about human government, our obedience to it, and our disobedience, are as much matters of religion, and coming under its authority and obligation, as are any other matters.

There is indeed a *limit* to the obedience due to human government. Such government may become, and sometimes does become, so unjust, oppressive, tyrannical, and cruel, as not to answer the designed, and righteous, and beneficial purposes of government for a whole people; and in such a case, it deserves no respect as an ordinance of God, for it is then acting contrary to the will of God and the necessity of society; and the injured and oppressed people may justly rise in rebellion against such a government, and overthrow it, if they can.

It may not be an easy thing to settle the right of rebellion—to determine the question, when a people have a right forcibly to resist the execution of regularly enacted Law. But we can tell *something* about it. There are some things perfectly clear on this point. 1. To justify rebellion, (or what is the same thing, forcible resistance of the laws,) a government must be so bad, as to manifestly fail of its just end, that is, to promote the happiness of the people. If it does promote that general happiness, it answers the just end of government—it is a good government, and ought not to be overthrown. 2. To justify rebellion, the injustice or failure of a government must be so great, that it cannot be endured—so great, that it will manifestly be better on the whole, to run all the risks of a bloody conflict of civil war, than to endure the execution of the governmental laws. 3. To justify rebellion, there must be little or no prospect that the government can be peaceably altered, as ours may be, or that the injustice or oppression of the government can be made to cease by any peaceable means. 4. To justify rebellion, it is necessary that there should be a fair prospect of successful resistance—of an overthrow of the government. If the

resistance is not likely to be successful for good, but is only likely to cost the lives of the resisting individuals and others; then, such individuals are sacrificing themselves and others for no good purpose—which is a thing that cannot be justified to reason or religion. 5. To justify rebellion, there must be a fair prospect of the firm *establishment of a better government*, and the enactment of more just laws, after the present government is overturned. 6. To justify rebellion, or what is the same thing, violent resistance to the execution of the laws, it is necessary that something more than a *small fraction* of the people should rise in such a resistance.

These are some of the things which appear necessary, in order to justify violent resistance of Law. They must *all* exist, or such resistance would be criminal—contrary to reason, to benevolence, and to Christ.

Towards the end of his discourse, Dr. Spencer castigates the resisters of law with awful, magisterial impartiality. As if the sword were too sacred a weapon to touch them with, he draws out a lash which he administers after a “higher law” than the Jewish rule, and instead of “forty save one” his brawny power lays down eighty save two.

The Rev. WILLIAM P. BREED, of Steubenville, Ohio, takes as his subject “the importance of the American Union,” and sustains his theme with a high degree of interest. After narrating some of the blessings which abound in the great commonwealth of Ohio, he beautifully remarks:

All these blessings form an object upon which our eyes should be fixed in heart-felt gratitude.

But after all they are, as it were, but a single grape of a cluster. A grape in its spherical form and native purple is a beautiful thing, and constructed of elements wrought into curious, wonderful combinations. All the wisdom and chemistry of mankind could not give us a perfect imitation. Yet whence all its beauty and glory? Comes it not all through that little stem by which it is linked to all its round-cheeked sisters of the cluster? Break up that cluster, scatter its members, and how soon they wrinkle and decay! If then at the end of a stormy week, a swelling purple grape should lift its voice in thanksgiving to its maker, would not the chief item of its praise be that the cluster was unbroken, that the full tide of health and life poured through the whole?

When then Ohio, at the call of her chief magistrate, lifts *her* voice in thanksgiving, what shall be the burden of her loudest, sweetest song? Is it the large additions to her population, wealth and refinement, advance in the arts and sciences; the health of her citizens, or of her finances; increase of flocks that bleat upon her hills, kine that low in her valleys, the crops that bristle in her fields, or the immense coal beds that underlie the whole? Is it even that the altars of religion are multiplying within her borders and the crowd of worshippers on the increase? No! No! Not one, not all, of these combined. It is, with every Christian patriot, that our cluster is unbroken, our Union undestroyed! It is that yet, (though assailed by malignant diseases, by fevers of various character and degrees of virulence,) the great heart of the nation when it beats, sends the national life-blood through all the old veins and arteries from Ohio to South Carolina, from Maine to Louisiana.

For our individual life is merged in the general life. If Ohio be a right arm or a right eye of the nation, what were a right arm, or a right eye, without the rest of the members? If some earthquake had submerged our sisters of the Republic and left Ohio a solitary islet, from whose shores the scattered relics of the wreck might be seen floating by, would it be her glory or her ruin?

Oh! my brethren, whatever else is doubtful, of one thing we may be sure, that only in the integrity and prosperity of the whole, can there be prosperity

or safety for any one State, or any individual citizen of a State. Disunion opens before the eye an abyss from which every one must shrink back in horror. For us, *disunion* and *desolation* are synonymous terms, and all disunionists are desolationists.

The Rev. WILLIAM HENRY GREEN, of Philadelphia, with his rich good sense, and straight-forward and polished literature, makes an argument for the Union which is not brought out by any other writer. A part is as follows:

But besides the *sacred origin* of our institutions, we wish you to look at the important connexion which exists between the permanency of our Union and the *cause of religion and of the truth of God in our land*. The integrity of the American churches will be universally severed the moment our National Union is destroyed. And the opposite of the maxim, that in union is strength, will be felt in the paralyzed arm of a fragmentary Church, as well as in the feebleness of ruptured States. Break up America into hostile, jarring principalities, and what will be the result upon your schemes for the evangelization of this land? and who will there be to care for the destitute and sickly churches, and for the vast regions away from the thickly populated and wealthy portions of the country, which are illy supplied with the pure word of God? But this is not all, nor the worst. There will be a decay of piety in the Church. There will be diminished accessions to it from the world; and its influence for good will be sadly decreased.

Once more, we should deprecate the dissolution of the American Union, because it would be breaking up one of the strongest *bulwarks of Protestant Christianity* in the world. We are a great Protestant nation, commanding the respect, and challenging the admiration of all mankind. It is seen here, what the untrammelled principles of Protestantism can do for civil liberty, for national prosperity and greatness, and for the fostering of individual enterprise, virtue, and happiness. We are capable of exerting, and in fact do exert a mighty influence upon all other lands. Our very example does much; and the eyes of all the world are upon us to learn the secret of our success. Our principles are being diffused, our institutions copied; and our very name is a powerful argument for those all over the world, who contend in defence of human rights, and a free Bible, and a voluntary Church. Let this nation be sundered into fragments, and it would be shorn of its strength, and its influence given to the winds. It is only by the Union, that we are known abroad, and that we are accomplishing the great work which it is given us to do for the world. The cause of human liberty, and of a pure Christianity demand it of us, that we should be faithful to our country, which is one of their ablest champions.

And then, the Church of this land is second but to that of Britain in the efforts she is employing, and the zeal she is expending for the *conversion of the world to God*. We have sent our missionaries bearing the standard of the cross, and preaching a pure gospel into all quarters of the globe. And now, when the calls of a dying world are heard on every breeze, and the Church is buckling herself up to the rescue, and is plying with a holy zeal and efficiency all this enginery ordained of God for man's salvation, shall any dare, by undermining the foundations of our National Union, to step in between the Church of America and the souls of the perishing all over the globe? Is it no crime against God, is it no crime against the souls of men, if from motives of ambition or resentment, if from any unworthy cause, or any trifling cause, if from any thing short of the direst necessity and the most absolute compulsion, the torch of the incendiary shall be applied to that National Union, under whose protection it is that the Church of our land is able to put forth its united strength in earnest and successful efforts to save the world?

The Rev. Dr. JOHN C. LORD, of Buffalo, N. Y., educated at the bar, shows forth his disciplined acumen and sagacity in the pulpit.

His sermon has been republished by the "Union Safety Committee of New York." The following are its main points:

We take the ground, that the action of civil governments within their appropriate jurisdiction is final and conclusive upon the citizen; and that, to plead a higher law to justify disobedience to a human law, the subject matter of which is within the cognizance of the State, is to reject the authority of God himself; who has committed to governments the power and authority which they exercise in civil affairs. Obedience to governments, in the exercise of their legitimate powers, is a religious duty, positively enjoined by God himself. The same authority which commands us to render to God the things which are God's, enjoins us, by the same high sanctions, to render to Cæsar the things which are Cæsar's. The following general principles may be deduced from the Sacred Scriptures, and from the example, as well as the teachings, of our Lord and his Apostles.

First.—Government is a divine constitution, established at the beginning, by the Creator, which exists of necessity and is of perpetual obligation.

Second.—Governments have jurisdiction over men in all affairs which belong peculiarly to the present life; in all the temporal relations which bind societies, communities, and families together, in respect to all rights of person, and property, and their enforcement by penalties.

Third.—In regard to his own worship, and the manner in which we are to approach him, the Supreme Governor has given full and minute directions. He has revealed himself, his attributes, and the great principles of his government, which constitute the doctrines of Christianity; and has conferred upon no human authority, the right to interfere, by adding to or taking from them. In the things that belong to himself, God exercises sole and absolute jurisdiction, and has, in regard to them, appointed no inferior or delegated authority.

Fourth.—The decisions of governments upon matters within their jurisdiction, though they may be erroneous, are yet, from the necessity of the case, absolute. Every man has a right to test the constitutionality of any law by an appeal to the judiciary, but he cannot interpose his private judgment as a justification of his resistance to an act of the government. . . . The right of revolution is a *civil right*, which can be properly exercised only, by a decided majority, under circumstances of aggravated oppression and upon a reasonable assurance of success. It is not for the Church, as such, to determine when a just ground for revolution exists, it belongs to the body of the people in their civil capacity.

Dr. Lord, it will be seen, comes to the same conclusions which Dr. Hodge establishes.

The Rev. Dr. DAVIDSON, of New Brunswick, N. J., discourses more particularly on "the Evils of Disunion." The fresh originality, earnest tone, and ornate style of this sermon are not fairly exhibited in a few of the more practical parts to which our extracts must be confined.

We deprecate Disunion, because it is unconstitutional, because it is uncalled for, and because it is unwise.

I. It is *unconstitutional*. Our Constitution is not a compact, it is a government; it was not, like the old confederation, the work of the States, it was the work of the People; and it contains no provision for its dissolution, nor for the secession of any of its members. As the States were not, as such, parties to the compact, so they have no power to nullify it. No single State by its legislature has the right to talk of such a thing. Such a government as ours is now, the State Legislatures were incompetent to establish; but whether or not, the fact is settled by the Preamble already recited; which, saying not a word of the State Sovereignties, ascribes its paternity wholly to the People. In the People resides the Supreme Sovereignty.

The only objection that can be raised to this exposition, is, that though no

State legislature has a right to nullify, the *people* of the State may assemble in convention again, and resolve peaceably or otherwise to secede. But here comes in another principle. In ordinary business, or in leagues and compacts between corporations, no one single party has a right to retire from the agreement. If a man makes a contract or a bargain, he is bound by its terms, however dissatisfied he may afterwards become. This is doubly the case, when common rights, common engagements, and common interests are involved. If either party might withdraw at pleasure, the common rights and interests would be fearfully jeopardized. The liberty is not allowed in ordinary courts of justice. It cannot be recognized among States, except under one contingency, that is, *the right of revolution*. Is there a grievance that justifies this step?

II. This leads naturally to another ground of objection against Disunion. It is *uncalled for*. Whenever grievances arrive at such a pitch as to be absolutely intolerable, the Constitution has provided a peaceful method of adjustment and redress. The 5th article provides for amendments, in case they should be found necessary. . . . It is certain that without certain constitutional guaranties the South would never have entered into the Union. By letting their peculiar institutions alone, therefore, we lose nothing; we are just where we would have been, without a union. Those are purely local laws, local institutions. And this should be remembered by both extremes. Those who live north of Mason and Dixon's line should abstain from fanatical and incendiary intermeddling with the local laws of the Southern States; and those living south of that line should no less reflect that they cannot carry their local laws wherever they go themselves. . . . What is property in one State, is not in another.

III. We deprecate Disunion as *unwise*. "Every wise woman buildeth her house, but a foolish woman plucketh it down with her hands." Prov. xiv. 1. To what, under God, are we indebted for our rapid progress, our unparalleled prosperity, our commanding position, our potential voice among the nations? To what but the blessed Union! To it we owe every thing. Would the disunionists have a variety of petty Sovereignties, each with its own marine, its own standing army, its own flag, its own custom-house, its own tariff, its own coinage, and its own passports? Do they want us split up into so many insignificant German Duchies, or independent Indian tribes? What is to become of the smaller States, in such a division, and how will they fare? What disposition shall be made of those glorious old memories in which we have all proudly claimed a share?

On the instrument which published our nationality, the handwriting of Franklin is mingled with that of Jefferson; and the twin signatures of Hancock and Carroll attest their equal undauntedness and self-sacrifice. Northern bayonets flashed at the Brandywine; and Southern feet bled on the frozen Delaware. Saratoga saw a Southern contingent at the capture of Burgoyne; nor was the North absent from the closing scenes of Yorktown. When I think of these things, I cannot bring myself to believe that any of the Old Thirteen—when it comes to disunion—will have the heart to do it.

Last but not least, comes Dr. YEOMANS, of Danville, Pennsylvania, giving voice to the loyalty of the interior of the second commonwealth in the land, and proving that the old "Key Stone" is firm in the Union arch. Dr. Yeomans, with the assurance of a prophet, takes for granted the stability of our Government, and discourses on the "Signs of our Country's Future." Our extracts, on account of the length of this article, must be confined almost entirely to the simple heads of his sermon. This we regret, because its landscape presents a stately magnificence interspersed with rich beauty, like the mountains of Pennsylvania which roll down their tributaries to the plains of the Susquehanna.

Let us then take such hints of our future as are given. 1. By the mere length and breadth of our land. 2. Another sign of our country's future may

be seen in the present number of our population, and the rate of its growth. 3. Among the luminous signs of our country's future, we may notice with peculiar admiration the course of Divine Providence in the settlement and gradual occupation of the country. 4. Let us take as a fourth sign of our country's future, the diversity of those ingredients which are combining here to form a national character. 5. I venture to present, as one of the signs of the future eminence of this country, the growing prevalence of its language. 6. We must not fail to take a view of our future, as seen through our civil constitution. As our country advances in its career these two points stand forth in ever growing strength and prominence: (1.) The fitness of our Constitution to all the purposes which an enlightened and virtuous people can ever entertain: (2.) The increasing importance of that Constitution to the world. From such considerations we infer the sacred duty of our people, to themselves, to posterity, to the world and to God, to uphold and obey their constitution. We have an assurance which cannot easily be shaken, that this wonderful bond of our Union suits all the purposes which an intelligent, free and virtuous people can ever entertain; and that any circumstances which would justify resistance to a constitutional law of this land cannot be expected to occur. 7. We can hardly dismiss such a subject as this in these times of trial without a few words on that topic which is putting the wisdom, the patriotism, and the Christian spirit of our people to so severe a test. There is nothing more clearly discernible in the general posture of affairs relating to American slavery, than that many wise and beneficent designs of God are to be fulfilled by its course and end. Not the least of its benefits will be its stern demand of mutual forbearance and charity from the different sections of this country;—a demand to which we have noble and mighty reasons for yielding, and which may exalt the moral character and promote the happiness of all concerned. . . . Nor is it possible to mistake the design of Providence in reference to the elevation of those degraded people who are to be the subjects of this great change. And in their present relation they are most tenderly susceptible of the moral benefit they need. They are degraded indeed, and have been kept so by their bondage. But when their moral and social welfare comes to be mainly consulted, they will be found far more hopeful in their bondage than if they were thus degraded and free. . . . Again, the slaves are men. Even in their bondage they have all the moral susceptibilities of humanity. They are immortals; and may improve and enjoy the light of the gospel. And of all measures for their benefit the best would be those which should impart to them the largest gift of divine truth and love. . . . But the providence of God directs this nation to a great work to be done on other shores, and by means of the philanthropy which is first to be exercised at home. There is an overwhelming sublimity as well as great responsibility in the position of this country in relation to the continent of Africa. Of this great theme I shall now only say, that on the western coast of Africa may be seen one of the most brilliant signs of our country's future.

There yet remain the two most important branches of our subject, the signs of our future connected with our system of general education, and those connected with our Christian character and institutions. But for these we have now no time.

These discourses are adapted to be highly useful throughout the land, and we could not but wish that they were collected into a volume as a sort of "Act and Testimony of the Presbyterian Church on the subject of the Union and the Higher Law."\*

\* After this form was made up we received Dr. Krebs's sermon "On the nature and extent of our religious subjection to the Government under which we live, including an inquiry into the scriptural authority of that provision of the Constitution of the United States which requires the surrender of fugitive slaves." Our limits just allow us to say that it is an able discourse. It is published by the "Union Safety Committee."

## THE CLAIM OF FRANCE.

THE efforts to evangelize France are among the most interesting missionary operations of the age. The Rev. Mr. *Pilate* is now in this country, as the agent of the Evangelical Society of Paris for the purpose of collecting funds to disseminate the Word of Life in that great and degraded nation; and we embrace this opportunity of commending our Christian brother and his cause to the churches. Among the motives that conspire to urge American Christians to aid the religious movement in France are the following.

1. Our general obligations to "preach the Gospel to every creature." The solemn responsibilities of the Church in relation to the whole world invite missionary operations in every part of it.

2. The importance of France is relatively great. Her position, her millions of population, the extent of her resources, her influence on the civil and religious liberties of Europe, magnify the efforts to enrol her among the Christian nations of the earth.

3. The Papal power, in a great measure sustained by France, will be weakened by the extension of evangelical operations throughout its borders. The anti-Christian system of Rome has received, in return for its work of ruin and misery, the shameful support of the State. The withdrawal of France from her civil and ecclesiastical compact with the Man of Sin will be hastened by the disseminations of Gospel truth.

4. The ancient glories of the Reformed Church are a beacon-light in Providence to summon Christianity to re-enter upon her possessions. God has placed upon the records of France the names of the greatest theologians, and the organization of a Reformed Church wonderful in its progress, complete in its means of Gospel instruction and general education, pure in its creed and form of government, and heroic in martyr endurance. Such recollections are rallying points for renewed effort, until the triumphs of salvation shall resound from Paris to Montpellier, and from old Strasburg to the far-famed La Rochelle.

5. There is much encouragement for religious exertion in behalf of France. The mass of the people are Papists only by profession, and welcome with hope the teachings of the true faith. The Evangelical Society has much to encourage its benevolent plans, which are carried forward by means of pastors, evangelists, schoolmasters, and colporteurs. During the last year it has employed 34 ministers, 43 school-teachers, and 115 colporteurs, or nearly 200 active Christian missionaries. Almost all of these are converts from Romanism, and are now preaching the faith which once they destroyed. Few nations present more wonderful providential openings for the Gospel than papal, infidel, corrupt, relenting, France.

6. The American Church in its early history was much indebted

to Huguenot piety. Both at the North and the South, some of the best blood of Protestantism comes from French ancestry.

7. Let us not forget that France assisted America in the achievements of the Revolution. Her army and her navy contributed to the establishment of our Independence; and Lafayette was the friend and ally of Washington. If France has sowed for us carnal things, shall we think it hard to repay her in spiritual?

8. Christian effort for France is one of the forms in which the conversion of Jews and Gentiles can be most effectually accomplished. What a mighty power would be wielded under God in introducing the triumphs of the Millennium, if the resources and influence of the French people were enlisted on the side of the Redeemer?

9. The American Churches are abundantly able to assist the religious movement in France. God has given us great temporal prosperity. The very surplus of our extravagance is wealth; the crumbs from the table of our luxuries would more than supply the wants of one of the noblest Christian Societies in the world.

In concluding these brief reflections, we say, may God bless the Evangelical Society of France, and our beloved brother, Mr. Pilatte, its worthy representative!

*“Que la grâce soit avec tous ceux qui aiment notre Seigneur Jésus Christ en pureté!”*

## Household Thoughts.

### A PARENT'S PRIVATE THOUGHTS.

I AM a parent. To guide and encourage my faithfulness, I have a maxim of Divine wisdom which has the nature of a commandment with promise: Train up a child in the way he should go, and when he is old he will not depart from it.

The way in which a child should go, is the way of obedience to the gospel of Jesus Christ. This is the only way of true life; the way to heaven. I must lead my child in the way of duty to God and man. My first and chief effort must be to teach him the knowledge and the fear of his Maker, and the power and love of his Saviour.

I have been the instrument of Providence in bringing my child into being, and of giving him a life which is never to end. It remains for me to be either the happy instrument of making his endless life an infinite blessing to himself, or the guilty instrument of making it an infinite curse. Shall I train him for everlasting

sorrow? In other words, shall I provide for him an education without religion?

An irreligious education for an immortal! What is it? Infinitely worse than the education of an ape for a philosopher. I know what there is of apparent good in an education exclusively secular; what temporal advantages it confers; how it opens a fountain of enjoyment nobler and sweeter than mere sensuality; how it raises reason to its just superiority over brutish instinct, and makes a man seem more like a man. But how can it help a sinner who is astray from God; or what avail towards reconciliation, or what plea prepare for the day of judgment; or what anodyne administer for the pains of hell?

It seems to me now, that *if I were not a Christian*, if I were myself an alien from the commonwealth of Israel and a stranger to the covenant of promise, I could not bear the thought of being charged with the training of an immortal, for whose virtue and everlasting happiness I should be responsible. In that case my own soul would be under condemnation; and that condemnation would be dreadfully aggravated by unfulfilled obligations to my child. How fearful the case of that parent, who is set to be a light to the path of his child, but walks in darkness himself. The parent, by the common laws of the kingdom of grace, is placed between God and the child. Noah had the charge and the covenant in relation to his children, and in his case the law is given and carried out in form. Had Noah neglected to teach his children the word of God concerning the flood, he could not have taken them with him into the ark, and must have seen them perish with the ungodly. So it was with Abraham; and had not Abraham taught the word of God diligently to his children, he could not have realized the promises that he should be the father of many nations, and that in him all the families of the earth should be blessed.

How could I be a cold, dark wall of adamant between the Sun of Righteousness and the soul of my child? I could not pray with him. Nor could I lead him to the Holy Book, to show him the words of eternal life. What though I might fill his memory, and drill his thoughts and his tongue with the words of a formal theology, and hold him to his seat while he repeats a catechism, or a Scripture verse, and shut him in from the street and the field on the Sabbath; or take him with me to the sanctuary, where, perhaps, I should be wont myself, in wandering thoughts or sleep, to while away the hour? What would it profit him? I could not tell him, with the words of the heart, that he is a sinner, and that Christ died for our sins according to the Scriptures. And what, on such a theme, are words which do not speak the heart? How could I move him by any motion of my own soul, while speaking to him of the love of Christ; how could I surround him with a holy influence; how engage his sympathetic response to that humble and thankful devotion, which might convey from God to him, through me, a subduing and purifying power?

This is the appointed way of the Lord in the ordinary work of his grace. As the elements of vegetable and animal life are carried from their providential source to their place in the living system by air, light, water, and earth, so the elements of spiritual life are ordinarily carried to the heirs and partakers of it by the religious economy of a pious household. There are other means, indeed; but what other means are known to be so uniformly and so widely effectual as this? How, then, must an ungodly parent who thinks of these things be oppressed by his thoughts;—feeling responsibility, but having no heart for his duty; knowing his Lord's will, but being opposed to it in his own. He knows the way of grace in giving the harvest of spiritual life and joy, but has an inward aversion to sowing the seed. He has a burden which he cannot throw off, and which he knows not how to bear. His child must be untaught in the knowledge of his character and destiny, and unimpressed in favour of the gospel of Christ, until the gracious God shall reach him by some means not belonging to his home. He must starve unless he can snatch a crumb of the bread of life from his neighbour's table. Through all those tender months and years, while the nucleus of his character is taking its form, that immortal spirit must lie wholly at the mercy of its own sinful propensities, of an ungodly example in the parent, of the world that lieth in wickedness, and of the adversary who goeth about as a roaring lion seeking whom he may devour.

With what amazement and despair must a parent who has lived and died in unbelief and unfaithfulness to his children awake to a sense of his responsibility at the last day. If his children escaped the corruption of the world and the wrath to come, it will only aggravate his shame and wo, that their deliverance was in spite of his parental negligence, his bad example, and the forces of wickedness which his faithless guardianship had let in upon them. If they are lost with himself, it will multiply the curse of his own sin to witness for ever the pain of those whom he brought into being, whom he loved as he loved himself, and whom he led down to the gate of that dreadful death. How can such a parent meet the final judgment?

**But I am a Christian.** I have given myself to the Lord. I have become a citizen of the kingdom of heaven; a member of the household of God. I must take my child along with me. His place is where I am. Of such is the kingdom of heaven. My obligations in this respect are such as the following:

1. I must consider my child as the Lord's, and daily consult the Lord respecting him with that view. I am but the instrument of doing the work of Christ in this thing. And his giving me the parental affections towards the child is kind and wise;—kind, in thus making my parental duty a delight; wise, in thus insuring in some degree the performance of it. But I am the servant of the Lord in it all. The soul for which I labour is his, and I must do my parental duty as unto him.

2. I must make my own Christian endeavours an example for him. The first motions of his rational and moral nature may be swayed by the gentle force of the Christian virtues in his parent. Even the simple, flitting, unuttered thoughts of infancy may be tinged by the rays of Divine love reflected from the parental soul. The smile on my countenance which cheers him, the frown which chides him, the hand which caresses him, may carry the savour of Christian piety to his spiritual sense, may soften the spirit which might otherwise be stubborn, and may win to Christ the heart which might otherwise be alien.

3. I must do my parental work with a conscious dependence on the help of God; as leading my child with one hand, and holding with the other on the throne of grace. God is my strength. I must believe the promise. Its offer of aid implies my dependence; and is only a condescending and delicate hint of my helplessness. The Lord engages his own indispensable interpositions for my success. He insures his rain and sunshine on the field which I sow. He pledges his own constancy towards me as though an intermission of it would be my sure defeat and disappointment. Is not this a humiliating style of encouragement? Yet mortifying only to pride and self-conceit, which are sin and discomfort in themselves, and no security for either diligence or success. Mine is the instrumentality, his the power. I hold in its due position the lens of my conscientious and unwearied faithfulness; he sends his heavenly radiance through it in brilliant, melting convergency on my child. It is a grievous sin against reason and religion in a parent to forget his dependence on the Lord. If a husbandman were inexcusable for infidelity, or forgetfulness of the laws of that Providence which works in his fields to give him his harvest, how much more a parent for despising the laws of that grace which works in his children to bring them salvation!

4. I have, also, as a parent, the privilege of a hearty and unreserved reliance. I *can* trust the promise. If Noah could look at the rainbow as a beautiful pledge of the Divine faithfulness, and believe that the earth would never again be destroyed by a flood, I may look at the cross of Christ and the unspeakable gift of the Holy Spirit, and believe that my parental labour shall not be in vain. Is not the mercy of the Lord to me a sign of his gracious purpose towards my child? If I were unbelieving and ungodly in all my thoughts and duties as a parent, I could not cherish any well grounded hope for him. But now the Lord has given me faith in his mercy. He has converted my parental yearnings from the merely natural into the spiritual. All this is a preparation for parental faithfulness. And it is from him. Has he not thus spoken something like a prediction of his gracious work to be done through these regenerate parental affections. I say at evening, it will be fair weather to-morrow, for the sky is red. When the bud swells and opens, and the leaf and the blossom appear, I know that summer is nigh; for the sunbeam which opens the bud is the same

which brings the summer in its time. So while I feel my heart agonizing steadily and deeply towards the salvation of my child and the opening of the life of the Spirit in him, it is surely meet for me to look for the rising of the day-star in his heart. This reliance is a part of the work of that Spirit which gives all our pious tendencies the nature of hope. It is given as a proof of heavenly mercy, and as an instrument of power. It comes as a gift of mercy to make my spirit cheerful and active, and thus, my duty pleasant. For how light and sweet the labour of the husbandman when he sows in high and sure hope. It is an instrument of power; a condition of the Lord's co-operation. Faith, as a grain of mustard seed, was enough to remove the sycamore-tree; because faith, however little, makes a man a regular conductor of Divine power. It brings the will of man and the will of God to a unity, makes man and God co-workers, and transforms the natural affections into fruits of the Spirit, by giving them the spiritual quality and direction. By this Divine co-operation, I become the weapon of the Spirit; tempered and burnished according to my faith. I am thus ready for my parental duty, and God is ready with his unfailing help.

5. For further encouragement in my parental piety, I have the assurance that faithfulness in this sphere is the highest of human service, both to church and state. As a servant of the Lord, I must serve my country and the visible church, and in my parental capacity I can serve both most effectually. For the state I have a solemn charge in the education of my child. On what depends the public welfare more than on the right education of children? Even the Grecian republics understood this without Christianity; and some of them took children away from the parents to insure their proper training for the service of the state. But in general this ~~is~~ is left to the parents. I feel my responsibility to make my ~~own~~ blessing to the commonwealth. I shall do it most effectually by bringing him up in the nurture and admonition of the Lord. No matter to what service my child may be called; whether to the public labours of office, or the humbler and more quiet service of private life; whether to the more exposed employments of providing sustenance and means of improvement, or the more retired occupations of the domestic circle; let the education I provide be in all respects tributary to the public welfare. My family is a part of the state. Let its training be such, that if all were like it, the state would be intelligent, virtuous, and happy.

For the church it is my duty and privilege to raise up a valuable member. What I do wisely for the salvation of my child, I do for the church of God. For this purpose I employ the means of grace. I am the instrument to impart knowledge and the grace of God to an immortal soul. I superintend the work of God in the soul of one of his children. I have a leading hand in forming his character for usefulness and good report in the church; and in preparing one of the stars which are to shine in the crown of the Saviour for ever.

While I say to myself, who is sufficient for these things? I hear the merciful promise, My grace is sufficient for thee.

Unto thee, therefore, O thou, whom my soul desires to serve and honour, do I lift up my eyes, with an humble but unwavering faith in thy promise. That promise is to me and to my child. In reliance upon it, I go to my work of teaching him thy holy word, and of forming his views of duty by thine own example. I lead his thoughts to thy cross. I teach him to pray in thy name. I pray with him and for him, that thy grace may be upon him; that during his earthly life he may adorn thy doctrine, and in heaven behold and enjoy thy glory for ever.

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## MY SLEEPING CHILDREN.

BY A MOTHER.

[Translated from the German for the Presbyterian Magazine.]

1. ALL is darkness; and life's perturbation  
Hushed in midnight now its respite takes.  
Stars on high are watching in their station;  
Slumber reigns, and yet affection wakes.
2. Love parental here in darkness shaded;  
Love parental there its vigil keeps!  
Rest my heart! if love by sleep is faded,  
Love there is, which slumbers not nor sleeps.
3. Yes, on you, my life's fresh-opened blossoms,  
You, my darlings, looks the loving Lord.  
Slumber on; angelic care embosoms,  
Not in vain with wings of holy guard.
4. Here is Bethel, here the heavenly ladder,  
Here God's constant angels come and go;  
Guardians, who lest fearful souls grow sadder  
Come God's gifts o'er little ones to throw.
5. Feel I not the fanning of their pinions?  
Is it ye who calm my restless fear?  
Ah, my soul would ask from love's dominions  
Greater blessing than an angel near!
6. O descend, a richer boon conveying,  
Thou who lov'st the mother and the child,  
Thy once-pierced hand in mercy laying  
On our heads with benediction mild?
7. Thine they are! by thee they all were given,  
On thy bosom place I them again;  
Seal them, Father! as the heirs of heaven,  
Let them all assured grace obtain.

8. Wert thou not a sinner's consolation—  
When life's troubles frightened all my heart—  
I had for them sunk in lamentation—  
But thou livest, and our Saviour art.
9. Shelter them beneath thy sure protection,  
Remedy for early sins apply,  
Guide their steps in merciful affection—  
Thou who dost th' abyss of hearts descry!
10. Though the parents' error all depraving'  
In the earliest heart-throb had its part,  
O, let other influences saving  
Thy blood-purchased heritage impart.
11. In thy book, O may their name be entered,  
That new name the world can never know;  
In thy covenant their hope be centered;  
Bind them, Lord, howe'er apart they go.
12. Should their sorrow make the night to languish,  
Should their weeping wound a mother's ear,  
Rescue them triumphant from their anguish,  
Let the purchase of thy life appear.
13. Feed thy lambs; so shall I see delighted  
Their young feet among no dangers stray,  
Freely to thy paradise invited  
Joyful trace them in the Shepherd's way.
14. Sleep ye then, within his arms, beloved  
Children mine, to heav'n his promise takes;  
Yea and Amen is his word approved.  
Night is passing! Endless morning breaks!

J. W. A.

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### THE PROPHETIC DEW DROP.

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew drops that live the whole night through, and sparkle in the moonlight, and through the morning, onward to noonday. "The sun," said the child, has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain and a rainbow, whereupon his father pointed upward: "See," said he, "there stand the dew-drops, gloriously reset—a glittering jewelry in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught, that what withers upon earth, blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew drop, into heaven.—*Selected.*

## Memorials of History.

### MARCH IN THE OLDEN TIME.

#### THE PLAGUE IN LONDON.

MARCH 21st, 1665. The plague, one of the most dreadful of God's visitations, made terrible ravages in the city of London at three different periods, first in 1604, then in 1625, and the third time in 1665. The last time was the period of the "great plague." The pestilence broke out in London with new power on *March 21st*, 1665. It is supposed that it was imported from Holland. The whole summer of this year, which was remarkably hot and sultry, aggravated the disease. Its progress was rapid and awful. In the last week of July the burials were 2010; in the last week in August 6102. The first week in September the number increased to 7155; and after remaining nearly the same for three weeks, decreased at the end of September to 5538, and then gradually decreased until it finally disappeared. Multitudes of people fled from the city. About 100,000 became victims of the disease. Great sufferings arose among the poor, in consequence of the stagnation of business and the prevalence of the disease among them; but their sufferings were in a measure relieved by the voluntary contributions of the rich, which are said to have reached during some weeks £100,000 per week.

Only three years before this plague, the High-Church pestilence reigned throughout the kingdom, and more than 2000 godly ministers of Christ were ejected from their churches. It is stated in the "Non-Conformist's Memorial," that "the ejected ministers had, to this time, (the time of the plague), preached very privately, and only to a few; but now, when the clergy in the city churches fled, and left their flocks in the time of their extremity, several of the Non-conformists, pitying the dying and distressed people, who had none to help them to prepare for another world, nor to comfort them in their terrors, when 10,000 died in a week, were convinced that no obedience to the laws of man could justify them in neglecting men's souls and bodies, in such extremities. They therefore resolved to stay with them, to enter the deserted pulpits, and give them what assistance they were able, under such an awakening providence; to visit the sick, and obtain what relief they could for the poor; especially such as were shut up.

"The persons who were determined on this good work, were Mr. G. Vincent, Mr. Chester, Mr. Janeway, Mr. Turner, Mr. Grimes, Mr. Jackson, and Mr. Faulkland, with some others. The face of death so awakened preachers and hearers, that the former exceeded

themselves in lively, fervent preaching; and the latter heard with a peculiar attention. Through the blessing of God, many were converted, and religion took such hold on their hearts, that it could never afterwards be effaced."

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## HISTORY OF THE FIRST PRESBYTERIAN CHURCH IN ALBANY.

IN May 1760, the Presbyterians of Albany sent a very pressing supplication to the Synod of Philadelphia for ministerial supplies; and *Hector Alison* of Drawyers, *Kettletas* of Elizabethtown, and *Tennent* of Freehold, were sent to minister to them in holy things. The congregation was almost wholly of Scottish descent, some probably being from Freehold, some from other parts of New Jersey, and a few from Old England. The church was organized at the close of the French war in 1763. A building was soon commenced, and their first pastor was the Rev. *William Hannah*, a graduate of King's College in New York city, and a licentiate of Litchfield Association. When and by whom ordained, is not known; but he was "received into Dutchess County Presbytery"\* on October 18th, 1763, when he was pastor of the church at Albany. Mr. Hannah remained pastor about two years; and it may be added, that he was afterwards suspended from the ministry in 1767, for having abandoned its work and accepted a commission from the Governor to practise as an attorney.†

The Rev. *Andrew Bay* was the second pastor. He was ordained by the Presbytery of Newcastle in 1748, and belonged to that part of it which adhered to the Synod of New York. He became pastor of the Albany Church about 1769, and remained there till 1774, when he settled at Newtown, L. I. He subsequently experienced some difficulty with his congregation, and retired from the jurisdiction of the Synod in 1776.‡ In 1775, the church at Albany had permission from the Synod to place itself under the care of the Presbytery of New York; but it had to struggle with many trials incident to the times, and remained without a pastor until after the close of the Revolution. In 1785, the congregation was incorporated; and on the 8th of November of that year, the Rev. *John McDonald* was ordained and installed pastor of the church by the Presbytery of New York. He continued in that office till the year 1795. Subsequently to his removal, the pulpit was supplied for two years by the Rev. *David S. Bogart*, a licentiate of the Dutch Reformed Church. In the year 1798, the Rev. *Eliphalet Nott*, D. D., became pastor of the church, and remained till 1804. His succes-

\* Records, p. 352.

† Ibid. p. 378.

‡ Ibid. p. 476.

sors were the Rev. *John B. Romeyn*, D. D., called in 1804, and remaining till the close of 1808. The Rev. *William Neill*, D. D., called in 1809, and remaining till the middle of 1816. The Rev. *Arthur J. Stansbury*, called in 1817, and remaining till the spring of 1821. The Rev. *Henry R. Weed*, D. D., called in 1822, and remaining till the autumn of 1829. The Rev. *John N. Campbell*, D. D., called in 1830, and still the pastor of the church.

There is no record of communicants in the church previously to the year 1785. From that time to the present date, the whole number admitted to the communion of the church, appears from the records to be seventeen hundred and eighty-three. How many of these were admitted on examination, and how many on certificate, is not known.

There are no dates accessible to the writer from which can be ascertained what seasons of revival may have occurred previously to the ministry of the present pastor. From the number received on examination into the church in two years, 1826 and 1827, under the ministry of Dr. Weed, viz. seventy-two, it is evident, however, that there must have been a season of unusual interest at that time. During Dr. Campbell's ministry of twenty years, there have been added to the church five hundred and eighty-two persons; on examination three hundred and fifty-four, on certificate two hundred and twenty-eight. Two revivals of religion have occurred during that period, the former in 1831. In that and the following year, one hundred and six persons united with the church on examination. The latter occurred in 1840, during which year eighty-three persons were received on examination. There was also a season of more than usual interest in 1843.

In the last fifteen years, during which time alone any reliable account of charitable contributions has been kept, the church has given to objects of religious benevolence about \$100,000.

The original trustees in 1763 were John Maccomb, David Edgar, Samuel Holladay, Robert Henry, Abraham Lyle, and John Monro. The elders were Robert Henry, David Edgar, and Matthew Watson. There have been ordained, to the present date, thirty-one elders and fourteen deacons.

The first house of worship was on a high hill facing Hudson street, on a lot bounded on the east by William street, on the north by Beaver street, on the south by Hudson street, and on the west by Grand street. It was a building of convenient size, fronting to the east, with a tall steeple, and cost £2813 York currency. The second house of worship was erected in 1798, and was a fine, large building; it was remodelled and fitted up with great taste in 1831. The location, however, had become a noisy one; and the great prosperity of the church under Dr. Campbell, seemed to demand the erection of a more convenient, spacious, and suitable edifice. The present structure, which is a noble specimen of Gothic architecture, was commenced in the autumn of 1847, and was opened and dedicated to the worship of Almighty God on Sabbath, March 10th,

1850. The lot on which this edifice is erected is on Hudson street, one hundred and fifty feet in length, and on Philip street, on which it fronts, about one hundred and forty-eight feet in breadth, enclosed by an iron fence of Gothic pattern.

The following is a brief description of the building :

The entire building occupies an area of about one hundred and twenty by seventy-five feet. The tower is twenty-six feet square, and one hundred and fifty-six high. The body of the building is ninety-seven by seventy-five feet, and forty-four feet to the top of the parapets; and relieved externally with eighteen buttresses, four turrets, and perforated for twelve windows. The projection at the west end is about thirty by seven feet, and contains two angle buttresses, cornice and parapet. The principal entrance is into the east side of the tower. The tower contains the porch, the screen doors, and the organ and bell lofts; also the apartment designed for the clock. The area of the body of the church, about seventy-seven by sixty-four feet, is divided by two ranges of columns into nave and side aisles: the columns form the support of the two ranges of galleries, and of the spandrels of the groined ceiling. The main floor contains one hundred and fifty-four pews, and the gallery forty-four. The choir is of sufficient size to accommodate thirty persons. The pews and wood work in general are painted in imitation of black walnut. The pulpit is square, of black wood, richly ornamented. The desk-board rests on projecting open carved work, under which stands the baptismal font, in a niche. The church has an organ of the first class, seventeen feet wide, twenty feet deep, and twenty-six feet high in the three banks of keys.

The congregation has already greatly increased; and the new enterprise promises, under the Divine blessing, to be the occasion of renewed prosperity to this venerable church.

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#### MINISTERIAL STATISTICS.

THE alphabetical list of ministers, prepared for this Magazine, has been a work of great labour; first in arranging it, then in correcting the post-office addresses to January 1st., and finally, in printing and revising it. We have, however, thus made a *beginning* towards the more full elucidation and preservation of the statistics of the Presbyterian Church. This list shows, in an accessible manner, where each of our ministers was located at the commencement of this half-century. Ought not such a list to be printed in the Annual Minutes of the Assembly? It might be done without taking up much, if any, additional space, provided the type in which the Minutes proper of the Assembly are printed, was reduced to its former size, which was quite large enough for the purposes of such records.

One of the objects in establishing the Presbyterian Magazine, was to gather up the fragments of our ecclesiastical history. In addition to the present table of our ministers, the editor has been preparing one *ab urbe condita*, from the days of Francis Makemie. A portion of it is nearly completed, in three divisions; viz. from the formation of the Presbytery of Philadelphia to the schism in 1745.

2d. From the schism in 1745 to the reunion in 1758, the names of ministers in the two Synods being kept distinct. 3d. From 1758 to the formation of the General Assembly in 1789. We have also nearly completed the list down to the year 1804, which is as far as the records, published by the Board of Publication, supply the means for such a work. No one has any idea of the immense labour involved in such an undertaking, who has not himself been engaged in a similar pursuit. The only way to find the new ministers from 1789, is to go over the entire roll from year to year. An easy way of remedying this difficulty hereafter, would be to publish in our Minutes an annual list of the new ministers *ordained*. Dr. Green, a great man even in littles, was, we believe, the last clerk who published the annual *deaths* until after a period of nearly forty years the list was resumed by Dr. Engles. It is of great importance to the historian. The mode in which our statistics are kept, needs, in our judgment, some revision; and we shall take another opportunity to revert to this subject.

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## Review and Criticism.

*Christ's Second Coming: Will it be pre-millennial?* By the Rev. DAVID BROWN, St. James' Free Church, Glasgow, Scotland. R. Carter & Brothers, New York.

In our February number, we presented an outline of Mr. Brown's scriptural argument against modern pre-millennialism. We were obliged to omit, on account of the length of the notice, an examination of the principal passage of Scripture on which the pre-millennialists rely. The passage, which is the "seat" of the doctrine, is found in the book of Revelation, and is as follows:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—*Rev. xx. 4—6.*

The question is between a literal or figurative interpretation. The pre-millennialists affirm, and Mr. Brown denies, that this celebrated passage was designed to announce a *literal and general resurrection of the saints*. Mr. Brown brings the following *presumptions* against the literal interpretation. 1. It is very strange that the resurrection of the righteous a thousand years before the wicked, if it be a revealed truth, should be announced in *one* passage only, especially when there are so many passages which point in the opposite direction. 2. If this was to be the chosen place to

announce such prior resurrection, it is reasonable to expect a *clear and unambiguous revelation of it*. Joseph Meade, Bengel, and Professor Stuart limit the interpretation to *martyrs* only; Bishop Newton and others apply it to *martyrs and confessors*; whilst most pre-millennialists refer it to *all the saints*. 3. If the resurrection of the righteous in general be the true sense of the prophecy, the description is *very unlike* the thing to be described. Every other description of the resurrection is general, as "*the righteous* unto life eternal;" "they that *have done good* unto the resurrection of life;" they "*that are Christ's* at his coming," &c. Whereas this passage confines the description to "them that were *beheaded*," and which "*had not worshipped the beast*," &c. 4. The Apocalypse is universally considered a highly symbolical and prophetic book, whose interpretation is exceedingly difficult. Now it is an old maxim in divinity that *doctrines are not to be built upon prophetic or symbolical scripture*. "*Theologia prophetica non est argumentativa*."

Before proceeding further, we deem it best to give to our readers the *figurative* meaning of the passage, and then produce the arguments against the *literal* meaning. Those of our readers, who have not patience and will not carefully *study* the interpretation we are about to give, cannot profit by it. Mr. Brown's interpretation is as follows:

"It is exclusively a *martyr* scene; the prophet beholding simply a resurrection of **THE SLAIN**."

The vision is described first generally, and then in detail. Two companies also are seen, in the vision, and in two successive and opposite conditions—first as *dead and dishonoured*, next as *risen and reigning*. Thus:

#### GENERAL DESCRIPTION OF THE VISION.

"And I saw thrones, and they sat upon them, and judgment was given unto them."

#### DETAILED DESCRIPTION OF THE VISION.

##### *First Company seen Dead.*

"And [I saw] the souls of them that were beheaded for the testimony of Jesus, and for the word of God;

##### *Second Company seen Dead.*

"And [I saw] such as had not worshipped the beast, neither his image, neither had received his mark upon the forehead, and on the hand:

##### *Both Companies seen Risen and Reigning.*

"And they lived and reigned with Christ a thousand years."

"I saw thrones, and *they sat* upon them." Who sat upon them? Not any mentioned as yet, for the vision begins here. Clearly, therefore, it is the two companies immediately after specified. Accordingly, as soon as the prophet has described these, he comes back to his first statement—"And they [those now specified] lived and reigned a thousand years." If this be the construction of the passage, as it clearly is—if the words "*they sat upon them*," mean "they to be presently mentioned"—then we must put no other saints into the vision besides those afterwards specified; and the concluding words, "*And they* (those just specified) lived and reigned," *tie us peremptorily down to those two companies alone*. Who, then, are they? The next two clauses furnish the reply:

"And [I saw] the souls of them that were beheaded for the testimony of Jesus and for the word of God." *Beholding*, a well-known Roman mode of putting to an ignominious death, is mentioned here, merely to denote the *Roman* authority by which they were slain, in the Pagan and unbroken period of the empire. All the martyrs of Jesus, then, under the *Pagan* persecutions are here embraced. The next clause describes another class of martyrs, after

this class was completed. But before coming to it, let me request the reader's attention to the following passage, in the sixth chapter of Revelation, where the same class of martyrs (under *Paganism*) are described in nearly identical terms, and the other class announced as yet to come :

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : And they cried with a loud voice, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And a white robe was given unto every one of them ; and it was said unto them, that they should rest yet for a [little] season, until both their fellow-servants and their brethren, that should be killed as they were, should be fulfilled."

The persons seen in this vision are unquestionably the same as the first class in our millennial vision ; and it is "their souls" that are seen in both cases, or themselves, in the state of the dead—as slain for the word of God. In the former vision, however, the apostle *hears* them *asking* "judgment;" in the latter, he *sees* them *get* it. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" is their doleful cry in the one vision : "And I saw thrones, and they sat upon them, and judgment was given unto them," is the delightful response to that cry which the apostle was privileged to announce in the other. The one, in short, is the petition *presented*, and the other, the petition *granted*. But the connection of the two visions is closer than this. The petitioning party in the former vision are *one*. But they are told there is *another* party to come after them, to be treated like themselves, and who will have to be judged and avenged as well as they. They must wait, therefore, till *their* time be over ; and then they shall both together "have judgment given them, and their blood be avenged on them that dwell on the earth." "White robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." As these are clearly two distinct parties suffering in succession for Christ, and as the former includes all who suffered under the great red dragon in his *Pagan* form, the latter can be no other than those who were to suffer under the same dragon in his *Papal* form of opposition to Christ. Now, as judgment is promised to the former party as soon as their brethren and fellow-servants of the other party have suffered, or after Antichrist shall have fallen and the millennial time have arrived—we naturally look for *both parties* in our vision, and expect to find "judgment given" to both together "against them that dwell on the earth." Accordingly, so it is. "I saw (says the apostle) the souls of them that were beheaded for the testimony of Jesus, and for the word of God"—"Those whom I had before seen under the altar (6th ch.)—the souls of them that were slain for the word of God, and for the testimony which they held—them I now saw again, getting the judgment which then they sought." So much for the *first* company of martyrs, under *Paganism*. The next clause of our passage describes the *second* company :—

"And [I saw the souls of] such as had not worshipped the beast, neither his image, neither had received the mark upon the forehead and in the hand."

The *resurrection* of this company shows they were seen as *dead*, while the "judgment" given to them along with the former class—in fulfilment of the promise made to that class, that they should have judgment given them as soon as the other party were "*KILLED as they were*"—puts it beyond doubt that this is a *martyr-company* too. Accordingly, we read (ch. xiii. 15), that "it was given to him [the second beast that spake like a dragon, v. 11] to cause that as many as would not worship the image of the beast should be *killed*."

The last clause of the passage needs no comment : "And they"—these two martyr-companies—"lived and reigned with Christ a thousand years."

Thus this celebrated vision is exclusively a *visional resurrection of martyrs*. Not only are none else in it, but the first and last clauses of the passage—the one referring to those *about to be* described, and the other to these as *already* described—tie us down to the very parties specified in the two middle clauses of

the passage, and necessitate the restriction of the whole to the *slain* witnesses of Christ.

In this view of the vision, it is utterly inadequate to express the resurrection of the whole Church of God bodily from the grave. I think every one must see this.

The following are Mr. Brown's nine arguments against the interpretation of a *literal* resurrection. 1. If "the first resurrection" mean rising from the grave in immortal and glorified bodies, then the assertion that "on such the second death hath no power," is irrelevant; but if we suppose that the "first resurrection" refers to a glorious state of the Church on *earth* and in its *mortal* state, then the expression is highly encouraging and consolatory. 2. There are but two alternatives of this prophecy; either to have part in "the first resurrection" or to be under "the power of the second death." What then becomes of the myriads of men who are to people the earth, in flesh and blood, during the millennium? 3. The express mention of a thousand years," if meant to inform us what a long state of *earthly* prosperity the Church is yet destined to enjoy, is intelligible enough; but to say that the risen and glorified saints "reigned with Christ a thousand years" is different from every other part of Scripture where they are said to be "ever present with the Lord." 4. According to the literal interpretation "the rest of the dead" do not rise at all in bodily form. We go downwards in the chapter to find them until we come to the account of "the dead both small and great" standing before the throne; and when we make these to be "the rest of the dead," we are forced to exclude the righteous altogether from the last judgment. 5. The declaration in v. 12, about the opening of the book of life, at the time when the dead are judged, and the reference made to it in v. 15, show that "the first resurrection cannot mean the literal rising of the saints from their graves; because the glory conferred upon the saints at "the manifestation of the sons of God" cannot take place before the opening of the book of life." 6. The omission of any declaration about "the sea, death and the grave giving up their dead," is presumptive against a literal resurrection. Much less explicit information would be given of the resurrection of the saints than of the wicked, which is contrary to the usual course of Scripture, and which indicates both that the first resurrection is not literal, and that verses 12 and 13 include all the dead without any exception. 7. The clause "the first resurrection," instead of proving a literal resurrection, looks just the reverse, for it seems to stand opposed to the *general* resurrection. Is it reasonable, say the pre-millennialists, to suppose that if the second, or general resurrection is to be literal, the first is to be figurative? Unfortunately for this reasoning, in verse 6, "the first resurrection" and "the second death" are brought together and contrasted. Is the first death, therefore, of the same nature as the second? No one maintains this. So of the first and second *birth*. The one is literal, the other is figurative. 8. A conclusive argument against a general and literal resurrection of all the saints, is that the verses represent simply a martyr scene. This has been already alluded to. We think that almost any one would see the amazing contrast between the all-comprehensive idea to be expressed, and the rigidly limited expression of it, if it was intended to assert the literal resurrection of the saints. 9. Equally conclusive is the argument that, on the theory of a literal resurrection, no adequate or consistent explanation can be made of "the judgment that was given" unto the slain martyrs. What judgment was this? Clearly the same that the first company *sought*, (6th ch.) and were assured they would get as soon as the

second company were ready to receive it along with them. "How long, O Lord, dost thou not *judge and avenge* our blood on them that dwell on the earth?" If judge and avenge do not mean precisely the same thing, they at least go together. Accordingly, when our millennial vision says, "I saw judgment given unto them"—the martyr-companies—it seems beyond doubt to declare, "I saw the Lord fulfilling his pledge to the souls under the altar—I saw him *judging and avenging their blood*—and the blood of the other company along with them—on them that dwell on the earth." In the figurative sense, all this is natural and intelligible. The cause for which the martyrs lived and died is avenged in the retributions of millennial triumphs. If, however, the martyrs themselves personally rise from the dead with all saints, in order to have judgment given them, then their persecutors should be expected to rise also from their graves in order to receive it. On all just principles of interpretation, if the cry for "judgment" is to bring up the martyrs *in their literal persons* at the millennium, the same cry ought to bring up their enemies *in person* along with them. But according to the pre-millennial theory, "the rest of the dead," who are the wicked, do not rise until after the millennium. On the theory of a figurative interpretation, the sense is plain and consistent. The cause, for which the martyrs died, triumphs as "life from the dead." The generations, who have gone before, live again in the persons of those who are God's instruments of avenging their blood. Pope Adrian, in an address to the Diet at Nuremberg in 1523, said "The heretics Huss and Jerome, are alive again in the person of Martin Luther." In this sense the witnesses for Christ, of every age, shall not only "live and reign" in their successors "for a thousand years, but the rest of the dead (the opposing party) will not live again until the thousand years shall be fulfilled. This is the first resurrection." And "blessed" surely "shall he be" whose lot is cast in such times, and "*holy* shall he be that hath part in this first resurrection."

We see therefore, that this passage does not sustain the pre-millennialists, when examined in the light of the book of Revelation. Much less when viewed in connexion with the general statements of Biblical doctrine which were presented in our previous notice.

One more notice of Mr. Brown's admirable book will appear. Our next will give his view of the nature of the millennium—its leading features—no revival of Jewish peculiarities, &c.

*The Bards of the Bible.* By GEORGE GILFILLAN. Harper & Brothers, N. Y..

A remarkable book. In describing its character, almost any one would begin by saying, that it is rather too gorgeous. Figures of speech are as thick as stars in the sky. Besides stars, the aurora borealis streams up with arctic elegance and ease; meteors explode; and now and then a long-tailed comet brushes along, to remind us of the vagaries of this mundane system. A natural brilliancy, which is at times charming, predominates in this book of Bible bards. In the second place, this is a work of real merit. It contains no small amount of interesting criticism, lively delineations of character, and comprehensive views of scriptural truth. After describing the circumstances creating and modifying Old Testament poetry, the general characteristics of Hebrew poetry and its varieties, Mr. Gilfillan takes up the poetry of the Pentateuch, and of each book in the Old Testament. He then describes the circumstances modifying New Testament poetry, and discusses the poetry of the Gospels, of Paul, Peter, James, and

John, and concludes with the comparative estimate, influences, and effects of Scripture poetry. We do not exactly like the name of this book. Is it proper to call Peter, Paul, &c., *bards*, merely because their thoughts sometimes border on poetry? Mr. Gilfillan is certainly a bard of bards. He is also a clergyman of the United Presbyterian Church, and is settled at Dundee. He is unquestionably one of the gifted men of this age.

*A familiar treatise on Christian Baptism, illustrated with engravings, designed for young Christians and baptized children.* By JAMES WOOD, D. D. Professor in New Albany Theological Seminary, Ind. J. B. Anderson, New Albany.

The matter of this excellent treatise on baptism is divided into three parts. Part I. discusses the mode of administering the ordinance, in which the true scriptural theory is admirably presented. Part II. examines the proper subjects of baptism. The right of children to this ordinance is proved from their membership in the Old Testament Church, which is identical with the present Church, from Christ's treatment of little children, from our Saviour's last commission and the practice of the Apostles under it, and from historical proofs. Part III. brings to view the benefits of Christian baptism. After showing that baptism is not a saving ordinance, and that the baptism of believers is a seal of a public profession of religion, Dr. Wood maintains that baptism is beneficial to infants. 1. From its connexion with that gracious covenant which God entered into with believing parents and their children. 2. From its tendency to secure to the child early religious instruction. 3. By bringing the child into important relations to the church, and securing valuable church privileges. 4. By its influences on parents and the church, and through them on children. All these points are well illustrated and enforced. The *spirit* of the book is free from sectarian acrimony, and is serious and persuasive. A man who writes in such a spirit will find readers to appreciate his arguments. The *engravings and general appearance* of the book, like the kindly manners of a man of sense, contribute to the gratification of those who hold intercourse with it. The engravings are twelve in number, and are an apt emblem of apostolic argument. We ought to add that, although the title of this work on baptism has a modest reference to young Christians, it is well suited to all, old and young.

*Crumbs from the Loaf o' cakes.* By JOHN KNOX. Gould & Lincoln, Boston.

This is a sprightly, interesting, little volume, from the pen of one of old Scotia's intelligent and loving sons. Having tasted the crumbs, we want slices of this good family cake; and the next time the oven is kindled, we bespeak our share o' gude things.

*American Education; its Principles and Elements.* By E. D. MANSFIELD.  
A. S. Barnes & Co., New York.

Mr. Mansfield sets out with the idea that, a republic being the highest form of civil government and the one most favourable to the development of the human faculties, American education should be of the completest character. He uses *American*, therefore, not so much in the sense of *provincial* as in the liberal sense of an education perfect in kind, and adapted to a nation of Christian freemen. The elements of an education peculiar to our nation and times he regards as including, 1. The idea of its government, contained in its constitution; 2. The idea of modern science, as

developed in modern civilization; and, 3. The idea of Christianity contained in the Bible. Mr. Mansfield considers the objects of intellectual education to be two-fold; and rightly places first, the discipline of the mind, and then the attainment of such knowledge as may be of use in after life. His book contains an effective plea in behalf of mathematics, astronomy, history, language, &c., and recognizes the Bible as the law-book from Heaven. The chapter on the Bible, (in most respects excellent,) fails to lay full stress upon the peculiar plan of salvation by Jesus Christ. Religion is, however, uniformly regarded as one of the main elements of education; the author not having imbibed the unphilosophical and unchristian notion that education ought to exclude divine truth. Mr. Mansfield's book is well adapted to be useful "to the teachers of the United States," to whom it is dedicated, and to all persons who take any interest in the subject.

## LITERARY NOTICES.

The Harpers have recently issued a new and much improved edition of Dr. *Robinson's Greek and English Lexicon*. A large portion of this work has been entirely re-written, and the rest thoroughly revised. Dr. Robinson's experience, and his familiarity with the latest improvements in the science of philosophy, have enabled him to render this an invaluable help in the study of the New Testament. It possesses many of the best qualities of a commentary, and a concordance, as well as of a lexicon. Although much new matter has been added, and great improvements made upon the former edition, its form is as convenient, and its price as reasonable.

The Harpers have also published a very valuable *Latin and English Lexicon*, founded on the Latin and German Lexicon of *Freund*, with additions and corrections, by Prof. *Andrews*. This work is probably not surpassed by any similar work now in use.

The Massachusetts Doctrinal Tract Society, have published new editions of the works of the younger President *Edwards*, in 2 vols. 8vo., and of Dr. *Bellamy*, in 2 vols. 8vo., both edited by the Rev. Tryon Edwards, D. D. of New London, Ct. These works, which had become very scarce, are thus made accessible, in a convenient form, and at a reasonable price.

The Theological works of Dr. *Emmons* and Dr. *Woods*, of Andover, are now completed, making valuable additions to our Theological literature. We may notice these more at large hereafter.

We observe with interest that several works have recently been published in New York, upon missionary countries, which are well adapted to awake new and more intelligent interest in this cause. Messrs. Carter have published a volume on *Northern India*, by Rev. *John C. Lowrie*, one of the Secretaries of the Presbyterian Board of Foreign Missions, giving his impressions of the country, the people, their literature, and religion; and a particular account of the present condition and prospects of our own missions in that country.

Messrs. Baker & Scribner have published a large and full work on the geography, history, government, manners, customs, literature and religion of the *Hindoos*, with an account of the introduction of Christianity into India, and the present state of Christian missions in its southern portion, by Rev. *F. De W. Ward*, late missionary of the American Board. These works will enable any pastor to prepare monthly concert accounts which cannot fail to interest congregations, and promote by the grace of God a more intel-

ligent missionary spirit. Messrs. Baker & Scribner have also published a very interesting narration of the work of God among the *Armenians* in Turkey, entitled "Christianity Revived in the East," by Rev. *H. G. O. Dwight*, Missionary of the American Board. This is one of the most interesting chapters in the history of modern missions. The volume contains a calm and temperate account of the persecutions in which Bishop Southgate figured so unenviably.

Prof. Hackett, of Newton Theological Seminary, will publish this spring a Philological and Exegetical Commentary on the Acts of the Apostles.

John Wiley has in press, and will shortly publish—"Isaiah Translated and Explained," by J. A. Alexander; an *Abridgment* of the author's "Critical Commentary on Isaiah," in 2 vols, 12mo.

A New Jersey paper says that Prof. Proudfit, of Rutgers College, is engaged in preparing a history of the Huguenot settlers of New York and New Jersey.

Mr. G. P. Putnam announces a Commentary on *Ecclesiastes*, by Prof. Stewart, of Andover.

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## The Religious World.

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### THE BIBLE.

TEN times as many Bibles have been printed since 1804, when the British and Foreign Bible Society was organized, as ever existed in all the previous centuries of the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. The modern movement of the Bible dates back but comparatively a little while. The translation of the Bible from Latin, Greek and Hebrew began to multiply soon after the art of printing began. The one necessarily caused the other. But the number of copies in the vulgar tongue were few till the Bible societies began their career. From the Reformation to 1804, there were between three and four millions of Bibles in about forty different languages.

The translation of the Bible by King James hastened its introduction among the people; but, in the year 1777, when the subject of printing the Bible was before Congress, it was estimated that there were only four millions of printed Bibles in the world! At that time, there were not less than four hundred millions of adult persons in the world, and of these one hundred millions were professing Christians! There was, therefore, in existence one Bible only to each hundred adult persons! Now let us take a look at the Bible movement since:

The old Continental Congress ordered 20,000 Bibles to be imported from Holland, Scotland and elsewhere. In 1781, Congress approved the edition of the Bible published by Mr. Aitken, of Philadelphia. It is since the Declaration of Independence, therefore, that the great progress in the diffu-

sion of the Bible has been made, and most of it since the year 1800. Let us now look at the statistics of that diffusion.

British and Foreign Bible Society, instituted in 1804	- - -	20,000,000	copies.
American Bible Society, instituted in 1816	- - -	6,000,000	do.
British Depot in Paris, instituted in 1820	- - -	2,009,211	do.
Swedish Society, instituted in 1808	- - -	564,378	do.
Netherland Society	- - -	274,733	do.
Frankfort Agency, instituted in 1816	- - -	701,027	do.
Wertenberge Society, instituted in 1812	- - -	464,567	do.
Prussian Society at Berlin,	- - -	1,271,194	do.
Russian Bible Societies, instituted in 1826	- - -	993,569	do.
Calcutta Society, instituted in 1811	- - -	491,567	do.
Madras Society, instituted in 1820	- - -	462,505	do.

It is supposed that other Societies not enumerated will make the whole number of Bibles issued by the Bible societies at least *thirty-five millions of copies*.

This has all taken place since 1815; but it must also be taken into view, that in the same time vast numbers of copies have been issued by book-selling establishments. There must, therefore, be at least twenty times as many copies of Scriptures in the world, in proportion to the reading population, as there were in 1800. But this is not all; the Bible has been translated into about *one hundred and sixty* different languages and dialects, of which ten are languages of Africa, and three of these on the Western coast. The remarkable feature of this transaction is, that to all the barbarous nations of the world the *Bible* is now the messenger, the only messenger of literature and knowledge. It is the book of civilization where not one ray of any light had previously penetrated the obscurity of barbarism.—*Cincinnati Gazette*.

**ENGLAND AND THE ROMANISTS.**—The *London Standard* states, with great confidence, that Lord John Russell firmly adheres to the principles laid down in his letter to the Bishop of Durham. The same authority also states, that the Queen's speech will contain a strong expression against the late proceedings of the Pope, and that the speech will be followed by stringent legislative measures.

According to report, the Vatican is exceedingly disappointed at the result of the establishment of the Papal hierarchy. They appear to have been completely misled as to the real strength of the Papal, and even of the Puseyite cause in England, and were not at all prepared for those stupendous demonstrations, which are everywhere being given. Cardinal Wiseman, nevertheless, is putting on a bold front, and hurling defiance at all opposers, from time to time preaching lectures in defence of the subject, and calling upon the English to come and take refuge in the holy ark of salvation. If rumour may be relied on, it seems the Pope is disposed to smooth the path of the Tractarians into his spiritual dominion. His Holiness is to found an order of married preachers, for the sake of finding employment for English clergy that happened to be married, and who consequently cannot become Romish priests. It is hinted that the chaplains of the New Order will be allowed to use the Liturgy, too, with certain modifications, so that nothing is to be left undone to help on the work of Anglican conversion. It was stated, some time back, that Cardinal Wiseman had been counselling the Vatican to consider of the propriety of abolishing celibacy in England; the present is the same idea turning up another aspect. The ferment is thickening. The cry of the Churchmen

for a revival of the Convocation waxes daily louder. This Convocation the Government will never concede: and the result will be, that they who attach to it great importance, will be driven to seek the liberties for which they vainly sigh, under some other form than in the Established Church.

**THE WESLEYAN CONNEXION.**—In the Wesleyan world, while controversy still rages to some extent, there is yet light gradually breaking in upon the Reformers; so that while their dissatisfaction is becoming daily stronger, their views are becoming more and more scriptural. The subject of the Lord's Supper, we see, is occupying attention, both as to the mode of it, and the administrator. Hitherto, in the Wesleyan body, the example of the Church of England has been followed; the people approached the so-called altar, and in companies, kneeling and receiving the elements from the hand of the minister. Nothing is more clear than that the Lord's Supper, as observed by the Apostles, was a very different thing from this, which strongly bears the impress of Popery.

**CHARITABLE INSTITUTIONS OF LONDON.**—There are in London 491 charitable institutions. Of these 97 are medical and surgical charities, 103 institutions for the aged, 31 asylums for orphans, 40 school, book, and visitation societies, and 35 Bible and missionary societies. The annual expenditure of these institutions is about eight millions of dollars—five millions of which are raised by voluntary contributions.

**RELIGIOUS TOLERATION IN TURKEY.**—At the monthly meeting of the American Board of Foreign Missions, held in New York on Monday, a letter was read from Mr. Dwight, at Constantinople, dated December 4th, communicating the important information, that through the unremitting efforts of Sir Stratford Canning, a firman or imperial charter has been obtained, regularly incorporating the Protestants of Turkey as a distinct community, entitled to all the privileges and immunities of any other nation under the Mussulman domination. This is considered an important step, as affecting their civil position in the empire. Upon their reception of this charter, the missionaries repaired in a body to the palace of the Grand Vizier, to tender him their thanks for so high a favour. Thirteen of the leading members of the Protestant community also called on Sir Stratford Canning, at his request, when they were addressed for three-quarters of an hour on their duties and responsibilities, in view of their advanced position in the empire. The meeting is represented as having been a very affecting one. The ambassador himself betrayed evidence of deep emotion.

It is true that the Protestants have been recognized as a distinct community for three years past, and their complaints have always received respectful consideration by the Porte; but no regular imperial act of incorporation had taken place, and no pledge of permanent protection had been extended by the government. Mr. Dwight says:

“The present enlightened administration of Turkey, stimulated by the energetic influence of Sir Stratford Canning, has been sufficient to secure to the Protestants their civil rights in most cases; though a change of administration might at any time have turned the scale, and thrown them again into the power of their enemies. The firman now obtained, being from the Sultan himself, and placed in their own hands, gives all the stability and permanency to their civil organization that the older Christian communities enjoy.”

A Turkish Pasha has been appointed to attend to their affairs, and they

are to appoint an agent from among themselves, as their organ for transacting business with the government. The great problem of religious toleration in Turkey, as it affects the Protestants, is now considered as solved—a result little expected a few years ago.

**Dr. MURRAY UPON POPERY.**—The Rev. Dr. Murray, of Elizabethtown, N. J., was recently invited to deliver an address on Popery in the Broadway Tabernacle, New York. Silas Holmes, Esq., presided at the meeting, which was composed of as many as could be crowded into the capacious area of the building. The subject was handled as might be expected by both Protestants and Papists. *Kirwan* showed that he had not exhausted his theme in his "Letters." The same ability, wit, eloquence, and learning that make his "Letters" read by hundreds of thousands, are interwoven throughout the address. After giving a specimen of Popish doctrines, Dr. Murray adds:

Popery has not left a doctrine or sacrament of the Church in its native simplicity. It has virtually annulled the Sabbath by its holy days—and the worship of God by the worship of saints—and the work of Christ by the works of merit—and the work of the Spirit by the manipulations of its priests—and the work of God by first corrupting it, and then withholding it from the people. There is not a truth in the system which is not clouded by some error, or which is not cast into the shade of some towering superstition, where it can only maintain a sickly existence. Such is the *doctrinal* element of Popery.

And equally unscriptural is its *polity*, by which we mean its external organization. . . . The state had its Cæsar, the Church must have its Pope. Cæsar had his senate, the Pope must have his cardinals. Cæsar had his governors of provinces, the Pope must have his patriarchs and archbishops. The governors had their subordinates, and these again theirs, down to the lowest office in the state; the patriarchs and archbishops had their subordinates, and these again theirs, down to the very lowest office in the Church. As in the state all civil power emanated from Cæsar, and all disputes were finally referable to him, so in the Church the Pope was the source of all authority, and the final judge in all disputes. Thus the Bishop of Rome became the Cæsar in the Church—metropolitans and patriarchs were transmuted into proconsuls—bishops into magistrates—the nominally Christian Church into a kingdom of this world, and its ministers into an army of spiritual janizaries, depending for their authority and support upon the Pope, and sworn to execute his infallible will. Thus "the wicked" was fully revealed. The Roman empire has long since passed away; ages ago its mangled limbs were strewn over earth and ocean; but in the ecclesiastical organization called Popery, we have the living model of that form of government by which the Cæsars bound the nations to their thrones, and by which they were enabled to crush at the extremes of the world every effort to break the yoke of servitude. It is an ecclesiastical despotism, fashioned with great exactness after the civil despotism of the Cæsars. Because of the vitality of the religious element which it contains, it has long survived its model, but it is among the things that must go, and is going, the way of all the earth.

Such, then, is the system of doctrine, and such is the polity, which, when united, form the papacy, or the Church of Rome. In polity, it is a pure despotism; in doctrine, it is a bad caricature of Christianity; in worship, it is far more heathen than Christian. The growth and the blending of these two systems were the slow product of ages; but, when completed, the sun which had risen over Judea set at Rome, and the nations were at the mercy of its universal bishop.

Dr. Murray expects to sail for Europe early in March. May the blessing of his Master go with him and come back with him.

## Fragments not Lost.

### JOHN NEWTON'S TABLE TALK.

I tried to make crooked things straight, till I have made these knuckles sore, and now I must leave it to the Lord.

If I want a man to fly, I must lend him wings; and if I would successfully enforce moral duties, I must advance *Evangelical motives*.

I should have thought mowers very idle people, but they work while they whet their scythes. So devotedness to God, whether it mows or whets its scythe, still goes on with its work.

My principal method of defeating heresy, is that of establishing the truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat, I will defy his attempts.

A Christian in the world is like a man who has a long intimacy with one who, at length, he finds out was the murderer of his father, and the intimacy ceases.

We are surprised at the fall of a famous professor; but in the sight of God that man was gone before—it is only we that have now discovered it.

The devil told a lie when he said, "All these things are mine, and to whomsoever I will shall I give them." For if he had the disposal of preferments, you and I, brother C——, should soon be dignitaries.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in the poor-house, whom the parish wish dead, but humbled before God by far lower thoughts of himself than others think of him.

If two angels come down from heaven to execute a Divine command, and one was appointed to conduct an empire, and another to sweep a street, they would feel no inclination to change employments.

I have many books that I cannot sit down to read. They are indeed good and sound, but, like halfpence, there goes a great quantity to little amount. There are silver books, and a few golden books, but I have one book worth more than all, called the Bible; and this is a book of bank notes.

#### "CAST THY BREAD UPON THE WATERS."

Long ages past, Eternal Wisdom said,  
Perform thy work tho' the reward delays;  
"Fear not, but on the waters cast thy bread,  
And thou shalt find it after many days."

Thousands since then have seem'd to toil in vain—  
Have left the world amidst its bitter sneers;  
But what they cast upon the worldly main,  
Hath blossom'd and borne fruit in after years.

No work of faith, no earnest hope in God,  
Hath ever been, that failed and came to nought;  
No worker rests beneath the grassy sod,  
Whose work and faith no fruits have brought.

Work, then, and wait, and put thy trust in God,  
So joy is sure and conquest shall be given;  
Thine head may rest unhonour'd 'neath the sod,  
Thy trusting soul shall meet reward in heaven.—*Howett's Journal*.

#### WARNING TO THE IMPENITENT.

(From the Modern Greek.)

Reflect on that divine grace which is held out to thee, to lead thee to salvation—that grace, O impenitent sinner! which unceasingly guards thee from

destruction, and draws thee towards repentance—that grace which, if still despised, must ultimately be withdrawn.

“I have planted thee,” saith the Lord, “like a vineyard—not in a trackless desert, nor in a rugged soil, but in a verdant spot. I caused thee to be born, not of Jewish or Mohammedan, but of Christian parents, and to be nurtured with the milk of the gospel. To guard thee from danger, I surrounded thee with a trench, built a tower, and fenced thee with all the gifts of the Holy Spirit. What could have been done more to my vineyard that I have not done in it? I looked that it should bring forth grapes, but it became wild, and brought forth only thorns. Teachers, preachers, spiritual guides! judge now betwixt me and my vineyard; decide regarding my long-suffering and its ingratitude, and tell me what, after so much love, so much patience, I ought now to do. This I will do. I will demolish the tower, and thieves will plunder it. I will pull down the fence, and passengers shall enter and trample it. I will command the clouds of heaven not to rain upon it, and it shall become desolate.”

Are not these terrible words by which God threatens to abandon the impenitent, and to change his forbearance into indignation, and his patience into fierce anger? God so graciously calls to thee, waits for thee, and thou despisest his proffered mercy! The cord of God’s love draws thee towards repentance; but thou resistest with all thy might—the cord breaks, and thou tumblest to perdition. God tenders thee all the treasures of grace, and thou convertest them into treasures of wrath. But strict retaliation shall be thy punishment. Thou forgettest God—he will forget thee. God entreats, and thou wilt not heed. Thou wilt implore, and God shall refuse to hear!—*Bishop Meniates’ Sermon.*

#### HINTS FOR DAILY PRACTICE.

1. Come by faith to the blood of Christ, that all your sins may be pardoned.—*Lev. xvi. 11; Heb. ix. 14, 28; Eph. i. 7, ii. 13; 1 Pet. i. 19; 1 John i. 7.*
2. Seek by prayer the help of the Holy Spirit.—*Luke xi. 13; Rom. viii. 26, 27; Gal. v. 22, 23; Eph. ii. 18; James iii. 17.*
3. Try to recollect continually that God is always present, knowing every thought you think, hearing every word you speak, and observing everything you do.—*Prov. xv. 3; Ps. cxxxix. 2—4, 12; Ezek. xi. 5; Heb. iv. 13.*
4. Live upon Christ as the life-giving root of all true holiness. *John vi. 47—58, xv. 4—8; Col. ii. 3, 4.*
5. Before you speak, ask these three questions:—Is what I am going to say true? is it useful? is it kind?—*Ps. cxv. 2, cxli. 3; Prov. xv. 1, 2; Eph. iv. 15, 25, 29, 31, 32.*
6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth.—*Job xxii. 21; Isa. xxvi. 3, 4; Hag. i. 5; Matt. xi. 29; John xiv. 26, 27; Phil. iv. 2—7; James i. 2—7.*
7. Remember that if religion has done nothing for your temper, it has done little for your soul; and see, therefore, that your temper be kind, merciful, cheerful, meek, and affectionate.—*Rom. xiii. 10; James i. 26; 1 Pet. iii. 8—11.*
8. Work while it is called to-day, for the glory of God and the good of men. *John ix. 1; 1 Cor. x. 31; Gal. vi. 10.*

#### CHANGES OF FORTUNE.

A magnificent column was commenced by Napoleon upon the heights near Boulogne, to commemorate his celebrated intended invasion (of England). The column is now finished, and its history should afford a salutary lesson to the princes of the earth. As Buonaparte never accomplished his invasion, so he never finished his monument. But when the Bourbons came back to the throne of France, they resumed the prosecution of this magnificent work, with a design to make it a monument of their restoration; but before they could complete it, they were driven from the kingdom. Louis Philippe finished the column as a memorial of his elevation to the throne from which both Napoleon and the Bourbons had been banished: and now Louis Philippe, having been himself banished, is numbered with the dead; and the column stands a monument of human instability thrice told.

# LIST OF THE MINISTERS

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ARRANGED IN ALPHABETICAL ORDER WITH THEIR POST OFFICE ADDRESS.

[Prepared for the Presbyterian Magazine by William H. Mitchell.]

This list contains the names of the *ordained ministers* which are on the Minutes of the General Assembly (Old-School) for 1850. A few names are not on that list, as that of the Rev. Andrew Todd, lately deceased; also Wm. M. Hall. For these and other omissions, the present list is not responsible.

This mark \* indicates *deceased* since the meeting of the Assembly.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Abbott, C. J.	St. Louis, Mo.	Bailey, R. W.	Staunton, Va.
Adam, M. T.	Yorktown, N. Y.	Bailey Winthrop,	Middletown, L. I.
Adam, William,	Washington, D. C.	Bain, John R.	Pauling, Tenn.
Adams, James,	Monticello, N. Y.	Baird, James B.	Yorkville, S. C.
Adams, Joseph,	Arona, Wis.	Baird, Robert, D. D.	New York city.
Adams, J. B.	Montrose, Mt.	Baird, Samuel J.	New Castle, Tenn.
Adams, J. M. H.	Cowanville, N. C.	Baird, Washington,	Milledgeville, Ga.
Adams, W. T.	Haysville, O.	Baker, A.	Salisbury, N. C.
Adgar, J. B.	Charleston, S. C.	Baker, J. W.	Milledgeville, Ga.
Agnew, J. R.	Pittsburgh, Pa.	Baker, Daniel, D. D.	Galveston, Texas.
Aiken, J. J.		Baker, R. M.	Madison, Ga.
Aiken, Silas,		Baker, William M.	Austin, Texas.
Aiken, William,	McConnellsville, O.	Baich, J. T.	Norristown, Ark.
Aitken, Thomas,	Sparta, N. Y.	Baich, Thomas B.	Buckland, Va.
Alderdice, Thomas,	Hanover, Ind.	Baldridge, Samuel,	
Alexander, Arch. D. D.	Princeton, N. J.	Baldwin, J. C.	Pauling, Mi.
Alexander, J. Add. D. D.	Do.	Balentine, Hamilton,	
Alexander, Jas. W., D. D.	Do.	Banks, A. R.	El Dorado, Texas.
Alexander, James,	Martin's Ferry, O.	Banks, William,	Pedansville, S. C.
Alexander, John E.	Washington, O.	Bannard, William,	New York city.
Alexander, J. Y.	Newman, Ga.	Barber, D. M.	Washingtonville, Pa.
Alexander, Samuel D.	Freehold, N. J.	Bard, Isaac,	Greenville, Ky.
Alexander, S. R.	Vincennes, Ind.	Bardwell, H. J.	Ferryville, Ky.
Alexander, Thomas,	Fainbridge, O.	Barnes, James C.	Newark, Del.
Alison, James,	Bewickly Bottom, Pa.	Barr, Joseph,	Old Hickory, O.
Allen, A. C.	Grand Gulf, Mi.	Barr, Thomas H.	Wethersfield, Ct.
Allen, B. R.	South Berwick, Me.	Barrett, Gorriah,	
Allen, J. M.	Doyer Mills, Va.	Barstow, Z. S.	
Allen, M. T.	Raleigh, N. C.	Bartley, J. M. C.	Hampstead, N. H.
Allen, R. H.		Barton, William B.	Woodbridge, N. J.
Allen, R. W.	Frankfort, Ind.	Bascom, E.	Haw Patch, Ind.
Allen, W. Y.	Rockville, Ind.	Bates, Lemuel P.	Concessantville, Pa.
Allison, Matthew,	Mifflintown, Pa.	Bayless, S. M.	Lexington, Ky.
Alrich, William P.	Washington, Pa.	Bayless, James C.	Covington, Ky.
Anderson, David S.	Defiance, O.	Beach, Charles,	Woodville, Mi.
Anderson, E.	Selma, Ala.	Beard, William S.	Starrardsville, Va.
Anderson, J.	Clarksville, Tenn.	Beadle, E. R.	New Orleans, La.
Anderson, James,	West Rushville, O.	Beattie, James,	New Orleans, La.
Anderson, J. H.	Montpelier, O.	Beattie, Robert H.	West Milton, N. Y.
Anderson, J. M.	Ebenezer, S. C.	Beatty, C. C., D. D.	Steubenville, O.
Anderson, E. N.	Christianville, Va.	Bebee, L. S.	Freehold, N. J.
Anderson, S. J. P.	Norfolk, Va.	Becton, J. M.	Lorissa, Texas.
Anderson, Wm. C. D. D.	Oxford, O.	Beckman, J. B. T.	Leedsville, N. Y.
Andrews, E. W.	South Cornwall, Ct.	Beer, Thomas,	Rowsburch, O.
Andrews, John,	Northfield, O.	Bell, L. G.	Fairfield, Iowa.
Andrews, Richard,		Bell, Robert,	Washington, Va.
Andrews, Silas M.	Doylstown, Pa.	Bell, William G.	Boonville, Mo.
Angier, L. H.	Medford, Me.	Bellamy, Thomas,	Ponfeld, N. Y.
Anhan, William,	Pittsburgh, Pa.	Belville, Jacob,	Hartsville, Pa.
Armistead, J. S.	Stony Point Mills, Va.	Belville, John L.	Centerville, O.
Armstrong George B.	Crittenden, Ky.	Beman, C. F.	Mount Zion, Ga.
Armstrong, G. D.	Lexington, Va.	Benedict, E. P.	Paterson, N. Y.
Arthur, John,	Chandlerville, O.	Bennett, Asa,	Northville, Mich.
Atkinson, Joseph M.	Frederick, Md.	Bennett, I.	Lawrenceville, Ill.
Atkinson, J. M. P.	Georgetown, D. C.	Bergen, George P.	Springdale, O.
Atwater, E. R.	Tribes Hill, N. Y.	Bergen, John G.	Springfield, Ill.
Auld, Donald J.	Chesterville, S. C.	Berry, Robert T.	Martinsburg, Va.
Axon, J. S. K.	Riceboro, Ga.	Berryhill, Franklin,	New Paris, O.
Axtell, H.	New Orleans, La.	Bertson, S. R.	Port Gibson, Mi.
		Biggs, Thomas J., D. D.	Cincinnati, O.
Baber, J.	BalTIMitt Point, Va.	Bingham, W. R.	Warren Tavern, Pa.
Bachus, John C., D. D.	Baltimore, Md.	Bishop, Garry	Brookville, Pa.
Bachus, J. Trumb. D. D.	Schenectady, N. Y.	Bishop, Noah,	Monroe, O.
Bachus, W. W.	Friendship, N. Y.	Bishop, Pierpont,	Gathriesville, S. C.
Badeau, E. M.	Lima, O.	Bittinger, B. F.	Georgetown, D. C.

Bittenger, E. C.  
 Black, Duncan,  
 Black, James,  
 Black, James,  
 Blackwell, Harleigh,  
 Blain, John S.  
 Blain, S. W.  
 Blain, William,  
 Blain, William J.  
 Blair, William C.  
 Blake, E. S.  
 Bland, Peter R.  
 Blaney, John B.  
 Blatchley, Eben.  
 Blauvelt, W. W.  
 Bliss, J. T.  
 Bliss, Zenas,  
 Bloodgood, A. L.  
 Blythe, Joseph W.  
 Boardman H. A., D. D.  
 Boock, J. H.  
 Buggs, George W.  
 Boggs, George W.  
 Boggs, John,  
 Boggs, John M.  
 \*Boggs, T. Marshall,  
 Bogle, John A.  
 Bonar, William,  
 Bond, Lewis,  
 Booth, Henry A.  
 Bossard, J.  
 Bosworth, E.  
 Bowman, Francis  
 Boyd, Abraham,  
 Boyd, Alexander,  
 Boyd, Benjamin,  
 Boyd, John N.  
 Bracken, Newton,  
 Bracken, T. A.  
 Braddy, Eldridge,  
 Braddy, E. C.  
 \*Braddock, Francis,  
 Braddock, J. S.  
 Bradford, Thomas B.  
 Bradner, Thomas S.,  
 Bradshaw, F.  
 Brainerd, Timothy G.  
 Brearley, William,  
 Breck, R. L.  
 Breckinridge, R. J., D. D.  
 Breckinridge, W. L., D. D.  
 Breed, William P.  
 Breese, Robert F.  
 Brice, William K.  
 Bright, J. E.  
 Bristol, C. R.  
 Bronson, Asabel,  
 Bronson, E.  
 Brooks, Ed. F.  
 Brown, Alexander,  
 Brown, Alex. B., D. D.  
 Brown, Allen H.  
 Brown, Duncan, D. D.  
 Brown, Henry,  
 Brown, Hugh A.  
 Brown, Isaac V.  
 Brown, James C.  
 Brown, James M.  
 Brown, Joseph,  
 Brown, Joseph,  
 Brown, J. M.  
 Brown, Matthew, D. D.  
 Brown, Moses M.  
 Brown, Richard,  
 Brown, Samuel,  
 Brown, Simeon,  
 Brown, T.  
 Brown, William,  
 Brownson, James I.  
 Brunner, L. A.  
 Bryan, E. D.  
 Bryson, John  
 Buchanan, John M.  
 Buck, John J.

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 Bethel, N. Y.  
 Victoria, Texas.  
 Pittsburgh, Pa.  
 Bellmont, Tenn.  
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 Dane, Wis.  
 Pluckamia, N. J.  
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 Richmond, Va.  
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 Cranberry, N. J.  
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 Dayton, Ala.  
 Kosciusko, Mi.  
 Woodville, S. C.  
 Millersburg, O.  
 Hustonville, Ky.  
 Sistersville, Va.  
 Plainfield, N. J.  
 St. Louis, Mo.  
 Fort Wayne, Ind.  
 Baltimore, Md.  
 Greensboro, Ga.  
 Tarentum, Pa.  
 Glenn Hope, Pa.  
 Newport, Ky.  
 Spring Valley, N. Y.  
 Portersville, Pa.  
 Lexington, Mo.  
 Summitt, N. J.  
 Frankfort, Ky.  
 Dover, Del.  
 Milford, Pa.  
 Clinton, Ala.  
 Londonderry, N. H.  
 Darlington, S. C.  
 Richmond, Ky.  
 Lexington, Ky.  
 Lexington, Ky.  
 Steubeville, O.  
 Princeton, Ind.  
 Pleasant, O.  
 Brownsville, Tenn.  
 Apollo, Pa.  
 Troy, N. Y.  
 Harford, N. Y.  
 Manchester, N. J.  
 Crow Meadow, Ill.  
 Canonsburg, Pa.  
 Mayslanding, N. J.  
 Mount Pleasant, Tenn.  
 Harrisonburg, Va.  
 Cub Creek, Va.  
 Mount Holly, N. J.  
 Valparaiso, Ind.  
 Kanawha C. H., Va.  
 Memphis, Tenn.  
 Mar's Bluff, S. C.  
 Lexington, Ky.  
 Canonsburg, Pa.  
 Cumberland, O.  
 New Hagerstown, O.  
 Milboro Springs, Va.  
 Zanesville, O.  
 Abingdon, Va.  
 Mount Sidney, Va.  
 Washington, Pa.  
 Marseilles, O.  
 Rye, N. Y.  
 Turbatville, Pa.  
 Milwaukie, Wis.  
 Lexington Heights, N. Y.

Beall, William P.  
 Bai, Archibald,  
 Baist, Edward T.  
 Ball, Hosea,  
 Ball, Ralph,  
 Ballions, Alexander B.  
 Ballock, J. J.  
 Barch, James K.  
 Bargardt, Peter H.  
 Barnham, F. J.  
 Burroughs, Benjamin,  
 Burroughs, George W.  
 Barrowes, George,  
 Burt, John,  
 Burtis, Arthur,  
 Burwell, R.  
 Bush, George C.  
 Bush, Stephen,  
 Bushnell, Wells,  
 Butler, Zebulan, D. D.  
 Butts, Joshua,  
 Cahoon, James,  
 Caldwell, Abel,  
 Caldwell, A. H.  
 Caldwell, C. K.  
 Caldwell, John P.  
 Caldwell, J. M. M.  
 Caldwell, Robert F.  
 Calhoun, Philo,  
 Calhoun, William,  
 Callon, James H.  
 Cambern, Henry H.  
 Cameron, James,  
 Camp, Philander,  
 Campbell, Alexander,  
 Campbell, Allan D. D. D.  
 Campbell, Archibald D.  
 Campbell, C. A.  
 Campbell, David R.  
 Campbell, E. S.  
 Campbell, J.  
 Campbell, John N., D. D.  
 Campbell, R. B.  
 Campbell, Samuel D.  
 Campbell, William G.  
 Candee, Isaac N.  
 Canders, W. G.  
 Canfield, Philo,  
 Cargen, William,  
 Carlsle, William,  
 Carnahan, James, D. D.  
 Carothers, J. N.  
 Carpenter, Hugh S.  
 Carrell, Benjamin,  
 Carrell, John J.  
 Carson, Irwin,  
 Carson, James,  
 Carter, H. C.  
 Carter, John P.  
 Carter, William B.  
 Cartledge, Groves H.  
 Caruthers, E. W.  
 Caruthers, John,  
 Case, Abel A.  
 Cassels, Samuel J.  
 Castleton, Thomas,  
 Cater, Edwin,  
 \*Cater, R. B., D. D.  
 Cattell, Thomas W.  
 Center, Samuel,  
 Chamberlain, Jer. D. D.  
 Chamberlain, M. P.  
 Chamberlain, R.  
 \*Chambura, J. H.  
 Chandler, A. E.  
 Chapman, L. W.  
 Chapman, R. Hett,  
 Chase, Benjamin,  
 Chase, James M.  
 Cheney, S. W.  
 Cheeseman L.  
 \*Chesley, G. C.  
 Chesnut, Thomas M.

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 West Town, N. Y.  
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 Cincinnati, O.  
 Greenport, L. I.  
 Northville, N. Y.  
 Savannah, Ga.  
 Trenton, N. J.  
 Easton, Pa.  
 Blackwoodtown, N. J.  
 Buffalo, N. Y.  
 Hillsboro, N. C.  
 Stewartsville, N. J.  
 Siam,  
 New Castle, Pa.  
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 New York City.  
 Austintown, O.  
 Black Creek, N. Y.  
 Red Banks, Mi.  
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 Chandlersville, O.  
 Rome, Ga.  
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 Lexington, Va.  
 Staunton, Va.  
 West Greenville, Pa.  
 Charlestown, Ind.  
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 Canton, Pa.  
 New Orleans, La.  
 Allegheny, Pa.  
 Pegasus, N. C.  
 Moreland, Ky.  
 Bealsville, O.  
 Shiloh, Tenn.  
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 Ofhama, La.  
 Natural Bridge, Va.  
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 Lafayette, Ind.  
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 York Centre, N. Y.  
 Cambridge, Wis.  
 Varennes, S. C.  
 Princeton, N. J.  
 Houston, Mi.  
 New York city,  
 Clover Hill, N. J.  
 Easton, Pa.  
 Chillicothe, O.  
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 Ellicott's Mills, Md.  
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 Brewington, S. C.  
 Hepburn, Pa.  
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 Springfield, Ky.  
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 Rousseler, Ind.

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 Chester, Alfred,  
 Chester, E. F.  
 Chester, William, D. D.  
 Chevalier, Nicholas,  
 Chittenden, W. E.  
 Christian, Levi H.  
 Church, Aaron B.  
 Church, A., D. D.  
 Church, H. Eben.  
 Clancy, John.  
 Clayton, Joshua A.  
 Clark, Albert B.  
 Clark, David D.  
 Clark, Frederick G.  
 Clark, James, D. D.  
 Clark, John F.  
 Clark, R. W.  
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 Clark, William,  
 Cleland, Samuel,  
 Cleland, Thomas H.  
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 Cochran, I.  
 Cochran, William P.  
 Coe, James,  
 Coe, Henry I.  
 Coffey, Addison.  
 Cogswell, J., D. D.  
 Cole, J. C., D. D.  
 Cole, Thomas,  
 Colledge, William,  
 Collins, Britton E.  
 Colmary, W. W.  
 Colt, Samuel F.  
 Colton, Simeon, D. D.  
 Comfort, David,  
 Comfort, D.  
 Comingo, H. G.  
 Conant, Robert Y.  
 Condit, T. B.  
 Condit, Aaron,  
 Condit, J. H.  
 Condit, Philip,  
 Conkling, Nathaniel S.  
 Conoly, M.  
 Conrad, L. L.  
 Cook, Isaac M.  
 Cook, Darwin,  
 Cooley, Eli F.  
 Coon, Jacob,  
 Coons, George W.  
 Coons, J. F.  
 Cooper, Samuel M.  
 Copp, Joseph A.  
 Core, John,  
 Cornish, Samuel E.  
 Cornyn, John K.  
 Cors, C. C.  
 Cory, Benjamin,  
 Cory, Joseph,  
 Cosby, J. V.  
 Coulter, David,  
 Coulter, James,  
 Coulter, John,  
 Cowan, A. M.  
 Cowan, John F.  
 Cowles, Salmon,  
 Cox, William,  
 Cozad, J.  
 Crabb, John M.  
 Craig, Adam,  
 Crane, N. M.  
 Crane, William H.  
 Crawford, James,  
 Crawford, Josiah,  
 Crawford, Thomas R.  
 Cragh, Thomas,  
 Cressy, Noah,  
 Critchlow, B. C.  
 Crittenden, L. B.  
 Cross, Andrew B.  
 Cross, John,  
 Crothers, Samuel,  
 Crowe, J. F., D. D.  
 Crowe, James B.  
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 Morrilstown, N. J.  
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 Newton, N. J.  
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 Mount Vernon, O.  
 Beaver, Pa.  
 Donaldson, Pa.  
 Trenton, N. J.  
 Poland, O.  
 Memphis, Tenn.  
 Nicholasville, Ky.  
 Walker, Pa.  
 Sag Harbour, L. I.  
 Curllsville, Pa.  
 New York City,  
 Warsaw, N. Y.  
 East Smithfield, Pa.  
 Perth Amboy, N. J.  
 New Vernon, N. J.  
 Bardstown, Ky.  
 New Bloomfield, Mo.  
 Cooperstown, Pa.  
 Coulterville, Pa.  
 Urbana, O.  
 Potosi, Mo.  
 West Point, Iowa.  
 Piqua, O.  
 Waveland, Ind.  
 Montpelier, O.  
 Windsor, N. Y.  
 Sugar Grove, Pa.  
 Madison, Fl.  
 Graysville, Pa.  
 Madison, Ind.  
 Morefield, O.  
 Mercersburg, Pa.  
 New Brighton, Pa.  
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 Martinsburg, O.  
 Island Creek, O.  
 La Grange, Ga.  
 Manor Hill, Pa.  
 Cedar Grove, N. C.  
 Mason Hall, N. C.  
 Richmond, Va.  
 Unionville, S. G.  
 Trenton, N. J.  
 Dabney, Robert L.  
 Dale, James W.  
 Dale, John,  
 Dalton, P. H.  
 Dana, Daniel, D. D.  
 Danforth, Charles,  
 Davidson, Andrew B.  
 Davidson, Robert, D. D.  
 Davie, J. T. M.  
 Davies, J. Leroy,  
 Davies, William B.  
 Davis, Henry, D. D.  
 Davis, James,  
 Davis, Jesse B.  
 Davis, John K.  
 Davis, J. K.  
 Davis, Robert N.  
 Davis, Samuel S., D. D.  
 Davis, Thomas E.  
 Davis, W. H.  
 Davison, Isaac S.  
 Deane, H. L.  
 Decker, John,  
 Delfendorff, S.  
 Denoon, Alexander,  
 Denton, Jonas,  
 \*De Pau, John C.  
 Deruelle, Daniel,  
 Dewing, Jared,  
 De Witt, Abraham,  
 Diekey, James H.  
 Diekey, John,  
 Diekey, John M.  
 Diekey, J. W.  
 Diekey, Samuel,  
 Diekey, Wm.  
 Dickinson, R. W., D. D.  
 Dickson, Cyrus,  
 Dickson, Hugh,  
 Dickson, Hugh S.  
 Dickson, M.  
 Dickson, Wm.  
 Dickson, Wm. E.  
 Dilworth, Robert,  
 Dinsmore, J. B.  
 Dinsmore, J. H.  
 Dinsmore, J. M.  
 Doak, Alexander A.  
 Doak, D. G.  
 Doak, J. W. K.  
 Doak, Samuel W.  
 Dobbins, K. B.  
 Dod, C. S.  
 Dod, Wm. A.  
 Dodd, Cephas,  
 Dodd, Luther,  
 Dodge, J. R.  
 Dodge, J. V.  
 Dodge, R. V.  
 Doll, J.  
 Donaldson, Alexander,  
 Donaldson, John,  
 Donaldson, W. M.  
 Donan, Peter,  
 Donnelly, Samuel,  
 Dool, Wm. S.  
 Doolittle, Henry L.  
 Fishersville, Va.  
 Chester, Pa.  
 Kokomo, Ind.  
 Newburyport, Ms.  
 Sinking Spring, O.  
 Lexington, Va.  
 New Brunswick, N. J.  
 Matteawan, N. Y.  
 Deep Well, N. C.  
 Meek's Hill, S. C.  
 Clinton, N. Y.  
 Morgantown, Va.  
 Wrightstown, N. J.  
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 Mount Ulla, N. C.  
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 Princeton, N. J.  
 Blauveltville, N. Y.  
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 Oxford, Pa.  
 Mansfield, O.  
 Oxford, Pa.  
 Bloomingburgh, O.  
 New York City,  
 Wheeling, Va.  
 Mount Hill, N. C.  
 Utica, N. Y.  
 Lafayette, Ala.  
 Dover, Mo.  
 Esperance, N. Y.  
 Enon Valley, Pa.  
 Mount Pleasant, Iowa.  
 Midway, Ky.  
 N. Cumberland, O.  
 Wash. College, Tenn.  
 Mount Pleasant, Tenn.  
 Russellville, Tenn.  
 Greenville, Tenn.  
 Holly Springs, Mi.  
 Philadelphia, Pa.  
 Amity, Pa.  
 Shelby, O.  
 Jacksonville, Ill.  
 Springfield, Ill.  
 Milton, N. C.  
 Clarkburg, Pa.  
 Rabbittsville, Ky.  
 Bluffton, Ind.  
 Pensacola, Fla.  
 Russell Place, S. C.  
 Brownsville, O.  
 Scottville, N. Y.

Doremus, J. E. O.  
Dorland, Luke,  
Dorrance, John,  
Dougherty, Peter,  
Douglass, John,  
Douglass, Orson,  
Downer, Edwin,  
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**Ketchum, R. C.**  
**Kimball, David,**  
**King, C. B.**  
**King, Ezra,**  
**\*King, J. B.**  
**King, John C.**  
**Kingsbury, Cyrus,**  
**Kirk, William H.**  
**Kirkpatrick, David,**  
**Kirkpatrick, J., D. D.**  
**Kirkpatrick, John H.**  
**Kirkpatrick, J. L.**  
**Kirtland, Orlando L.**  
**Knapp, James C.**  
**Knight, Moses, G.**  
**Knott, J. W.**  
**Knox, James H. M.**  
**Knox, John,**  
**Knox, Joseph,**  
**Kollock, Shepard K., D. D.**  
**Krebs, John M., D. D.**  
**\*Kuypers, Wm. P.**

**Lacy, Beverly T.**  
**Lacy, Drury,**  
**Lacy, W. T.**  
**Ladd, Francis D.**  
**Lafferty, R. H.**  
**Laird, Francis,**  
**Lamb, Henry J.**  
**Lane, Cornelius R.**  
**Lane, G. W.**  
**Lane, John J.**  
**Lane, Saurin E.**  
**Lanneau, J. F.**  
**Lapsley, James T.**  
**Lapsley, R. A., D. D.**  
**Larkin, E. W.**  
**Latta, James,**  
**Latta, Wm. W.**  
**Lattimore, Daniel,**  
**Laurie, James, D. D.**  
**Lawrence, A. B.**  
**Lawrence, Samuel,**  
**Lea, Richard,**  
**Leake, L. F.**  
**Leaman, John,**  
**Leason, Thomas S.**  
**Lee, Edmund,**  
**Lee, H.**  
**Lee, Lewis H.**

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**Dobb's Ferry, N. Y.**  
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 Lewis, Reuben  
 Leyburn, John, D. D.  
 Lichtenstein, J. L.  
 Lillie, James, M. D.  
 Lillie, John  
 Lilly, R. H.  
 Lindsley, Aaron L.  
 Lindsley, D.  
 Lindsley, J. B.  
 Lindsley, Phillip, D. D.  
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 Lockridge, A. Y.  
 Lockwood, L. R.  
 Logan, J. H.  
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 Lowes, J. A. I.  
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 Lundy, John P.  
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 Lynch, Thomas  
 Lynn, C. K.  
 Lynn, Samuel  
 Lyon, David  
 Lyon, David C.  
 Lyon, Isaac L.  
 Lyon, James A.  
 Lyon, John  
 Lyon, William

**M**  
 Macdonald, James M.  
 Macgregor, John M.  
 Mackey, James L.  
 Macklin, Alexander  
 Maclean, John, D. D.  
 Macmaster, E. D., D. D.  
 Magic, David, D. D.  
 Magill, T. Y.  
 Magruder, T. P. W.  
 Mahaffey, Samuel  
 Mahon, Joseph  
 Maltbie, E. D.  
 Maltby, H.  
 Mann, Joseph R.  
 Manwaring, Giles  
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 Marr, Phineas B.  
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 Marshall, George  
 Marshall, S. Y.  
 Marshall, William  
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 Martin, S. N. D.  
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 Mason, James D.

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 Port Natal, Africa.  
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 New Albany, Ind.  
 Bellefonte, Pa.  
 Darlington, Ind.  
 Hempstead, L. I.  
 Summerville, Ga.  
 South Cameron, N. Y.  
 Lexington, Ky.  
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 Milton, Pa.  
 Ningpo, China.  
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 Tinker's Run, Pa.  
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 Mason Hall, N. C.  
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 Western Africa.  
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 Kenton, O.  
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 Brownsville, Pa.  
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 Mead, Enoch  
 Mebane, W. N.  
 Meeks, J. A.  
 Merrick, J. L.  
 Merrill, Franklin  
 Merwin, Miles T.  
 Metcalf, A. D.  
 Miller, Alexander  
 Miller, Allen C.  
 Miller, Arnold W.  
 Miller, James E.  
 Miller, John  
 Miller, J. W.  
 Miller, L. Merrill  
 Miller, Matthew B.  
 Miller, Moses  
 Miller, O. H.  
 Miller, Samuel  
 Miller, Samuel I.  
 Mills, David  
 Milne, Charles  
 Milner, R. A.  
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 Mitchell, Benjamin  
 Mitchell, E., D. D.  
 Mitchell, J. C.  
 Mitchell, J. Delville  
 Mitchell, William H.  
 Moffatt, John  
 Mole, John  
 Monfort, David, D. D.  
 Monfort, Francis  
 Monfort, F. P.  
 Monfort, J. G.  
 Monroe, Hugh A.  
 Monteith, William J.  
 Montgomery, A. D.  
 Montgomery, James  
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 Montgomery, S. M.  
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 Moore, John  
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 Moore, Thomas V.  
 Moore, William D.  
 Moore, W. H.  
 Moore, W. H.  
 Moro, Gaylord L.  
 Morgan, A. M.  
 Morgan, Gilbert  
 Morgan, N. R.  
 Morris, George  
 Morris, Robert D.  
 Morrison, Alexander G.  
 Morrison, James  
 Morrison, James E.  
 Morrison, J. H.  
 Morrison, R. H., D. D.  
 Morrison, William N.  
 Morrow, J. M.  
 Morse, Stephen  
 Morton, George  
 Morton, John B.  
 Morton, Robert S.  
 Motes, Daniel  
 Munnis, R.  
 Munson, Asabel  
 Munson, John  
 Murphy, Thomas  
 Murphy, Thomas G.

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 Staunton, Va.  
 Cuthbert, Ga.  
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 Shelbyville, Ky.  
 Bangkok, Siam.  
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 Eagle Falls, N. C.  
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 South Amherst, Mass.  
 Hempstead, L. I.  
 Clearfield, Pa.  
 Bloomfield, Ky.  
 Savannah, O.  
 Melmore, O.  
 Chestnut Grove, S. C.  
 Danville, N. Y.  
 Philadelphia, Pa.  
 Independence, Texas.  
 Bath, N. Y.  
 New York city.  
 Brookfield, Ma.  
 Street's Run, Pa.  
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 Wilmington, O.  
 Newman's Mills, Pa.  
 Hagaman's Mills, N. Y.  
 Adairsville, Ga.  
 Middletown, Pa.  
 Mount Pleasant, O.  
 Chapel Hill, N. C.  
 Greensboro, Ala.  
 Scranton, Pa.  
 Florence, Ala.  
 St. Clairsville, O.  
 Cohocton, N. Y.  
 Franklin, Ind.  
 Palmyra, Ind.  
 Richmond, Ind.  
 Greensburgh, Ind.  
 Elizabethtown, N. C.  
 Broadalbin, N. Y.  
 Lexington, N. C.  
 Clarion, Pa.  
 Harrodsburg, Ky.  
 Jackson, La.  
 Shippensburg, Pa.  
 Ashland, O.  
 Cotton Gin, Mi.  
 South Bend, Ind.  
 Blairtown, N. J.  
 Butler, Pa.  
 Glasgow, O.  
 Lewistown, Pa.  
 Oakland Grove, Ark.  
 Richmond, Va.  
 Greensburgh, Pa.  
 Lawrenceburgh, Ind.  
 Lafayette, Ala.  
 Berlin, Md.  
 Newbern, N. C.  
 Greensboro, N. C.  
 Eutaw, Ala.  
 Mechanicsburg, Pa.  
 Newtown, Pa.  
 Coatesville, Pa.  
 Brownsburg, Va.  
 Concord, N. O.  
 Ambala, India.  
 Cottage Home, N. C.  
 Swannano, N. C.  
 Ash Creek, Mi.

New Alexandria, Pa.  
 Middletown, O.  
 Darlington, Pa.

Mynpoory, N. India.  
 Flat Rock, Mo.  
 London, Pa.  
 Frankford, Pa.  
 Dover, Del.

Murphy, William J.  
Murray, John W.  
Murray, Joseph A.  
Murray, Lemuel,  
Murray, Nicholas, D. D.  
Murray, Nicholas,  
Musgrave, Geo. W., D. D.

McAboy, Leland R.  
McAfee, Robert L.  
McAllister, Hector,  
McAlpin, R.  
McAuley, W. H.  
McBride, J. B.  
McBryde, Thomas L.  
McCachren, Robert,  
McCalla, William L.  
McCallum, A.  
McCandlish, William,  
McCarroll, Alexander,  
McCarter, David,  
McCarter, James R.  
McCartney, William D.  
McChord, J. M.  
McClay, C. B.  
McCleane, Oliver O.  
McClelland, A. C.  
McClintock, John,  
McClung, Samuel M.  
McCluskey, John, D. D.  
McCall, A.  
McComb, Robert C.  
McCombs, William,  
McConnell, Joseph,  
McConnell, S. C.  
McDonough, David, D. D.  
McDonough, J. M.  
McCord, William J.  
McCorkle, A. B.  
McCown, Burr H.  
McCoy, David,  
McCoy, D. R.  
McCoy, Robert,  
McCready, Absalom,  
McCullough, John,  
McCune, Samuel C.  
McDermot, Thomas,  
McDonald, H.  
McDonald, John,  
McDonald, J. W.  
McDonald, Nellie,  
McDonald, Samuel H.  
McDongall, James,  
McDowell, John, D. D.  
McDowell, Wm. A., D. D.  
McElhenny, J., D. D.  
McElroy, F. B.  
McElroy, Joseph, D. D.  
McElwaine, Andrew,  
McFarland, Francis, D. D.  
McFarland, John,  
McFarland, John,  
McFarren, Samuel, D. D.  
McGee, William C.  
McGill, Alexander T., D. D.  
McGinley, A. A., D. D.  
McGinnes, James Y.  
McGlashan, Alexander,  
McGookin, William,  
McGregor, Edwin B.  
McGuffey, W. H., D. D.  
McGuire, H. L.  
McIlvaine, William B.  
McInnis, R.  
McIntosh, John R.  
McIntyre, D.  
McIntyre, John,  
McJimpsey, William,  
McKaig, Clement V.  
McKain, James,  
McKay, Neill,  
McKee, D. D.  
McKee, James A.  
McKee, Joseph B.  
McKee, J. M.

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Fayetteville, N. C.  
Brownsville, Ala.  
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Bloomfield, O.  
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Dickinson, Pa.  
Peru, Ind.  
Carmichael, Pa.  
Logan's Ferry, Pa.  
West Alexander, Pa.  
Seneca Falls, N. Y.  
London, O.  
Salem, O.  
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Fayette, Mi.  
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Belleville, Pa.  
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Pluckamin, N. J.  
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Ebensburg, Pa.  
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Greenfield, Mo.  
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Harvey's 5 Points, Pa.  
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Allegheny, Pa.  
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Sidney, O.  
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Washington, Ind.  
Wilkins, Pa.  
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Waveland, Ind.  
Montpellier, N. C.  
Cador, Pa.  
Harrisburg, O.  
Harrington Mills, N. C.  
Fairfield, Pa.  
N. Washington, Ind.  
West Newton, Pa.  
Kirkville, Ala.

McKenna, J. M.  
McKinley, Daniel,  
McKinley, George,  
McKinney, C.  
McKinney, David, D. D.  
McKinney, E.  
McKinney, J.  
McKinney, S.  
McKittrick, John,  
McLain, W. W.  
McLaurin, Hugh,  
McLean, Daniel V., D. D.  
McLean, Hector,  
McLees, John,  
McLeod, B. B. E.  
McMaster, Algernon S.  
McMichael, William,  
McMillan, Andrew,  
McMullen, J. P.  
McMullen, R. B.  
McMurray, Francis,  
McMurray, Joseph,  
McNab, Peter,  
McNair, Daniel,  
McNair, Evander,  
McNair, John,  
McNair, Samuel,  
McNair, William W.  
McNeill, Angus C.  
McNeill, Hector,  
McNutt, Samuel H.  
McPhall, G. Wilson,  
McPheeters, S. B.  
McPherson, J. E.  
McPherson, J. P.  
McPherson, Robert,  
McQueen, Archibald,  
McQueen, Donald,  
McRoe, William F.  
McRoberts, S. S.  
McWilliams, James,  
McWhirr, William, D. D.  
McWhorter, William,

Nall, Robert,  
Nash, Frederick K.  
Nassau, Charles W., D. D.  
Nath, Golok,  
Naylor, A. R.  
Naylor, J.  
Neall, Benjamin T.  
Neander, John,  
Neill, William, D. D.  
Neill, William,  
Nelson, A. K.  
Nesbit, William,  
Nevius, D. E.  
Nevius, H. V. D.  
Nevius, J. H.  
Newell, George W.  
Newell, Huey,  
Newell, Samuel,  
Newell, Thomas M.  
Newton, Ephraim H.  
Newton, Henry,  
Newton, John,  
Nichols, C.  
Nichols, James,  
Nimmo, Joseph,  
North, N. G.  
Nott, Eliphalet, D. D.  
Nourse, James,  
Noyes, Joseph T.  
Noyes, Varnum,  
Nundy Gopee Nath,

Oakley, Charles M.  
Oakes, Isaac,  
Ogden, Benjamin,  
Ogden, Ephraim,  
Ogden, Isaac A.  
Ogden, John W.  
Ogden, Joseph M.  
Ogden, Thomas A.  
Ogden, Thomas R.

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Easton, Pa.  
Randallsville, N. C.  
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Mount Jackson, Pa.  
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New York City.  
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Tallahassee, Fla.  
Saint Thomas, Pa.  
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Georgetown, Ky.  
Decatur, Ind.  
Orangeville, Pa.  
Clarion, Pa.  
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Wellsburg, Va.  
Cambridge, N. Y.  
Athens, Ga.  
Lahore, N. India.  
Racine, Wis.  
Onida, N. Y.  
Huntington, L. I.  
New Orleans, La.  
Shonectady, N. Y.  
Washington City, D. C.  
Cooper, Wayne County, O.  
Futiegurgh, N. India.

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Riga, N. Y.  
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Glade Mill, Pa.  
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Natches, Mi.  
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- Olmstead, J. M.  
Olmstead, Lemuel G.  
Orr, R. W.  
Orr, William,  
Osborne, Robert,  
Osborne, M.  
Osmond, Jonathan,  
Ostrom, V. C.  
Otterson, James,  
Owen, Griffith,  
Owen, Joseph,  
Owen, Roger,  
Owen, Thomas,
- Page, David,  
Paine, Henry H.  
Paine, James,  
Painter, Joseph,  
Paisley, Samuel,  
Paisley, W. D.  
Palmer, B. M.  
Palmer, Edward P.  
Palmer, E.  
Park, J.  
Parke, N. Grier,  
Parke, Samuel,  
Parker, Alvin H.  
Parker, Edward L.  
Parmelee, James H.  
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Parsons, H. U.  
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Patterson, James G.  
Patterson, M. A.  
Patterson, M. B.  
Patterson, Robert,  
Patterson, William,  
Patton, F.  
Patton, H. A.  
Patton, W. K.  
Paull, Alfred,  
Paxton, J. D., D. D.  
Paxton, Thomas J.  
Paxton, Thomas N.  
Paxton, William M.  
Peacock, William N.  
Peck, Elias S.  
Peck, Simeon,  
Peck, Thomas E.  
Peden, A. G.  
Peden, M.  
Peebles, John,  
Pelaw, James,  
Pelton, Samuel,  
Pelua, William,  
Pendland, A.  
Pendland, N. A.  
Penick, D. A.  
Penny, Joseph, D. D.  
Pentzer, Jacob,  
Perkins, G.  
Perkins, Henry,  
Perkins, William,  
Perrigrine, James,  
Perry, David I.  
Perry, Gardiner B., D. D.  
Petrie, G. H. W.  
Petrie, James,  
Pettigrew, Samuel,  
Pharr, Dion C.  
Pharr, Henry N.  
Pharr, S. C.  
Pharr, Walter S.  
Pharr, W. W.  
Phelps, Joshua,  
Phillips, Benjamin T.  
Phillips, Bradley,  
Phillips, J.  
Phillips, N. G.  
Phillips, William W., D. D.  
Pickard, J. H.  
Pieton, Thomas,  
Pierce, John I.  
Pierson, Philip,  
Pigeon, Charles D.
- Philadelphia, Pa.  
Canonsburg, Pa.  
Covington, Ky.  
Point Pleasant, Pa.  
Farmville, Va.  
Newtown, Pa.  
Woodville, Mi.  
Johnstown, N. Y.  
Philadelphia, Pa.  
Allahabad, N. India.  
Philadelphia, Pa.  
Moriches, L. I.
- P** Canton, Ill.  
Fincastle, Va.  
Fairfield, Va.  
Kittanning, Pa.  
Watson's Bridge, N. C.  
Greensboro, N. C.  
Columbia, S. C.  
Larcasterville, S. C.  
Walterboro, S. C.  
Campbell's Station, Tenn.  
Lackawanna, Pa.  
Castle Finn, Pa.  
Nether Providence, Pa.  
Derry, N. H.  
Duncan's Falls, O.  
Moriches, L. I.  
Athens, Ga.  
New Lisbon, O.  
Lawrenceville, Ga.  
Louisville, Ala.  
New Bloomfield, Pa.  
Pittsburg, Pa.  
Poundridge, N. Y.  
Oxford, Mi.  
Oak Bowery, Ala.  
Wheeling, Va.  
Shelbyville, Ky.  
Columbia, Mo.  
Lexington, Va.  
Pittsburg, Pa.  
McCallums P. O., N. C.  
Waupun, Wis.  
Finley, O.  
Baltimore, Md.  
Griffin, Ga.  
Columbus, Mi.  
Lawrenceville, N. J.  
Milford Centre, O.  
Connersville, Ind.  
Courtland, Ala.  
Tuscumbia, Ala.  
Pioneer Mills, N. C.  
Grand Rapids, Mich.  
Middletown, O.  
Allentown, N. J.  
Paris, Ind.  
Bloomington, Ill.  
Groveland, Mass.  
Washington, Ga.  
Liberty, N. Y.  
St. Louis, Mo.  
Covington, Va.  
Statesville, N. C.  
Charlotte, N. C.  
Oak Lawn, N. C.  
Oak Lawn, N. C.  
Quincy, Flo.  
Rondout, N. Y.  
Horicon, Wis.  
Chapel Hill, N. C.  
Shiloh, Ala.  
New York City.  
Locust Hill, N. C.  
New York City.  
Henderson, Ky.  
Salem, S. C.  
Auburndale, Ms.
- Pike, John,  
Pillsbury, Ithamar,  
Pingry, John F.  
Pinkerton, William,  
Pinney, John B.  
Pitkin, John,  
Pitman, B. H.  
Platt, Isaac W.  
Platt, Joseph,  
Plumer, William S., D. D.  
Plumstead, James B.  
Poage, Josiah B.  
Polk, D.  
Pomroy, Joseph S.  
Porter, A. A.  
Porter, George D.  
Porter, J. Jermain,  
Porter, Joseph,  
Porter, Samuel F.  
Porter, \_\_\_\_\_,  
Potter, L. D.  
Potts, George, D. D.  
Potts, William S., D. D.  
Powers, Urias,  
Pratt, F. A.  
Pratt, John W.  
Pratt, N. A.  
Pratt, Silas,  
Price, H. R.  
Price, M. B.  
Price, S. J.  
Prime, Edward D. G.  
Prime, Nathaniel S., D. D.  
Prime, Samuel I.  
Printz, George,  
Proctor, D. C.  
Proctor, John O.  
Proudfit, Alexander,  
Pryor, Theodorie,  
Purviance, George D.  
Purviance, James,
- Rowley, Ms.  
Princeton, Ill.  
Fishkill, N. Y.  
Mount Horeb, Va.  
New York City.  
Milfordton, O.  
Guilderland, N. Y.  
West Farms, N. Y.  
Palestine, Ill.  
Baltimore, Md.  
Solon's Mills, Ill.  
Florida, Mo.  
Bellefontaine, O.  
N. Cumberland, O.  
Charleston, S. C.  
Millerstown, Pa.  
Lodiana, N. India.  
Frenchtown, N. J.  
Jacinto, Mi.  
Brookville, Ind.  
New York City.  
St. Louis, Mo.  
Big Lick, Va.  
Andrew, Iowa.  
Tuscaloosa, Ala.  
Roswell, Ga.  
Palmyra, Wis.  
Cincinnati, O.  
Nicholasville, Ky.  
Hampton Sidney, Va.  
Scotts town, N. Y.  
Buttermilk Falls, N. Y.  
New York City.  
Reading, Pa.  
Williamsport, Md.  
Salem, N. Y.  
Nottoway C. H., Va.  
Baltimore, Md.  
Natchez, Mi.
- China.  
Ningpo, China.  
Indiana, Pa.  
Clarksburg, Va.
- R** Norristown, Pa.  
Ginger Hill, Pa.  
Creek Agency, Ark.  
Shawne, N. Y.  
New York City.  
Ningpo, China.  
Lexington, N. C.  
N. India.  
Springfield, Va.  
Union Vale, O.  
S. Hanover, Ind.  
Worth, Pa.  
Charlestown, Ind.  
Pittsburg, Pa.  
Saint Clairsville, O.  
Lansingburg, N. Y.  
Sharon, O.  
Calcutta, O.  
Spencer Academy, C. N.  
Philomath, Ga.  
Pleasant Mount, Mi.  
Lynchburgh, Va.  
Mount Clio, S. C.  
Goshen, O.  
Wayneville, Ga.  
Quogue, L. I.  
Blairstown, N. J.  
Elizabethport, N. J.  
Alden, N. Y.  
Meadville, Pa.  
Northmoreland, Pa.  
Hampton Sidney, Va.  
Cape Girardeau, Mo.  
Fincastle, Va.  
Tallahassee, Flo.  
Cincinnati, O.
- Quarterman, John,  
Quarterman, J. W.  
Quay, Anderson B.  
Quillin, Ezekiel,
- Ralston, James Grier,  
Ralston, Samuel, D. D.  
Ramsay, James B.  
Ramsay, J. Ross,  
Rankin, A. T.  
Rankin, Edward E.  
Rankin, H. V.  
Rankin, Jesse,  
Rankin, J. C.  
Raymond, Moses,  
Rea, John, D. D.  
\*Reddick, John.  
Reed, D. B.  
Reed, David C.  
Reed, G. J.  
Reed, Isaac,  
Reed, Samuel,  
Reed, Villeroy D.  
Reed, William,  
Reed, William,  
Reid, Alexander,  
Reid, John W.  
Reid, S. J.  
Ried, W. S., D. D.  
Reid, William M.  
Reece, P.  
Reese, H. K.  
Reeve, William B.  
Reiley, John A.  
Reinhart, Edwin H.  
Remington, James,  
Reynolds, John V.  
Rhodes, John,  
Rice, Benjamin H., D. D.  
Rice, D. E. Y.  
Rice, James M.  
Rice, John H.  
Rice, N. L., D. D.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Rice, S. D.	Union Hall, Va.	Shaw, B.	Grand Lake, Texas.
Rice, William G.	Bowling Green, Ky.	Shaw, Collin,	Gravelly Hill, N. C.
Richardson, James, D. D.	Chicagotown, N. J.	Shaw, H.	Columbia, Tenn.
Richardson, Richard H.	Chicago, Ill.	Shaw, Peter H.	Williamsburg, L. I.
Richardson, William T.	Waynesboro, Va.	Shearer, F. A.	Chesterville, O.
Rickbow, Jacob,	Bloxi, MI.	Sheddan, S. S.	McEwenville, Pa.
Riddle, William,	Port Gibson, MI	Shepherd, Enoch S.	Milford, Mich.
Biggs, Elias,	Smyrna, Greece,	Shepherd, I. N.	Wooter, O.
Riggs, Cyrus G.	Springfield, O.	Shepperson, J. G.	Otter Bridge, Va.
Riheldaffer, J. G.	Fort Wayne, Ind.	Sherill, R. E.	Somerville, Tenn.
Rittenhouse, J. H.	Washingtonville, Pa.	Sherwood, J. H.	Upper Blacks Eddy, Pa.
Roberts, R. M.	Bedford, Ind.	Shields, Charles W.	Philadelphia, Pa.
Robertson, Henry M.	Winnebago Rapids, Wis.	Shimeall, Richard C.	Morrisania, N. Y.
Robertson, Samuel,	Winnebago Rapids, Wis.	Shinn, James G.	Burlington, Iowa.
Robertson, W. W.	Fulton, Mo.	Shotwell, Albert,	West Point, Ga.
Robinson, David,	Hookstown, Pa.	Shotwell, Nathan,	West Liberty, Va.
Robinson, John,	Ashland, O.	Sickels, William,	Canaan, Ind.
Robinson, S. E.	Uchecana, Flo.	Silliman, A. P.	Clinton, Ala.
Robinson, Stuart,	Frankfort, Ky.	Stimrall, J. G.	Lexington, Ky.
Robinson, William M.	Brownsville, O.	Stimpson, R.	Scaffold Prairie, Ind.
Rockwell, A. O.	Hubbard, O.	Stimpson, T. W.	Georgetown, D. C.
Rockwell, Charles,	Sharon, Ct.	Skinner, John, D. D.	Easton, Pa.
Rockwell, E. F.	Statesville, N. C.	St. John, Oliver S.	Easton, Pa.
Rodenbaugh, H. S.	Jeffersonville, Pa.	Slack, Elijah,	Cincinnati, O.
Rodgers, James,	Ogdensburg, N. Y.	Sloan, James,	Dunningville, Pa.
Rodgers, Kayaud K.	Boundbrook, N. J.	Smalley, John,	Municy, Pa.
Rogers, Amos H.	Farmington, Mo.	Smalts, John H.	Philadelphia, Pa.
Rogers, E. P.	Augusta, Ga.	Smith, A.	Philadelphia, Tenn.
Rogers, John M.	Middleton Point, N. J.	Smith, Archibald,	Philadelphus, N. C.
Rogers, W. S.	Oakford, O.	Smith, Benjamin M.	Staunton, Va.
Root, Timothy,	Tuskegee, Ala.	Smith, C. R.	Jacksonville, Ala.
Rosamond, James,		Smith, D.	Whitewater, Wis.
Rosecel, Joseph A.	Evansville, N. Y.	Smith, David M.	Darien, N. Y.
Ross, Anthony W.	Pendleton, S. C.	Smith, David P.	Greenfield, N. H.
Ross, John,	New Paris, O.	Smith, Edward D.	New York City.
Ross, John B.	Savannah, Ga.	Smith, H. A.	Monroeville, Ala.
Rowe, John,	Burlington O.	Smith, James,	Marysville, O.
Rowell, Morse,	Manasquan, N. J.	Smith, James,	Lewistown, Pa.
Rowland, James,	Mansfield, O.	Smith, James,	
Rudolph, A.	Lodiana, N. India.	Smith, James, D. D.	Springfield, Ill.
Ruffner, H., D. D.	Lexington, Va.	Smith, James M.	Tarantum, Pa.
Russell, James,		Smith, John P.	Vincennes, Ind.
Russell, Moses,	Clifton, O.	Smith, Josiah, D. D.	Columbus, O.
Russell, R. D.	Nanafalia, Ala.	Smith, Joseph, D. D.	Allegheny, Pa.
Rutter, Lindley C.	Chestnut Level, Pa.	Smith, Joseph T.	Baltimore, Md.
Ryars, A., D. D.	Athens, O.	Smith, J. H.	Halfax C. H., Va.
		Smith, J. M.	Grand Spring, Wis.
		Smith, J. M.	Pittsburgh, Pa.
		Smith, Reuben,	Ballston Centre, N. Y.
		Smith, R. C.	Milledgeville, Ga.
		Smith, Samuel H.	Stewartstown, Pa.
		Smith, S. B.	St. Charles, Mo.
		Smith, T. T.	Mutual, O.
		Smith, William, D. D.	Canonsburg, Pa.
		Smith, William G.	Hartwellville, Mich.
		Smith, W. A.	Oakland College, MI.
		Smock, David V.	Franklin, Ind.
		Smylie, James,	Toler's P. O., MI.
		Smylie, John A.	Liberty, MI.
		Smyth, J. J.	Everettsville, Va.
		Smyth, Thomas, D. D.	Charleston, S. C.
		Smythe, W. M.	Richmond, Ala.
		Snodgrass, Wm. D., D. D.	Coshen, N. Y.
		Snowden, E. H.	Warrenham, Pa.
		Snyder, Henry,	Danville, Ky.
		Snyder, William M.	Wyoming, N. Y.
		Somerville, James,	Hope, Ala.
		Southworth, C.	Angola, Ind.
		Southworth, T. D.	
		Sparrow, P. J., D. D.	Newbern, Ala.
		Spencer, William,	Pittsburgh, Pa.
		Spence, W. B.	Sidney, O.
		Spencer, Ichabod S., D. D.	Brooklyn, L. I.
		Spillman, B. F.	Marissa, Ill.
		Spafford, L. A.	Jacksonville, Ill.
		Spottswood, John B., D. D.	Williamsburg, Va.
		Sprague, Wm. B., D. D.	New Castle, Del.
		Spring, Gardiner, D. D.	Albany, N. Y.
		Stafford, J. B.	New York City.
		Stafford, James,	Danville, MI.
		Stanfield, S. A.	Greenville, Ill.
		Stanton, Robert S.	Harmony, Va.
		Stark, John,	New Orleans, La.
		Stead, Benjamin F.	Bridesburg, Pa.



	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Way, R. Q.	Ningpo, China.	Wilson, Lewis F.	N. Mountain Depot, Va.
Wayne, Benjamin,	Plaquemine, La.	Wilson, R. G., D. D.	South Salem, O.
Weatherby, James,	Holly Springs, Mi.	Wilson, R. W.	
Weaver, John S.	Franklin, O.	Wilson, Samuel	New Concord, O.
Webber, Henry,	Pulaski, Pa.	Wilson, Samuel	Merrittstown, Pa.
Webster, Charles,	Middletown Point, N. J.	Wilson, Samuel M.	Lithopolis, O.
Webster, Richard,	Mauch Chunk, Pa.	Wilson, S. B., D. D.	Hampden Sidney, Va.
Weed, Henry R., D. D.	Wheeling, Va.	Wilson, S. B. O.	Davidson College, N. C.
Welch, Moses,		Wilson, S. Ramsay,	Cincinnati, O.
Wells, John D.	Williamsburg, L. I.	Wilson, Thaddeus,	Wells Corners, N. Y.
Wells, Shepherd,	Columbia, Tenn.	Wilson, William V.	Clarksville, Va.
Wells, Samuel T.	Pittsburg, Pa.	Wilson, William W.	Bishopville, S. C.
West, Nathaniel,	Pittsburg, Pa.	Winn, John,	Savannah, Ga.
Westcott, William A.	Florida, N. Y.	Winn, T. S.	Waltonville, Ga.
Whallen, T.	Putnamville, Ind.	Witherspoon, J., D. D.	Hillsboro, N. C.
White, Ansley D. F.	Trenton, N. J.	Wolf, J.	Cesse, Ind.
White, John,		Wood, Charles,	Fairmount, N. J.
White, N. Grier,	McConnellsburg, Pa.	Wood, George W.	Constantinople
White, R. B.	Tuscaloosa, Ala.	Wood, James, D. D.	New Albany, Ind.
White, William S.	Lexington, Va.	Wood, Jeremiah,	Mayfield Corners, N. Y.
Whiton, John M., D. D.	Antrim, N. H.	Woodbridge, Jahleel,	Baton Rouge, La.
Whitworth, George F.	Cannelton, Ind.	Woodbridge, S. Jr.	Greenport, L. I.
Wight, J. K.	Ningpo, China.	Woodend, W. W.	Benicia, California.
Wiley, Carey A.	Saint Lick, Ky.	Woods, B. F.	Saltsburg, Pa.
Williams, Albert,	San Francisco, California.	Woods, James,	Franklin, Ind.
Williams, A.	Athens, O.	Woods, James S., D. D.	Stockton, California.
Williams, A.	Maysville, G. Prairie, Ark.	Woods, W. H.	Lewistown, Pa.
Williams, B. H.	Natchez, Mi.	Woodrow, Thomas,	Selma, Mo.
Williams, Fenwick T.	New Hamburg, N. Y.	Work, William R.	Columbus, O.
Williams, Gershom,		Worrell, Charles F.	Pottstown, Pa.
Williams, John C.	Due West Corner, S. C.	Worrell, Joseph,	Manalapan, N. J.
Williams, Lewis W.	Hollidaysburg, Pa.	Wray, John,	Mount Bethel, Pa.
Williams, M. Allen,	Uniontown, Pa.	Wright, Alfred,	Alvan P. O. Jeff. co. Pa.
Williams, M. D.	Louisville, Ky.	Wright, A. H.	Wheelock, C. N.
Williams, Samuel,	Elizabethtown, Ky.	Wright, Edward W.	Miss. House, Boston, Ms.
Williams, W. G.	Saint Mary's, Ga.	Wright, J. K.	New Carlisle, O.
Williamson, Abraham,	Chester, N. J.	Wright, John,	Delphi, Ind.
Williamson, James,	New Windsor, Md.	Wright, S. R.	Ningpo, China.
Williamson, McKnight,	New Athens, O.	Wylie, J. S.	Logansport, Ind.
Williamson, Moses,	Cold Spring, N. J.	Wyly, William, D. D.	Selma, Ala.
Williamson, S., D. D.	Davidson College, N. C.	Wyly, Samuel Y.	Florence, Pa.
Wilson, Alexander, D. D.	Hillsboro, N. C.	Wynkoop, Stephen R.	Newark, O.
Wilson, Elijah,	Wrightsville, Pa.		Leesburg, Tenn.
Wilson, Henry R.	Pittsburg, Pa.		Wilmington, Del.
Wilson, Hugh,	Independence, Texas.		
Wilson, Hugh N.	Southampton, L. I.		
Wilson, James,	Agra, N. India.		
Wilson, James G., D. D.	West Greenville, Pa.		
Wilson, James K.			
Wilson, John S.	Decatur, Ga.		
Wilson, Joseph R.	Canonsburg, Pa.		
Wilson, J. M.	Morganton, N. C.		
Wilson, J. M.	Floyds, C. H., Va.		
Wilson, J. Leighton,	Gaboon, Africa.		

The following is the number of names in the foregoing list, under each letter of the Alphabet.

A . . . . . 59	H . . . . . 174	O . . . . . 22	V . . . . . 24
B . . . . . 175	I . . . . . 11	P . . . . . 112	W . . . . . 130
C . . . . . 167	J . . . . . 44	Q . . . . . 4	Y . . . . . 9
D . . . . . 90	K . . . . . 41	R . . . . . 84	
E . . . . . 37	L . . . . . 81	S . . . . . 178	Total on List 1916
F . . . . . 50	M . . . . . 243	T . . . . . 54	Down twice 5
G . . . . . 94	N . . . . . 31	U . . . . . 2	Names not stated 5

Total on Minutes 1920

The following are the most numerous names on the list.

Smith . . . . . 29	Moore . . . . . 10	Thompson . . . . . 8
Wilson . . . . . 25	Alexander . . . . . 9	Wallace . . . . . 8
Brown . . . . . 19	Anderson . . . . . 9	Graves . . . . . 7
Johnston . . . . . 16	Jones . . . . . 9	Gray . . . . . 7
Miller . . . . . 12	Stewart . . . . . 9	Green . . . . . 7
Williams . . . . . 12	Clark . . . . . 8	Matthews . . . . . 7
Campbell . . . . . 11	Grier . . . . . 8	Ogden . . . . . 7
Davis . . . . . 11	Hall . . . . . 8	Rice . . . . . 7
Hughes . . . . . 11	Reed . . . . . 8	Wright . . . . . 7
Scott . . . . . 11		

The Mc's are 120 in number.

THE  
PRESBYTERIAN MAGAZINE.

APRIL, 1851.

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Miscellaneous Articles.

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PSALMODY AND LITURGY.

I AM sure of the sympathy of hundreds of ministers in saying, that there is scarcely a more depressing influence on preaching-energy and on the devotional sentiment, than the indifference of a congregation to the act of praise. How melancholy, after reading such a psalm as

“ Firm on a rock he made me stand,  
And taught my cheerful tongue  
To praise the wonders of his hand,  
In a new thankful song.

“ I'll spread his works of grace abroad ;  
The saints with joy shall hear,” &c.

to look over the congregation, and see even those “saints,” whose very hearts should exult in such suggestions, sitting as listlessly as if deaf and dumb ; not a voice, nor a tear, nor a look implying emotion, nor even attention ; the psalm-book, if held at all, held away from the eyes ; whilst the sacred song is carried through by some dozen, and the majority of these young and scientific performers in the gallery, whose glances at note-books, signals of time, sympathetic nods, and other communications, show that their minds are absorbed with the musical execution more than the sentiments uttered.

This subject has often been treated in its more common aspect of dullness and inconsistency. Our people are accustomed to say, “how much more lively and suitable it would be if all the assembly should unite in this part of worship!” and this is just. But there is another light in which the magnitude of the defect was never more apparent than in the present relative position of our church

to the liturgical churches. With the mass of people—the strong mass—the deciding point in their preference of one church to another is the superiority of those qualities which impart interest to the services. This is not necessarily a wrong feeling. David evidently delighted in the courts of the Lord's house, because his devotional feelings were promoted by the modes of expression and the strength of the associations connected with the very details of the public worship. Upon this principle that worship was established in connexion with the temporary tabernacle and the permanent temple. In the simpler methods of Christianity, we have three departments of the public worship by which the analogous interest must be awakened, viz. the preaching, the devotions, the sacraments. This is the order in which they stand in the public estimation. Popular preaching commands the first regard. Crowds will flock to the plainest and obscurest building, whatever the denomination or the form of the services, where they can hear an eloquent or an interesting preacher. And in justice it must be admitted, that these crowds are as full and as attentive when the truth is most freely and pungently declared, as when they run after a mere orator or ranter. The great point of interest is gained by occupying the attention, imparting instruction in a way that keeps the mind awake and unfatigued, and gratifying the moral and intellectual sensibilities with what is in reality or purport, the demonstrations of truth.

Now it is just in proportion as the devotional parts of the public service are conducted on these principles that the same effects will follow. Let there be a heartfelt outpouring of prayer and praise, and the same moral and intellectual (even if not spiritual) impressions will be made as by the preaching. To speak only now of singing—can any one doubt for a moment the salutary effect on a promiscuous congregation, if the three psalms or hymns used at each service were sung earnestly and with tolerable harmony by all the people? This is proved at once by the testimony of all sects, infidel and Christian, who tell us of the effects on themselves of the singing they hear from the whole assembly in Germany, or Scotland, in the use of the plainest and oldest airs. This is not mere amusement. It is solemn impression. It brings tears to the eyes; it makes the observer serious; it gives a sense of earnestness and reality in worship; it disposes and prepares the mind for the preaching of the word, and deepens, or sometimes, through the divine blessing, effectuates the impressions of the word. I speak not of scientific attractions, of the kind of pleasure which even church-music can give, when the thoughtlessness and the whole worldliness of the opera and the concert—and often their very music too—are transferred to the house of God. This species of interest gives no solemnity; it carries no blessing; it may be feared that it drives the Spirit of grace from any assembly where it is tolerated. But I speak of the grave, the orderly, the sincere union of hundreds of voices, in words as familiar as

“Alas, and did my Saviour bleed,”

and in airs as ancient as Mear, or Old Hundred, and appeal to any one's self-consciousness, and to any one's observation, whether there is not a heart-moving power in this part of worship which never fails.

Now what is the captivation of the Roman or English forms, as now exerting itself upon our larger communities? It lies not in conviction, nor altogether in the spirit of fashion; but very much in the increased interest given to the public worship by the new spectacles exhibited; the increased attention to architecture, chaunting, postures, and superstitious formulas. These constitute the great strength of the attraction which is now drawing so many away from gospel simplicity. Shall we try to counteract this system by rivaling it in the very means by which it is succeeding? Shall we build as gorgeous churches, though at the expense of light and hearing and comfort? Shall we get to ourselves men-singers and women-singers, and musical instruments? Shall we make a little more parade in the pulpit? Shall we make flowery prayers, and fine essays, and put our trust in the choir? No; no. Let the church that lays so much stress on principles, beware of this trap. Let us not be found imitating the very *externality* we fight against. But let us show the true foundation of our resistance to what we hold to be anti-evangelical, by a more faithful and consistent carrying out of gospel principles. Let us hold fast our integrity, even as to our externals, so long as we believe that they are most conducive to the great ends of the gospel. When Luther would overthrow the Romish errors, he did not give his strength to the work of an iconoclast. He did not make his great demonstrations on surplices, crucifixes, censers and pictures. He went to the depth of the matter, and out of the Scriptures built the foundations of faith in gold and silver and precious stones, knowing that if this were established, the faithful would not pile wood, hay, and stubble upon it. What, then, is the gist of our controversy with the Liturgies? Is it not that it is most agreeable to New Testament principles and models, that the divine worship should be characteristically a simple, a popular, or as we more commonly say, a congregational worship? Is it not that we should sing together psalms, hymns, and spiritual songs, as a common expression of praise, adoration, gratitude, and religious joy? Then the plain course for us to pursue, if we would guard ourselves from encroachment, and advance the truth in these matters, is, chiefly, to use gospel means of promoting the spirit which will seek to express itself in this way; but *collaterally*, to provide for and encourage those means by which the expression is best made. Believers must be made ashamed of sitting silent and unmoved, when the most convincing doctrines of their faith and hope are being sung. Their apologies of being hindered by choirs, strange tunes, and innovations borrowed from the world, must be met by the correction of all such evils. Our devotional exercises, thus becoming what they ought to be, *and what they used to be*, our youth will find the same attachment of association with the simple

forms of our worship that their fathers had. These sincere, earnest, and general services will weigh more on their emotions, if not on their hearts, than those which would allure them to other forms where the fancy, mainly, is pleased. Dr. Edwards, in his narrative of the glorious scenes in Northampton in 1735, says, "Our public services were then greatly enlivened. God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable that there has been scarce any part of divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. Our congregation excelled all that ever I knew in the external part of the duty before; the men generally carrying regularly and well three parts of music, and the women a part by themselves. But now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed." Let this description be set against the best performances of a liturgy in the prevailing fashion, and who does not believe that the masses of our population, even in cities, would prefer our simpler worship, when conducted with such spirit and propriety? But are we not going in the wrong direction in our ecclesiastical plans of this kind? Are we not giving up our strongest points, and adopting the weakest points of the Liturgists? We are making great strides in architectural decorations, and in choral elegancies; we build dark Gothic churches, and spend thousands for an organ, and hundreds for the wages of singers; but all these innovations on our primitive simplicity have the effect of exciting a liturgical taste, whilst at the same time, they take from our worship those very qualities of popular interest which belong to our peculiar forms when rightly observed, and which are supplied by the greater variety and display of modern liturgies. The very scenery of a grand church excites the expectation of corresponding services; and it is in these very churches that our psalmody should be most universally exercised, to make the worship correspond with the place. Let the voices of the whole congregation cause the groined ceilings and the pillared roofs to echo with the Psalms to the good old tunes which our fathers taught us; let the organ, in its highest swell, and the choir, in their strongest voice, be heard only as the guides and supports of the voices of the people—the men, women, and children, each with Psalm-book in hand—and there will be a conformity of the place and the service.\* But assemble a Presbyterian congregation in a cathedral-like edifice, and then let the only part of worship in which the people are expected to unite audibly, be performed by an orchestra, as in an unknown tongue, and there are but few

\* It is the duty of Christians to praise God publicly, by singing of Psalms together in the congregation, and also privately in the family." "In singing of Psalms, the voice is to be tunable and gravely ordered." "That the whole congregation may join herein, every one that can read is to have a Psalm-book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read."—*Westminster Directory*: adopted with verbal variations in *Directory of our American Church*, chap. iv.

who will not prefer going to the whole liturgy, toward which the elegant church brought them half way, and then left them.

There is reason to hope, that in spite of the worldly influences which are constantly bearing on these matters, there is an increasing conviction that the interests—not merely of our Church—but of Christianity, are connected with the subject of this paper. Not only as a defence against other forms, which we regard as less consistent with gospel-simplicity, but as a divinely-ordained means of grace and mode of worship intimately connected with the advancement of devout religion, should we take care of the psalmody of our public assemblies. A general revival of our ancient customs in this matter, would be one of the most promising methods of attaining, through the divine favour, a general revival of our piety. H.

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#### WHO WILL NOT TRUST THE LORD?

How wonderful is God! He gives the "power to get *wealth*," gives the *heart* to use it aright, and then *recompenses* for the deed! Yes, he makes himself a debtor for every thing that is given to the needy; and who would not advance much upon such credit? He will refund it with interest. In no instance will he forfeit his word. This truth frequently meets us in the Scriptures. Hence we read: "There is that scattereth, and yet increaseth." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "He that giveth unto the poor shall not lack." "Cast thy bread upon the waters; for thou shalt find it after many days." "He which soweth bountifully shall reap also bountifully." "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Prov. xi. 24, 25; xix. 17; xxviii. 27; Eccl. xi. 1; 2 Cor. ix. 6; Matt. x. 42.)

Many facts might be here cited to illustrate and confirm the truth of these seemingly paradoxical declarations. Some years ago we heard a clergyman relate the following:—Two gentlemen in Edinburgh commenced the mercantile business about the same time, their amount of capital was the same, and their prospects appeared equally flattering. The one, however, was close and penurious; while the other was open-hearted and benevolent. In the course of time it was obvious that the latter person succeeded best in business, insomuch as to excite the surprise of his close and penurious neighbour, and induce him to call and ascertain what was the reason. He visited the thrifty merchant, and in the course of con-

versation remarked to this effect: "We began business at the same time, upon equal capital, and equal prospects of success; I have been attentive to my business, and yet you are far in the advance of me in wealth! and what appears strange to me, is, that you are very often patronizing the benevolent objects of the day, for I seldom see a subscription paper without your name and a handsome amount appended, a thing which I rarely, if ever do, because I set out with the determination to be as saving as industrious." To all this the benevolent man replied, that, "by experience he had found verified the word of God, 'the liberal soul shall be made fat,' and the more he put into the treasury of the Lord, the more the Lord put back again."

Recently we heard of a pious teacher, who felt that he should do something for a certain praiseworthy object, and yet he was somewhat perplexed as to duty in the case. He had, in a short time, a note of eighty dollars to lift, and he had scarcely the necessary means wherewith to do it. But as the Lord had been kind to him in times past, he would trust him for the future. He gave ten dollars. The next day, unexpectedly, he obtained an additional pupil from a distance, and a remittance in advance of eighty dollars, the entire amount of his note.

On this subject we here give the testimony of Richard Baxter:—"This truth I will speak to the encouragement of the charitable, that what little money I have by me, I got it almost all, I scarce know how, *in that time when I gave most*; and since I have had less opportunity of giving, have I had less increase." Martial has also said:—"Quas dederis, solas semper habebis, opes"—the riches you impart form the only wealth you will always retain. If this be so, is it not possible that the present reduced condition of some throughout our favoured land, is the legitimate result of former parsimony? For, as the Bible informs us, "there is that withholdeth more than is meet, but it tendeth to poverty." "He which soweth sparingly shall reap also sparingly." (Prov. xi. 24; 2 Cor. ix. 6.)

"That man may last, but never lives,  
Who much receives but nothing gives:  
Whom none can love, whom none can thank;  
Creation's blot—creation's blank."

Among those persons who are most deeply interested in doing good, and in sending the gospel to the destitute, may be found the highest standard of piety, with the most elevated spiritual enjoyment and prosperity. The converse of this is also true, it cannot be otherwise. Where there is but little of the spirit of genuine benevolence, as a necessary consequence, there will be much leanness and barrenness. Therefore, "let us not be weary in well-doing; for in due season we shall reap, if we faint not."

J. A. M.

## THINGS NEW AND OLD.—No. II.

## SOMETHING THAT NEVER DOES ANY HARM.

It cannot be said of many things, that they never do any harm. There are many persons and many things which do a great deal of good; but there are so many blemishes and so much imperfection in them, and so much evil is mingled with what they do, that it is often difficult to determine whether the advantage lies on the side of the evil or the good.

Yet is there something which never does any harm, either in the world or in the Church, either in "heart, speech, or behaviour." What is it, and where is it? It is not the press; for with all the good which the press has accomplished, it has also done a great amount of evil. It is not the pulpit; for with all the sacred influences it has exerted, the pulpit is sometimes the advocate of error, and exerts an unhallowed influence. It is not the sun, nor the rain; for the sun often scorches the verdant earth, and the rain of heaven sometimes pours in torrents from the mountains, swells the rivers, and carries devastation in its course.

That of which we speak not only exerts a positive agency in promoting the best interests of men, but this negative agency, that it protects them from evil.

No small amount of injury is done in the world by disregarding and violating those rights of *property* which are so sacredly protected by divine and human laws. That of which we speak is something which never encroaches upon the possessions and enjoyments of others. It wastes nothing by negligence, or profusion; it withholds nothing by parsimony; it lavishes nothing on the love of show, nor on luxurious and voluptuous gratification. It is cautious and circumspect, and punctual in the various rotations of business; and would no more injure its neighbour's wealth, or outward estate, than it would injure its own. It makes no misrepresentation of the state of the markets, and never imposes on the credulity of the weak, or the ignorance of the uninformed, or the necessities of the poor. It never passes off, as sound and good, a commodity that is defective and unsound. It never depreciates what it buys, nor appreciates what it sells. It incurs no debts which it is not able to pay; and makes no engagements which it has not a fair and reasonable prospect of fulfilling. It is never guilty of breaches of trust, nor of any violations of private or public confidence. It has no fellowship with the cheat, the robber, the swindler, the pawnbroker, the gaming table, or the lottery office. It has no concern with those broad systems of speculation and extortion, and those combinations in trade which do harm to the many for the sake of benefiting the few. In individuals and in communities, it is governed by a well regulated conscience; and never does in its associated capacity, that which, in its individual capacity, it would despise.

Nor is it less cautious lest it should do harm to the *reputation* of others. It is a stranger to that envious spirit which is the source of so much detraction, as well as to all "evil surmisings of men of corrupt minds." It shuts out suspicion, and forms the most favourable opinion of men which truth and charity will allow. It covers a multitude of sins, and never makes them greater than they are. It is not more tenderly alive to its own reputation, than to the reputation of others. It is not the inventor of false rumours; nor does it rehearse these malignant fabrications in secret; nor was it ever known to say, "I heard this tale of slander from others." It is no busy body, meddling with other men's matters. Base insinuations which no one can define, no one trace to their source, and of which no one has the manliness to stand forth as their responsible author, it holds as of very little account. A good name is a treasure which it never purloins; "a good name is better than precious ointment;" "a good name is better than great riches." Its tongue is a law of kindness. Honours may stand thick on those around it; but it has no venomous breath to blast them. Friendship and confidence may be awarded to its rivals; but it has no ill boding and no alarm. Prosperity in a thousand forms, and with all its cheerfulness and smiles, usefulness, influence and enjoyment, may become the allotment of its superiors, its enemies, but it is itself the happier for them all.

There are *social relations* also, where it never does injury. It disregards and depreciates no social bond. It never violates the duties reciprocally due from husbands and wives, parents and children, masters and servants, magistrates and subjects. It never dictates irreverence to parents, nor disobedience to parental authority, nor a reluctant and grudging obedience. Nor does it foster parental negligence, nor parental rigour. If its counsels were heeded, children would not be left to grow up ill governed and ill educated, and strangers to their highest interests; nor would they be provoked to wrath. Rulers would be just men, ruling in the fear of God, and subjects would obey every ordinance of man for the Lord's sake.

It never does any harm to the *spiritual and eternal welfare of men*. It corrupts none by infidelity and error. It misleads none by false lights. It is not indifferent to the salvation of men. It is not of the spirit of Cain, when he said, "Am I my brother's keeper?" It is not prayerless; nor is it an idler in God's vineyard. It is rarely found absent from the sanctuary, or the weekly lecture, or the prayer meeting, or the Bible class. It does not refuse to labour for the souls of men, any more than to pray for them. It does not stand still while men are posting on to the judgment without God and without hope. It does not leave them to perish for want of Bibles, and schools; nor for the want of an educated ministry; nor for lack of any of the appointed means of grace and salvation. It does not leave poor and desponding churches to plead in vain for the bread of life. No; it never thus

shuts up its bowels of compassion. It has no such barren bosom, as to neglect the wants and woes of a perishing world. In its own estimate, every thing else are toys, bubbles, compared with the salvation of men. It shrinks not from difficulty; it is not easily disheartened; it is set on its object, and cannot be gratified without guiding immortal souls to heaven.

Nothing can supply its place in this sinful world, if it were only for the fact, *that it never does any harm*. Nothing ever *has* supplied its place; and nothing ever will.

Men cannot be Christians without this one thing, even though they gave all their goods to feed the poor, and their bodies to be burned. Without it devotional frames and feelings are nothing; praying and fasting but sounding brass and tinkling cymbal.

I remarked before, that it is not a very common thing in the world, because no man possesses it by nature, nor unless it is given him by God.

And WHAT IS IT? What is that which *never does any harm*? Read the thirteenth chapter of Paul's First Epistle to the Corinthians, and you will see. Read it, and commit it to memory. Or if you desire a shorter solution of the enigma, turn to his Epistle to the Romans, the 13th chapter and the 10th verse, and you will find the words—"Love worketh *no ill* to his neighbour."

BLACKWOOD.

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### BUNYAN'S CHARACTERS.

AMONG character-painters, Bunyan deserves a place in the highest rank. Shakspeare had to do with living men, and Bunyan with personifications, yet in the wonderful tinker's hands these impersonations *become* living men. To all who read the Pilgrim's Progress, old and young, learned and unlearned, the multitude of characters that throng its pages, are actual persons. We take but a short walk with Mr. *Ignorance*, who came out of the town of Conceit, but we see enough of him to know that he is the perfect counterpart of a dozen good-for-nothing fellows in our own neighbourhood. Mr. *Byends* and My Lord *Timeserver*, we have often seen in legislative halls, and sometimes, if we mistake not, have beheld their smooth faces, and heard their fair speeches in the assemblies of the church. Mr. *Talkative* has "pestered" us a thousand times. Mr. *Selfwill* has long been a thorn in our flesh; and we never meet a faint-hearted brother with his head bowed down, like a bulrush, without thinking of poor Mr. *Fearing*, who lay moaning so long beside the Slough of Despond, and who went down with trembling steps at last into the deep river. The places described by Bunyan; are as familiar to us as the places among which we spent our child-

hood—and among all the living terrors of the nursery, there were none for whom we felt a more unaffected horror than for old *Giant Grim*, or that other monster with the crab-tree cudgel, whose whole court-yard was paved with the skulls of ill-fated pilgrims.

The hero of the allegory is not only finely portrayed, but is himself a portraiture of the highest style of manhood. We know of no hero among all the creation of fiction who is equal to *Christian*. Bunyan's mind seems to have been fully equal to the conception of the true great man. In *Christian*, the hand of a Bible-taught master has drawn every thing that is brave, and honest and true, every thing that is genial and simple, everything that is lovely, and of good report. He fights like a lion in the Valley of Humiliation, he sings like a lark in the Chamber of Peace; when he beholds the miseries of *Giant Despair's* captives, he "gushes out with tears," nor does he restrain a wholesome natural laugh at the expense of brave Mr. Talkative who came out of Prating Row.

In narrating the personal adventures of his hero, Bunyan kept ever before his mind his own marvellous experience. The long road over which he brings his Pilgrim is the same path in which the Lord had ever led *him* on—a path full of difficulties, and dangers, of dark valleys and pitfalls; but a path on which God's sunshine sometimes fell, beside which living fountains of water gushed forth, and at the end of which rose the city not made with hands, eternal in the heavens. The City of Destruction in the mind of Bunyan, was connected with his own early life in the village of Elstow, among a crew of abandoned profligates, who united the license of the higher ranks to the ignorance and vulgarity of their own. From such scenes and companionships, the voice of the Spirit had called him forth with a loud and terrible warning. He had been mocked, he had been threatened, but the voice had waxed louder and louder. Onward he had gone, driven by the most agonizing pains and fears until he fell into that miry "Slough" where the sins, and doubts, and terrors of the convicted sinner had all settled; and here he had lain for a long time bemoaning his doleful estate. Then had come an interval of joy and triumph. But this was of short duration. For he soon encountered the deceiver, who sent him to the law for relief; and while he was labouring to establish a righteousness of his own he had seen the anger of God to glow, and the flashes of fire had burst forth from the Sinai above him. While he was in this painful state, a good "Evangelist" in the shape of the minister of Bedford had come to him, and with many rebukes mingled with pity, had set him once more upon the right path. Long was the road over which he had gone before he reached the wicket-gate, and many and sharp were the arrows which Beelzebub had poured in upon his harassed soul. Even after he had entered upon the narrow path, his journey had been painful and protracted before he arrived at the gladsome spot where the burden fell from his shoulders, and while the tears coursed down his cheeks had heard a voice whisper sweetly to him, "Peace be to thy soul!"

Then like Christian, he had leaped for joy, and went singing on his way.

Thrice-blessed Dreamer! thou hast lain for more than a century and a half in Bunhill Fields, but no lapse of years can destroy the spell which thou holdest over the strongest minds! Thy audience grows with the advance of time. In a country which thou knewest only as a trifling colony, thy immortal allegory lies on the tables of ten thousand drawing rooms arrayed in crimson and in gold, and lives too in the inner heart of God's struggling church!

T. L. C.

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### THE CHRISTIAN MAGISTRATE AN AVENGER.

[According to our original plan of inserting occasionally valuable articles from Foreign Magazines, we present to our readers the following communication from "The United Presbyterian Magazine" of Scotland. The subject well accords with the discussions on Civil Government, which have lately engaged the attention of the community.]"

It must be clear to every one who examines the common objections to capital punishments, that their validity rests on *an assumption*—an assumption as to the *principle* on which the State ought to punish crime. Thus, when it is argued that the State ought not to inflict capital penalties, because, if they do not create, they certainly do not deter from, crime, or because other modes of punishment would more effectually deter, it is assumed, that the *prevention* of crime is the only proper end of punishment, and that the punitive power of the State is strictly limited to that object. Again, when it is argued that the State ought not to exact the life of the murderer, because Christ forbids that retaliation which demands life for life, and because it belongs to God alone to remove the sinner to the world of doom; it is assumed, that the duty of the individual is equal to the duty of the State, and that the latter is charged with no responsibilities, and holds no powers direct from God, which do not rest upon the former. *These are the assumptions*, and unless they can be justified, all the objections to capital punishment go for nothing. But we say, they cannot be justified. We say, there is another and higher end of punishment than prevention of crime, and that the State has power for that end. All punishment may be viewed as, 1st, simply *prospective*, that is, inflicted to prevent future crime, either by correction or example, by reforming the criminal or deterring others; or, 2d, as *retrospective*, that is, inflicted on grounds of retribution, or because the crime *deserves* punishment—but embracing also the former, the prospective, as a subordinate object. Our doctrine is, that punishment is primarily *retrospective*, and that the State is bound to punish on the principle of retribution—in other words, that the *Christian magistrate is an avenger*. And when we use the term "*avenger*," and "*vengeance*," we wish to convey the idea of retribution, that is, of

punishing crime on the ground of *intrinsic ill-desert*, in distinction from punishing it as an *inconvenience* or *mischief* to society. Let us try this doctrine by Scripture.

Putting aside the Old Testament for the present, we invite attention to a passage in the New Testament, most clearly and fully defining the duty of the individual, and the province of the State, with respect to injuries or crimes. The passage is the close of the twelfth, and the commencement of the thirteenth chapter of Romans. "Dearly beloved, *avenge not yourselves*, but rather give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord*. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Let every soul be subject unto the higher powers (the powers that are over us). For there is no power but of *God*: the powers that be are *ordained of God*. Whosoever therefore resisteth the power, resisteth *the ordinance of God*; and they that resist shall receive themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the *minister of God* to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: *for he is the minister of God, a revenger (avenger) to (execute) wrath upon him that doeth evil*. Wherefore ye must needs be *subject, not only for wrath, but for conscience sake*." The doctrine we found on this passage, is the following:—"The right to execute vengeance, which is withheld from individuals, is expressly claimed as the prerogative of God, and is by Him conveyed to the magistrate or the State as His ordained minister on earth for retribution on outward crime." This we take to be the meaning that would naturally strike every reader of the passage; and the examination, in their order, of the several clauses will, we think, sustain our proposition.

1st. "The right to execute vengeance is absolutely withheld from the individuals who suffer injury." "Dearly beloved, *avenge not yourselves*." This, of course, is a favourite quotation with the adversaries of capital punishment, who regard it as finally closing the case. And yet it is only by the very loosest interpretation, that it can be forced to yield any support to their cause. Three questions will place the meaning clearly before us. 1st. What is the subject-matter of prohibition in the clause, *do not avenge yourselves*? Is it *revange*? so it is often said. But we say, no; and we say it on this plain ground, that the very same act which is here forbidden to the persons addressed, is in the next clause attributed to God; and the mind recoils from the imputation of revenge to the perfect ONE. On the same ground, that it is ascribed to God, we say, that the act forbidden cannot be anything intrinsically wrong or immoral. The subject of prohibition, then, is not *revange*, but, *taking vengeance*, that is, inflicting *retribution*, as the word strictly denotes. And between these two things, *revange* and *vengeance*—

though often confounded, through ignorance or fraud, especially on this very question, there exists the most palpable and important distinction—a distinction as broad as that between lawless passion and justice. Revenge is prompted by malignant passion; vengeance by moral principle. The one is purely personal, the other refers exclusively to an external law, the law of God. It is the latter, the infliction on the wrong-doer of a just retribution, that is here spoken of. 2d. Who are the persons forbidden to exact retribution? Does this prohibition embrace all men under all circumstances? Certainly not. The Apostle speaks only of the sufferers from wrong. He addresses those Christians who have enemies, and who have suffered from the wrath of those enemies; and to such persons, in such circumstances, he says, “do not avenge yourselves.” The emphasis lies in the word “*yourselves*.” He does not say to all men universally, *do not avenge*; but to those individuals who have suffered wrong, he says, “do not avenge yourselves,” *i. e.* do not *ye* who have been wronged take the law into your own hands, and *yourselves redress your personal wrongs*. 3d. Why are individuals who suffer wrong forbidden to take personal vengeance? Is it because retribution is a thing wrong in itself? That is impossible, for God claims it as his prerogative. But they are forbidden, because they are not the *proper parties* to take vengeance. This is clear from the antithesis, vengeance belongs to *me* not to *you*, intimating that vengeance is a right thing, but cannot be entrusted to the hand of the sufferers. And the reason of this restriction is plain. The sufferer is no true judge in his own cause. Justice in such hands would be tarnished. Besides, it is God’s will, that subjection to injuries should form an element in that various process of discipline by which Christians are trained to excellence; and to secure this result, the whole duty of the Christian sufferer is summed up in patient submission to the wrong, and generous kindness to the wrong-doer. On such grounds, *those who suffer wrong*, are discharged from the office of avenging their own injuries. The question, then, on which the Apostle pronounces in this clause, is not, whether vengeance be a right thing—that is admitted; but who are the *proper parties* to administer it? So far as the clause goes, it merely decides that *the sufferers* are *not* the proper parties. But it still remains an open question, so far as this clause goes—Whether the right to inflict retribution be not lodged somewhere else, and may not descend upon the wrong-doer even in this world.

2d. “The vengeance thus denied to the individual is expressly claimed for God.” The forgiveness of the injury by the party wronged does not shield the wrong-doer from the rebound of retribution; it only transfers the cause to a higher tribunal. The sentiment, that retribution is inseparably chained to crime, has its roots deep in the moral being of man; and that sentiment is not outraged in this passage—“Vengeance is mine, I will repay, saith the Lord.” It would be hard to say what terms less equivocal could be chosen to announce the doctrine of retribution. The procedure denied to

individuals, and claimed for God, is characterized by *the very same word*. Nor is this the mere jealous assertion of a prerogative, the exercise of which is quite discretionary on the part of God; its exercise is as sure as the word of God can make it. "I will repay," or "render retribution," is the reason assigned for individual forbearance. This position brings us, of course, into direct collision with the theory which boldly denies retributive power to the Divine government, and interprets all the suffering it permits as the purely reformatory process of a moral discipline. As our present task is simply one of interpretation, and not of general argument, we only notice the flat contradiction which this theory gives to the passage under review. To be in harmony with this theory, it should have read—not "*vengeance*," but "*mercy*, belongs to me, I will *forgive*." But we may also remind our readers, that the doctrine of this clause is the doctrine of the whole Bible. It is in harmony with the Bible doctrine of sin, which is put before us, not chiefly as a calamity, but as that which, in itself, and apart from all external relations, has *inherent ill-desert*, and is the proper object, not of pity, but of vengeance. Nor is the mercy of the gospel a suspension or repeal of the law of retribution. He who takes the benefit of it, can do so only by acquiescing in that "rigid satisfaction, death for death," which magnified and made honourable the law—that law which pronounced, "without shedding of blood there is no remission." The Bible knows nothing of any mercy that is independent of a fulfilled law of retribution. Nor is it needful to do more than allude to its doctrine of future punishments, which it is very hard to strip of a purely retributive aspect.

The conclusion to which these arguments point is accepted by many, who, at the same time, occupy it as a secure position from which to repel all claim, on the part of man, to the exercise of retributive power. They regard him as both incapacitated by his position, and as formally excluded by the terms of this passage, from all partnership in this Divine prerogative. They resent it as an intolerable pretension, that erring mortals should "grasp the awful power of retributive justice, and drag it down from the high and holy sphere to which it belongs, into the lower regions of human polity, thereby giving to earthly rulers, under the notion of divine right, not only to protect society, but also to punish what they may view as moral guilt."

Waiving, as irrelevant, the question of human competency to sustain the responsibilities of retributive power, the only question before us is one of fact—has God actually withheld from all men, under all circumstances, the exercise of this power? Most assuredly, the words before us will bear no such meaning. They disallow private and personal vengeance, but nothing more. When God says, "vengeance is mine," he asserts his own claim, to the exclusion of the individuals who have suffered; but says nothing to exclude others from redressing that wrong. And since this is no idle challenge on his part, but his assurance—"I will repay" is often, at

least partially, fulfilled in this life; and since God is often pleased to execute his purposes by means of his creatures, the inquiry still remains, whether there may not be some human agency, through which, as its legitimate channel, the retribution of heaven may light down on the transgressor? The passage immediately following, and which stands not merely in local, but in logical, relation to it, gives a direct affirmative to this question. It follows up the assertion of *God's prerogative*, and the consequent duty of *individual forbearance*, with the doctrine that,

3d. "The State, or magistracy (we use the terms as equivalent,) is a divine institution, charged with the execution of God's vengeance upon crimes." There are two points here:—*First*. The *divine authority* of the State is expressly recognized. It is "*ordained of God*"—"from God"—"an *ordinance of God*"—"the *minister of God*." It were a gross abuse of this passage to make it do duty as a defence of the "right divine of kings to govern wrong;" or a plea for the arbitrary and irresponsible power of the few over the many. It speaks only of the lawful power of the lawful magistrate—that power whose exercise is "a terror to evil doers, and a praise to them that do well." It does not tell us who the lawful magistrate is. It does not decide on the persons by whom, or the forms according to which, the lawful power of the State is to be administered. "The language is just as applicable to one kind of government, and to one kind of succession, as another—to the elective magistrate of a pure republic, as to an absolute, arbitrary monarch; and the title, 'ordinance of God,' belongs as much to every inferior officer of the State as to the highest."—(PALEY.) Its design is not to pronounce on *what* constitutes a rightful government; but, supposing the government to be a rightful one, it declares *from what source* the power, which undoubtedly belongs to it, to command obedience and to punish disobedience, is derived. In a word, it tells us not *with whom* civil power is lodged; but *from what source* this power flows, or on *what ground* that power rests. Suppose we adopt, as our theory of government, that all power belongs to the people, the question still returns—from whom, or what source, have the people obtained that power—the power of society to control all its members? On what is it founded? One (Hobbes) answers, "on fear, on force;" Locke, "on a social compact;" Paley, "on expediency;" Rousseau, "on the principles of pure reason." In distinction from all these theories, which made government and law the creation of man, the Scriptures represent the rightful power of the State, under whatever name or form administered, as "from God;" government, as a "divine ordinance," and the magistrate as "the minister of God." But in what sense is the power of the State *from God*? It were surely unworthy trifling to prove to us, by inspiration, that that power is "from God," in the same common and general sense in which all things are from God; that government is an ordinance of God, as the famine, or the pestilence, or any physical law of nature, baneful or beneficent, is his ordinance; and that the magistrate is the minister of God to us in no other

sense than any individual is. That the State is, in a peculiar sense, a divine power, is clear from the *nature* of the obedience demanded—not submission to force, but the intelligent, moral subjection we owe to God; “ye must needs be subject not only for wrath, but for conscience sake.” The doctrine of this passage, then, unless we reduce it to mere trifling, is, that the State is in a peculiar sense a divine institution, which God has ordained for special ends, endowed with rights and powers which the individual may not exercise, and subjected to laws of higher authority than any expression of the popular will.

*Second.* Our last point is, “that, as ‘the minister of God,’ the State or magistrate is charged with the execution of God’s vengeance on outward crimes.” “*He is an avenger* (not ‘revenger’) for (the execution of) wrath to him that doeth evil.” The word here translated “avenger,” is another part of the same word which, in the previous verses, is rendered “vengeance.” The same essential idea, therefore, must be conveyed by it in both places. To use a leading term with totally irreconcilable meanings in two sentences of the same passage, must produce not instruction, but utter confusion of thought. We found that the *vengeance* claimed by God in the nineteenth verse expressed *retribution*, the punishment of offences on grounds of mere guilt, or *intrinsic ill-desert*, as distinguished from punishing on grounds of *expediency*. Respect for the apostle’s consistency in the use of language constrains us to attach the same fundamental idea to the same word, when it occurs in verse 4th; and thus to regard the magistrate, not as the minister of a mere human expediency, but of a divine retribution or moral justice, and as punishing crimes, not because they are *injurious*, but because they are *wicked*. It is not as an individual, or by virtue of any right inherent in himself, or merely delegated to him by other individuals, that he sustains this moral character; but as the “minister of God,” ordained for that very purpose, “he is an avenger for wrath.” The avenging power of the State is not the creature of man, but the gift of God. This relation of the State to the Divine government, as its minister, identifies the two in the principle on which they are based—that of retribution. There is the same power in both, the difference between them is not in kind, but in degree. They have one centre, but the State is only a segment of the immeasurable circle swept by the Divine administration. The one has to do with spiritual states, both directly and as matured into acts. The other is also concerned with spiritual states, but only as they have borne fruit in outward criminal deeds. It is an avenger for wrath “*to him that doeth evil.*” Into the unseen spiritual world of thought, purpose, and feeling, it cannot make entrance, except as conducted by the light of visible acts. But its province is not confined to outward acts of crime. It has to do with these as proofs of a criminal state of moral feeling. Hence the mere fact of a material violation of law having occurred, is not sufficient to condemn; the *intention* must be carefully ascertained, and, on the same ground, extenuating or aggravating circumstances

are adduced to aid in determining the precise moral state from which the violation of law proceeded. But, however depraved or criminal the moral state may be, unless the evidence of it be furnished in deeds of criminality, the State may not interpose to punish. Defect of valid proof and the danger of perpetrating injustice bound its jurisdiction.

The single passage of Scripture thus reviewed, yields us most decisive and valuable results. It refuses to the victim of injustice the office of its judge and avenger, and invites him by patience and love "to bereave it of its bad influence and receive its good;" it arrays the administration of God with the awful majesty of retributive power; and it raises the earthly State to the honours of a divine ministry, and challenges for it the reverence and loyalty due to it, as the rightful dispenser of heaven's moral justice on the crimes of men. It thus reconciles private duty with public safety; it gives full play to the graces and charities of Christianity, without baring the bosom of society to the stroke of the destroyer, or inviting the aggressions of lawless passions on their defenceless prey.

To repeat our doctrine—"the vengeance denied to the individual is claimed for God, and is by him intrusted to the State as his earthly minister."

We have only to point out the bearing of this argument on the question of capital punishment. Of course, the possession of avenging power by the State does not of itself prove that the State may use that power to take away life. But it is the key to the whole position; and this gained, the rest must be surrendered. In the first place, it disables all the objections grounded on the duty of Christian forbearance and forgiveness, for it proves the State to be under a different law from the individual. In the second place, it introduces into punishments a higher element than expediency, even retribution; and puts the entire question on the following footing:—The State has the right, and is under a divine obligation, to inflict on criminals such punishments as their crimes deserve. The only link now wanting is—the murderer deserves to be put to death. And who doubts this? It is the instinct of universal humanity, and the voice of all history. It is the first impulse of every heart, as it listens to the tale of blood, and the irresistible conviction of the murderer himself, as the poet has said,

"And some, we know, when they, by wilful act,  
A single human life have wrongly taken,  
Pass sentence on themselves, confess the fact;  
And to atone for it, with soul unshaken,  
Kneel at the feet of justice; and for faith,  
Broken with all mankind, solicit death."\*

\* From a series of fourteen sonnets on the punishment of death, by W. Wordsworth, in which our great philosophical poet, whose verse is as conspicuous for thoughtful pity as for moral purity, has considered the subject on prudential, philosophical, and religious grounds, and furnished, "though he speaks in numbers," a complete vindication of the power of society to inflict the extreme penalty. They are highly worthy of attention by all whom this question interests.

It is the confession of the abolitionist himself, who, in railing at it as antichristian, owns it to be natural; and it is a sentiment which Christianity does not repudiate, but wisely regulates. We are therefore entitled to the following summary of our argument:—The State is bound to punish crimes according to their moral desert; but the murderer deserves to be put to death\*—therefore the State must punish murder with death. This view also relieves the Christian mind of its only serious difficulty—that involved in “cutting a sinner off in his sins.” The believer in revelation knows that it enters into the dispensation of Providence to cut off sinners in their guilty career, and that by various instruments and means; when, therefore, he regards the State, as ordained by Providence, to be the minister of God’s justice on earth, and responsible for the execution of that justice on criminals, he will acknowledge that “it is as false a humility, as it is a false humanity, and a false piety, for man to refuse to be the instrument” of inflicting death on the sinner whose crimes have merited that doom, and that man is simply responsible for duty—

“Leaving the final issue in His hand,  
Whose goodness knows no change, whose love is sure;  
Who sees, foresees; who cannot judge amiss;  
And wafts at will the contrite soul to bliss.”

With the great mass of our readers, the clear decisions of Scripture will be conclusive, and its sure guidance gratefully accepted on questions where the counsels of expediency must ever be uncertain and insufficient. Others, who disown the Bible as an arbiter of social questions, and walk only in the light of experience, may find much in the present condition of society to arrest their impatience for the abridgment of the State’s punitive power. When crime is daily swelling its ranks with numbers unprecedented, and bursts forth in forms that surpass in horror all previous examples—when every successive plan of criminal reform has proved an unqualified failure, and the entire harvest that has been gathered from these labours of philanthropy is the conviction universally acknowledged, that both our theory and practice in the treatment of criminals are utterly wrong—when thus all our secondary punishments seem to be losing their deterring influence, and are powerless for reforming, it is surely not the time for the surrender of that penalty which, whatever may be the evils incidental to its exercise, is the one in our code which has the strongest power to strike a salutary terror into depraved souls.

\* [The Scriptures demand capital punishment in the case of murder. Immediately after the flood, God delegated this authority to His creatures; and as long as men are wicked enough to commit murder, the same principles require its punishment in the same way, to the end of time. (Gen. ix. 6) The command to take the life of the murderer was given to Noah centuries before the Levitical dispensation. It is an unrepealed command. There has been no abrogation of this authority under the Christian dispensation. Magistrates who “are ordained of God,” “do not bear the sword in vain.”

## JOY, REST, AND PIETY.

VITRINGA remarks in one of his works that the proper exercises for the Sabbath are JOY, REST, and PIETY.

JOY is an emotion peculiarly consistent with the origin and purposes of the Christian Sabbath. On the first day of the week, the Saviour, arising from the dead, "led captivity captive," and ascended "to his Father and our Father, to his God and our God." "This is the day which the Lord hath made; we will rejoice and be glad in it." It commemorates a joyful event; it establishes joyful privileges; it brings joyful promises; it is typical of a joyful Sabbath in heaven.

The Lord's day has always been considered a festival in the church. Fasting has never been customary on this day; but on the contrary, all its associations are of spiritual gladness. The Puritans indeed erred in throwing so much austerity around the Sabbath. This was the natural error of men who had witnessed in their native land the dreadful evils of the "Book of Sports," in which games and merry-making on Sunday were enjoined by law. The true spirit becoming the day is a joyful one, but not a spirit of profanity and thoughtlessness. Religious joy is one of the most elevating and inspiring elements of the immortality of the redeemed; and it is an exercise of the heart which peculiarly honours the Lord's day. "I was glad when they said unto me, Let us go into the house of the Lord." Whether in the sanctuary, or at home, let the light of the Sabbath shine upon grateful, adoring, rejoicing Christians.

REST enters into the very idea of the Sabbath. "For in six days God made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." God is liberal in allowing man six days for work, and he is benevolent in requiring him to rest on the seventh. This rest is not only commanded by the authority, but is commended by the example of God. The whole of one day in seven is claimed by the Creator for the special purposes of religion. Whatever secular employment is therefore practised, unless it be strictly of necessity or for mercy, is a desecration of holy time. Every encroachment of labour is unhallowed theft, and it will also be found a godless gain. The laws of the State should protect, instead of desecrating the Sabbath. It is among every man's inalienable rights that one day in seven should be appropriated to rest. The wants of the body, as well as of the soul, require it. The mortal and the immortal parts of our nature equally derive benefit from Sabbatical intervention.

The cultivation of PIETY is evidently the appropriate duty of the Sabbath. It is "the day of the Lord thy God;" and its hours are to be specially devoted to the meditations of divine truth, to prayer and praise, and to the personal relations and duties of the soul to

the Creator, Preserver and Redeemer. As if to deprive man for ever of the vain and wicked excuse that he has no time to attend to the concerns of religion, the seventh part of life has been allotted to these very things. All the arrangements of nature and Providence bring Redemption to view. The Sabbath is God's testimony to the worth of the soul. This day is now distinctly associated with the work of the risen Saviour in addition to its original claims of awe. There are, therefore, more motives to religion inherent in the Christian than the Jewish Sabbath. And yet some Christians in our own and other times, have been favourable to lowering its religious demands. The continental churches of Europe have failed to devote the whole Sabbath to the cultivation of piety. Having never been emancipated from the snare of Popery in this particular respect, they have suffered the most serious loss and punishment by their neglect of the proper observance of the Lord's day. The experience of every believer testifies to the importance and value of an uncontaminated Sabbath—one devoted to the exclusive cultivation of the spirit of religion and the practice of its incumbent duties. In the expressive language of Wilberforce:

“O, what a blessed day is the Sabbath, which allows us a precious interval wherein to pause—to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! Observation and my own experience have convinced me that there is a special blessing on the right employment of these intervals.

“One of their prime objects, in my judgment, is to strengthen our impression of invisible things, and to induce a habit of living much under their influences. O, what a blessed thing is the Sabbath, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! Blessed be God, who has appointed the Sabbath, and interposed the seasons of recollection. It is a blessed thing to have the Sabbath devoted to God. There is nothing in which I would commend you to be more strictly conscientious, than in keeping the Sabbath day.”

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#### AN OPEN GATE.

A FEW days ago a gentleman, in narrating his personal experience during his recent sickness, remarked that it had been attended with very acute and distressing pain. In his moments of agony, he said that he blessed God for the prospect of quitting the tabernacle of flesh—that he looked forward with joy to “the *open gate* through which death allowed the believer to depart from the body and to go to Christ.” Reader, the gate will soon be open; and will you be glad to pass through it into glory?

## Household Thoughts.

### TRANSMISSION OF PARENTAL CHARACTER.

A DEVOUT anatomist remarks, (*Haller*, from whom *Paley* borrows the remark,) that if the exquisite mechanism of the human body were exposed to observation, we should be afraid to move a muscle or bend a limb, lest some of the delicate vital machinery should be ruptured by the motion. So, we have thought, that if parents could see how they are influencing the character and life of their children, by every action, every word, and every look of their daily intercourse, they would be appalled by the responsibilities involved in the constant play of these familiar domestic relationships of social life.

It is a great mistake to fancy, that by close observation and untiring vigilance, directed to our *outward* deportment, evil influences may be prevented. We should never forget, that the character has other modes of uttering itself, especially to the quick instincts of childhood, than the dull or affected language of human intercourse. Such is God's jealousy for truth, that he does not permit us to falsify it by a device so easy of practice as a feigned articulation of human breath. - No matter how sanctimonious our habitual language, no matter how punctilious our external conduct may seem to ourselves to be, there are silent influences streaming out from us constantly, in our actions, words, countenance, attitudes, and in countless untold ways, that are moulding the susceptible minds and hearts of our children; just as the sensitive plate in a daguerreotype catches and perpetuates the most transient object that rays its image in silent mystery upon its surface. Whatever vigilance we may use, we may be sure our true character will express itself sooner or later; and none are more sure to perceive it than the seemingly unobservant and thoughtless children, who see us constantly, and especially when we are off our guard, and have laid aside the mask which all men wear in public. Even in society, it might be wholesome to remember, that the feigned aspects of our character are much less successful than we often fancy. The veil of hypocrisy is far more transparent than they imagine who wear it; and no human being can keep himself concealed behind it. A gust of passion or some unexpected impulse in the business of life, and more than all, the instinctive truthfulness of unguarded private life, will soon reveal the genuine character in all its naked reality.

And then the appalling truth of parental responsibility is, that our influence is precisely determined and proportioned by our *true inward character*. In the language of mathematics, it is a function of that character *as it is*, and not as we strive to make it *seem*

to be. God has so determined the laws that regulate the intercourse of social life, and above all, of the family. We can no more prevent our true inward being from impressing itself upon the plastic character of those little ones that often stand before us, gazing into our souls with all the intuitive penetration of an instinct, than we can prevent the radiation of heat from our bodies into the surrounding space; or alter the laws which determine our specific gravity.

Let us remember then, that we are propagating ourselves spiritually into the character of our offspring, not only by the mysterious law of a hereditary nature, but by virtue of the laws which God has stamped upon the social element of the soul, just as certainly as our bodily image is transmitted in their physical organization. In the light of these suggestions let any parent look into his own heart, and see if the view does not make him tremble to think what he is doing, in the case of those who are so dear to him. If he is not appalled at his own character, for his own sake, is he not awe-stricken to think that that character, such as it is in truth—such as God sees it to be—he is working into the spiritual texture of his child's soul, to determine its destiny for ever. It is as mysterious as it is fearful—but who doubts its truth?—that the likeness of the parent descends into his child in its imperfections and vices, as well as its strength and its graces, with the certainty of a divine law. We are not left to infer this solemn truth, as we might do, by an induction of facts. God has revealed it in his word, with a frequency and a variety of phraseology which puts all mistake out of the question.

And besides the *constancy* with which these powerful influences are streaming from our persons into the souls of our children, we are also to remember how exquisitely *susceptible to impression* the character of a child is. The rhetoric of human language has been exhausted to unfold and enforce this thought. Not only the general drift of a life-time, but the most trivial incident, a word, a look, a tear, has determined the destiny of a soul for ever. Nay, we believe it is the common law of humanity, that character, especially in childhood, turns more easily and certainly upon these apparently trivial causes, than upon the more formal and set means on which we are more apt to rely; just as a lever often turns on the most delicate fulcrum. The critical juncture of the soul is often confined historically to a momentary influence; and all that follows, is but the necessary carrying out of the consequences of that juncture, fruitful with life or death. The fact that we do not know when or how that juncture may come, should make us tremble to think that we may give the critical impulse at the very moment, and by the very means, which seem to us least likely. When the delicate balance is in equipoise, the merest fraction of a grain of influence, a puff of air, may determine it, for heaven or for hell.

From these thoughts we infer,

I. The appalling culpability of those parents who feel no respon-

sibility for the salvation of their children, and especially of those who are themselves impenitent. We appeal to them on the ground of parental instinct and parental love, not to train their children for perdition, even if they are not afraid to perish themselves. This result will flow naturally from the very laws which govern their parental intercourse; unless God should interpose, in a way which no parent has a right to expect, to suspend those laws, or to carry their offspring beyond the sphere of their influence. This is often done, in the mysterious sovereignty of electing love; but no man may presume upon it, in the neglect of the revealed laws by which divine grace operates.

II. How careful and anxious Christian parents should be, not only to walk blamelessly before their households, but far more, to *preserve the life of God in their own souls*. It is this vital principle, and this alone, which can impart life to the souls of their children. You may form an artificial corn of wheat, with never so nice a resemblance to the real living germ, so that no difference can be seen, but it will never germinate or bear fruit, unless the life, which God alone imparts, be in it: much less will any religious character or influence, germinate or bear fruit in the soul of your child, however scrupulous in all the outward forms and observances of religion, unless it be instinct with the genuine life of God in the soul.

III. What a blessed thing it is that spiritual life can be propagated in the children of the church by the instrumentality of sanctified parental influence. It is this that hallows the relation, and brings it within the scope of the rewards of Christian faithfulness. When the endeared bonds which unite parents and children, become the channels of saving spiritual influence, they become thereby imbued with an element of immortality, which secures their transfer to that world, where alone all that is immortal finds scope for its endless development and its infinite fruitfulness.

IV. What encouragement the faithful Christian parent has to pray for and expect the sure and certain fulfilment of his hopes, for the salvation of his household! Besides the ceaseless play of Christian influences in that sacred precinct—the family—there are streaming into the soul of his child the countless influences of the Christian church: and above all, there is the promised agency of the Holy Spirit pervading both, and waiting to quicken the seed, sown in faithfulness and tears, into a joyous harvest of immortal blessedness and glory in the church above.

M. B. H.

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#### THE COTTAGE BIBLE.

THE Cottage Bible is a thick-set, square volume, which has seen better days as to its outward condition. It has been rebound once, and has had new lettering, back and corners, several times. But the remains of ancient gilding are still visible, and there is not a

leaf gone. It was printed in Edinburgh more than a century ago, and has the old Psalms at the end.

In those days there were no American quarto Bibles; this was brought over by a pious emigrant family. Most carefully was it preserved on shipboard; and after the arrival in this country, it was carried about, from one resting-place to another, as lovingly as the infant at the breast, and as reverently as Israel carried about the ark. Some mementos of its wanderings may be found in the Family Record, which occupies several leaves, left vacant for that purpose, between the two Testaments. Here are entries of marriages, births, baptisms, and deaths, occurring in various places, in both hemispheres, but all duly and religiously noted. Some of these take us back almost to the first Reformation period, having been transferred from previous records.

From generation to generation the Cottage Bible has been brought out to family-worship every morning and evening, and to the instructions of the Lord's Day. Thus it is not only an heir-loom in the house, but a monument of many thousand acts of worship. The patriarch who introduced it to our land, read it through many times, in these exercises, and made much use of it in his declining years, when its fair large-print was grateful to his failing eyes. Grandchildren remember how his quivering voice, leading off the old tune called *French*, used to glory in the strain,

" My mouth shall speak a parable,  
and sayings dark of old;  
The same which we have heard and known,  
and as our fathers told.  
We also will not them conceal  
from their posterity;  
Them to the generation  
to come declare will we."

The Cottage Bible has been present at death-beds, and its precious words have more than once been read aloud at the worship of God, in a time when as yet the Presbyterians of the neighbourhood had built no churches. Its sacredness kept it from being marked with pen or pencil; though the smaller Bibles of the family, which were carried to church and school, bore many remembrances of this kind in the margin. The family Bible was honoured with a separate shelf, where it lay in a decent strip of hemmed plaid. It was not employed for the administration of oaths, even when the owner was a magistrate; according to old Presbyterian custom, he made oath with the uplifted hand.

With proper care, the Cottage Bible may yet outlive several generations, thus reminding one of the verse, "The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever." 1 Pet. i. 24, 25. It may last till several eminent prophecies respecting Israel and respecting Babylon shall have their accomplishment. What an interesting memorial in any household! It is in a poor man's dwelling; but the children can read in

that record names that are better than those of princes; names, we trust, written in the Lamb's book of life. What a testimony to the perpetual covenant! "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. lix. 21. This book, though an inanimate thing in its exterior, may be said to have heard the family-prayer and praise of a hundred years. For what is said of the great stone which Joshua set up under an oak? "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." Josh. xxiv. 27.

These are delightful and sacred associations, blending sweetly with our tenderest affections, but altogether unknown in families where God is not worshipped with the perpetual "sacrifice of praise." All the magnificence of architecture, all the sumptuousness of furniture and plate, all the exquisite art, all the brilliant fashion, all the jovial entertainment, will not so surely guard against care, as the lowly but invaluable Cottage Bible. C. Q.

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### CHRIST AND MOTHERS.

THERE seems no natural tie that God has formed so close as that between mother and child. Other relations may or may not exist. There may, or may not be, husband or wife, brethren or sisters; but *that* must be known to every human heart. The very founding of the asylum, who may care as little as he knows of other connexions, both *knows* he had a mother and *feels* some longing for her that bare him. Universal and indispensable as is this tie to humanity, until its admission carries us to the very principle on which we found our strongest arguments for the existence of a great first cause, the sacredness of the tie is not lessened by its indispensable requirement in the necessity of things, nor a sense of its holiness lost in the knowledge that it is often desecrated. Nay, it is the assurance that He who is our elder brother, knew this tie of earth in the flesh, that gives the strongest link in the chain that binds his humanity and his Godhead—that makes us feel that He is very *man* as well as very God!

If Jesus, with all of human nature that his life shows, had appeared among us as mysteriously as did Melchisedec, all that we see of God in his miracles would have shaken our faith in his *humanity*. We should not have taken him as the seed of the woman who was to bruise the serpent's head. There might have been a mysterious *seeming* of humanity in that God among men, who both received and claimed the worship of Deity. But that he was our

brother would have brought him too low; we could not have dared approach our God so closely, so really. There would have been too much for faith to believe that God would indeed be man, and that our inferior clay *could* veil Him, before whom cherubim and seraphim veil their faces. Faith itself could scarce credit that God would so have come down as to be *seen* of men. This mystery of godliness seemed a suicide of faith! When one believed because he *saw*, he was told "Blessed are those who have not seen, and yet have believed." Still, have we all in some sense seen, and therefore believe, so that there is little merit in believing what such indisputable evidence proves—the manhood of Christ Jesus. The doubts of his humanity belong to an exploded heresy. And the only form the strong proofs of his manhood admit error to take, is the doubt that He is indeed very God. The serpent must raise his bruised head, even though he behold thereby the Lamb of God, to deny him afresh. The conquered spirit, who sought to make anarchy in heaven, would scarce flinch from keeping up the battle on earth, with such aids as utter depravity allows him to mould.

These doubts of the divinity of the man Christ Jesus suit best the intelligence of our day. The other doubt that this glorious mysterious union of godliness would raise, is past! Faith, like Isaac, was content to *sacrifice itself*, and become sight. We know he was on earth, for he was known of men, who witnessed his suffering all that his humanity demanded. He hungered, thirsted, and was weary. Jesus wept. We admit his manhood. Yet we can close our vision to as strong proofs of his being "in the beginning the Word," who was "*with* God," and who "*was* God."

These holy records of Him who was the promise of life, so soon as man chose the penalty of death, who was the seed of the first transgressor, leave us then no room to doubt that He, Christ Jesus, our Lord and our Saviour, was very man. No, the *mother* of Jesus is there! He knew the tie common to all flesh, that all flesh might have something common with Him. He is in very truth our Brother. Like us, he had a mother. Like us, the infant Jesus knew the love, the tenderness, the care of that holiest relation known to earth! "Hail then Mary! Thou wast indeed highly favoured of the Lord!" "Blessed art thou among women."

Women seem sometimes to forget in their complaints of the inferiority of their position to that of man, the honour, the glory, God has shed upon their sex. Well may man be the lord of creation, since in the history of something that shall endure when all creation shall have passed away, there stands a Virgin, whose name was Mary. Well may they be content that their husbands should rule over them. Have they not in common with Mary that blessed name of Mother? and through this tie, they can in a peculiar manner claim kindred with Him who allows all believers to call Him brother.

Women, wives, mothers—have ye thought of this? Since Jesus took not on him the form of angels, have ye thanked God for your

humanity, fallen though it be? Since through woman came the tie of kindred to our race, have ye blessed God that ye are women? And since the mother is the relation sanctified by Him to bring the strongest weight of proof of his union to our race, have ye blessed God that ye are mothers?

GRACE M. B.

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### LITTLE CHILDREN.

CANDID, and curious, how they seek,  
 All truth to know and scan;  
 And ere the budding mind can speak,  
 Begin to study man!  
 Confiding sweetness colours all they say,  
 And angels listen when they try to pray.

More playful than the birds of Spring,  
 Ingenuous, warm, sincere;  
 Like meadow bees upon the wing,  
 They roam without a fear;  
 And breathe their thoughts on all who round them live,  
 As light sheds beams, or flowers their perfume give.

*The Mentor.*

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## History and Biography.

### APRIL IN THE OLDEN TIME.

#### "PROTESTANTISM" AT THE DIET OF SPIRES.

LUTHER was excommunicated by Leo X., and condemned by an edict of the Imperial Diet of Worms, held by the Emperor Charles V. in 1521, for having written against the abuses and errors of the Roman Church, and especially for publishing his 95th thesis against the traffic in Papal indulgences, then extensively carried on in Germany, by John Tetzel, a Dominican friar.

Frederick the Wise, Elector of Saxony, protected Luther in his struggle with Rome, and at his death in 1526, his brother, John, "the Constant," engaged still more actively in the cause of the Reformation. A diet was assembled at Spires in 1526, for the purpose of imposing a restraint upon the zeal and power of the Reformed confederacy. But the Diet decided that each prince should have the liberty to pursue his own course in ecclesiastical matters, until a general council could pronounce upon the existing divisions in the church. This decree had the effect of giving a new impulse to the Reformation.

At this crisis, Pope Clement VII. and the Emperor resolved to call the famous Diet at Spires in 1529, at which all the chief princes and deputies were present. The combined influence of the Papal and Imperial power succeeded in revoking the decisions of the former Diet of 1526, and in pronouncing unlawful every change in the doctrine or discipline of the Roman Church, until sanctioned by a general council. The Reformers, indignant at this invasion of their religious liberties, solemnly united in a public *Protest* against the decree of the Diet, on the 19th of April 1529, at the same time appealing to a general council for the truth of their position. In this *Protest* six princes of the Empire united, and the deputies of fourteen imperial cities and towns. This ever-memorable transaction was the origin of the term *Protestant*, which is now the badge of the Christian Church as distinguished from Babylonian Rome. John "the Constant," Elector of Saxony, was the first to sign this *Protest*.\* The following are the claims contained in the famous *Protest* of the Reformers:

"LIBERTY OF CONSCIENCE—THE SOVEREIGN POWER OF PRINCES IN PROTECTING THEIR SUBJECTS AGAINST ALL ARBITRARY DICTATION IN MATTERS OF FAITH—REPUDIATION OF THE SUPREME AUTHORITY OF THE POPE—AND THE RIGHT TO DECLARE THE HOLY SCRIPTURES TO BE THE ONLY RULE AND SAFE GUIDE OF ALL CHRISTIANS."

For these they appealed to a general council, and to all impartial judges, concluding in the following expressive and appropriate terms:

"We *protest* publicly before God, our only Creator, Preserver, Redeemer and Saviour, who as the Searcher of all our hearts judgeth righteously, and we also *protest* before all the world, that both for ourselves and for all our connexions and subjects, we do not consent to, nor agree with, any resolutions and acts contained in the last decree of Spires above referred to; which, in the great concern of Religion, are contrary to God and to His Holy Word, injurious to our souls' salvation, and also in direct opposition to the dictates of our conscience as well as to a decree issued by a previous imperial Diet of Spires; and we hereby solemnly declare that, from reasons already assigned, and from other weighty considerations, we regard all such resolutions or acts as NULL AND VOID."

Thus may the edicts of Rome be ever regarded by Christians and freemen, and *Protestantism* be perpetuated till antichrist be no more!

#### THE SIEGE OF LONDONDERRY.

The gallant defence of Londonderry had a remote and interesting connexion with the success of William of Nassau, and the establishment of the present Protestant succession on the British throne.

\* Queen Victoria is lineally descended from John "the Constant," on the side of her mother, the Duchess of Kent. So also is Prince Albert. With the spirit of their illustrious ancestor, what might not these personages have accomplished for Protestantism in Oxfordized and Cardinalized Britain!

At the time of the great emigration from Scotland and England into Ulster, which was encouraged by James I., one of the conditions of settling in the northern part of the province was the fortification of Londonderry. The plan of King James II., the Papist, seems to have been first to overcome the Protestants of Ireland by the aid of the large body of Papists, then pass over into Scotland to act in concert with Claverhouse, and having thus gained possession of Ireland and Scotland, to march against King William in the southern portion of the kingdom. In the autumn of 1688, there were rumours in Ireland of a general massacre of the Protestants by the Papists on an approaching Sunday. A few days before the time, Papal troops were marched towards Londonderry; and whilst the chief men of the place were deliberating what to do, some apprentice boys wisely *shut the gates*. This resolute act saved the city. James II., aided by the troops and money of Louis XIV., landed in Ireland in March. His party wrested from the Protestants town after town, and the resistance of Derry was now almost the only obstacle to entire success in Ireland. On the 18TH OF APRIL 1689, the siege of Londonderry was formally commenced. The fate of Ulster and of Ireland hung upon the result. The area within the walls was small and of an oval form, its greatest diameter being about two thousand feet, and the shortest about six hundred. The siege was close, the assaults frequent, the bombardment severe. The inhabitants endured at the same time the three calamities of the race—famine, pestilence and war; and, as the summer advanced, death made the most frightful ravages. Of the twenty-seven thousand inhabitants, it is computed that nine thousand perished; and the loss of the besiegers is said to have been about the same. The heroism of the city was undaunted to the last. The women often took part in the battles that were waged around the ramparts. On the 16th of July, Claverhouse, impatient of waiting longer for the French and Irish forces detained at Derry, gave battle at Killinrankie; and although successful, he was himself killed in the midst of his triumph, and with him perished the fruits of his victory, and the hopes of James in Scotland.

Londonderry still held out. Its Presbyterian inhabitants fought under the old banner of Christ's crown and covenant, and with the spirit of martyrs, opposed Pope and King. Finally a fleet came to their relief, and the siege was raised on the 28th of July. A short time after, King James was defeated at the battle of the Boyne, and his last pretensions to the crown vanished. Few places in history have witnessed more courage and suffering than Londonderry during its terrible siege; and the results of its gallant defence are incorporated with the prosperity and glory of the British empire.\*

\* Many of the emigrants of Ulster were the early fathers of the Presbyterian Church, especially in Pennsylvania and Virginia. Dr. Foote in his admirable history of our Church in Virginia, has a chapter on the siege of Londonderry, to which we are indebted in the above brief sketch.

## MRS. SUSANNAH L. ARMSTRONG.

THIS venerable lady, who died at her residence in Trenton, New Jersey, on the 13th of February, 1851, was born in the city of New York on the 30th day of July 1758, and had, therefore, attained the age of ninety-two years and more than six months. Her family name was *Livingston*; a name which, though eminent both in this country and in Scotland for its connexion with worldly rank and civil honour, derives its highest lustre in the Christian esteem from its association with a long line of godly persons, including several most useful ministers in the Presbyterian and Reformed Dutch Churches. Of these the most remarkable in ecclesiastical history was the Rev. John Livingston, who is believed to be the common ancestor of the family in this country, and whose sermon at the kirk of Shotts, in 1630, preached on the twenty-seventh anniversary of his birth-day, and whilst yet an unordained licentiate, was blessed to the awakening of nearly five hundred persons there assembled.\* A son of this remarkable man was the first emigrant of the family from Scotland who reached America, though he himself had actually embarked for New England in 1636, when driven from the pulpit for nonconformity, but was forced by a storm at sea to return.

Robert James Livingston, the father of Mrs. Armstrong, died whilst she was in childhood. Her mother was a daughter of William Smith, Chief Justice of Canada, and author of the standard history of New York. Mrs. Livingston after the death of her husband, removed with her family from the city of New York to Princeton, for the sake of more conveniently educating her sons.† When the war of 1776-7 drove many of the inhabitants of Princeton to other places for security, Mrs. Livingston remained with her children, unwilling to risk the removal of one of them who was lying ill; and there she afterwards received another of her children, yet a lad, wounded in the American ranks at the battle of Trenton. It was whilst surrounded by the dangers of war, and with their apprehension strongly excited by the prevailing confusion, that the fears of the family were unexpectedly allayed by a British officer making his quarters at their dwelling, having been induced to afford them this protection by the persuasion of Captain Maturin and Dr. Mallett, British officers, who had married sisters of Mrs. Livingston.‡

On the 22d day of August 1782, Susannah Livingston was married by President Witherspoon to the Rev. James F. Armstrong,

\* Sedgwick's *Life of Governor William Livingston*, p. 19. Gunn's *Memoir of Rev. J. H. Livingston*, D.D. p. 16. There is an abstract of Rev. John Livingston's autobiography in the *Biblical Repertory* for July 1832.

† William Smith Livingston graduated at Nassau Hall in 1772; Peter R. in 1785; Maturin in 1786.

‡ A contemporary of Mrs. Armstrong in these scenes—Mrs. Phoebe Hamilton—died on a visit to her son, S. R. Hamilton, Esq., in Trenton, in the eighty-sixth year of her age, a few days after Mrs. Armstrong's decease. Mrs. Hamilton was the most aged member of the Princeton church, as Mrs. Armstrong was of the Trenton church.

who was then supplying the pulpit of the first church at Elizabethtown. About the same time she became a communicant in the church of Princeton, but the precise date cannot be ascertained from any ecclesiastical record. The war had thrown every thing relating to the church into confusion; the sacred edifice was converted into barracks; and, indeed, there seems to have been no regularly organized church, the whole functions of pastor and ruling elder, being performed by the President of the College for the time being.\*

From this date to January 1816, when she became a widow, the history of Mrs. Armstrong's life is connected with that of her revered husband, to which we propose to devote a separate paper. Through his ministry she was his intelligent, affectionate, and faithful companion; making his home cheerful, and its hospitality, especially towards clergymen and their families, long and far noted. In his ardent patriotism, too, he found the perfect sympathy of his wife, who had personally known her country's wrongs, had been exposed to the dangers of the war, and may be said to have had a personal share in its triumphs: for on the 21st of April 1789, Mrs. Armstrong stood on the bridge of the Assanpink at Trenton, with a large company of the matrons of the town, whilst one of her little daughters† was in the beautiful group of children who passed over that bridge strewing flowers in the path of WASHINGTON, as he was proceeding to New York to be installed the first President of the United States. The autograph letter, in which the father of his country acknowledges this touching compliment of the ladies of Trenton, was treasured by Mrs. Armstrong for her descendants; and she loved to walk under the arbour in her garden, which was formed of the remains of the arch erected and adorned for that occasion.

This venerable lady was characterized to the last day of her life by the dignity, yet gentleness of her manners; her considerate and efficient benevolence; the quiet, yet faithful discharge of her social and Christian duties. She might have said, with her great ancestor, the preacher at Shotts, "God made me always abhor shows." One of her descendants‡ observes—"She was a remarkable example of calm, steady, unwavering Christian principle; never excited; never fanatical: like the quiet flow of some smooth deep current; and withal so simple, so direct, so gentle and courteous, that the universal feeling towards her was love and reverence." She was utterly free from bigotry and uncharitableness, but her attachment

\* The Rev. Mr. Schenck, in his late *Historical Discourse*, states that there was no session until 1786, but I find in the Minutes of the Presbytery of New Brunswick, at Princeton, June 6, 1776, the record: "Present, Rev. Elihu Spencer, Rev. William Tennent, Dr. Witherspoon, with Mr. Baldwin, *Dr. Witherspoon's Elder*." Dr. Ashbel Green states, that he was admitted to the communion in 1783, by Dr. Witherspoon alone; perhaps at the same time with Mrs. Armstrong.

† Afterwards the wife of Chief Justice Ewing.

‡ Her grandson, Francis A. Ewing, M. D., now a Ruling Elder of the First Church, Trenton.

to the Presbyterian Church, its doctrines, institutions, ordinances, ministers and members, was a strong feature of her character. Within a few weeks of her death, and doubtless to the last day of her long life, she was exactly familiar with the Shorter Catechism, and with the Psalms and Hymns she had sung and taught for scores of years. Indeed these were among the last efforts of her failing articulation. One of her grandsons says, "I can remember the Sabbath afternoons in the old parsonage, when children and servants had to tell what they knew of the Catechism. I have no doubt her knowledge of both question and answer in the Catechism was more vivid and deep by far than can be found among more modern generations; and to the last, her ready use of it would have shamed most of us in the comparison. I can recall her steady, imperturbable reading of the Bible and Psalm-book. No doubt she could have repeated many passages in the Bible, and many psalms and hymns, long after events and persons had faded from her memory."

Mrs. Armstrong lived to see six pastors succeed to her beloved husband; the congregation which at first required only half of a pastor's time, multiplied into three distinct congregations, each with its own pastor; and two new edifices, built successively for the increasing numbers of the original church. Her declining years were surrounded with every temporal comfort, and soothed by the unremitting attention of her children and children's children; she was spared many of the most afflicting incidents of extreme old age, and never seemed to lose the consciousness of her interest in Christ and his redeeming love. It was like listening to a witness from heaven, to hear her but a few Sabbaths before her death, rousing from a state of apparent unconsciousness, and at the sound of the first words proceeding with a feeble voice, but without the slightest mistake, to repeat those rapturous stanzas of Watts, which versify the 17th Psalm:

"O glorious hour! O blest abode!  
I shall be near and like my God!  
And flesh and sin no more control  
The sacred pleasures of the soul.

My flesh shall slumber in the ground  
Till the last trumpet's joyful sound,  
Then burst the chains with sweet surprise,  
And in my Saviour's image rise."

How justly may we claim in her case the praise due to sovereign grace for the fulfilment of the promise to every aged saint—"Even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."  
H.

## THE REV. JAMES FRANCIS ARMSTRONG.

The ancestors of Mr. Armstrong were of Irish blood. His father was a ruling elder in the church of West Nottingham, Maryland, and in that place the subject of this notice was born April 3d, 1750. He was educated first at Pequea, but chiefly at the celebrated school founded by the Rev. Samuel Blair, at Fagg's Manor, or New Londonderry, Chester county, Pennsylvania, where such men as President Davies, Dr. John Rodgers, and Rev. James Finley, had preceded him. When Mr. Armstrong was a pupil, the school was under the Rev. John Blair, a younger brother of its founder, and the distinguished scholar and theologian, who was afterwards chosen as Vice President and Professor of Theology in Princeton College. At both those academies and afterwards at college, Mr. Armstrong was a fellow student of Samuel Leake, Esq., who was subsequently one of his most esteemed parishioners in Trenton, and their mutual friendship has descended through both their families to the present hour.

In the autumn of 1771, Mr. Armstrong entered the junior class at Princeton, and enjoyed the high advantage of being a resident in the family of the illustrious President, Dr. Witherspoon. He was contemporary as a student with Vice-President Burr, Professor Andrew Hunter, Rev. Dr. McMillan, and other men of note, and was a classmate of Governor Henry Lee, of Virginia, Governor Morgan Lewis, of New York, Governor Aaron Ogden, of New Jersey, President Dunlap, of Jefferson College, President Mac-knight, of Dickinson College, and President John Blair Smith, of Union College. He graduated in the autumn of 1773, and then commenced a theological course under Dr. Witherspoon. On the 6th of June, 1776, he was received under the care of the Presbytery of New Brunswick, as a candidate for the ministry, and an exegesis and sermon were assigned him. These trials were offered and sustained in the following August; and in the next October he passed his examinations on successive days, on the arts and sciences, languages and theology. He was then directed to prepare another sermon by December at Shrewsbury. This meeting was prevented by the invasion of the State by British troops; and in the uncertainty of better times, Dr. Witherspoon certified the facts to the Presbytery of New Castle, (where Mr. Armstrong's paternal church and home belonged,) who adopted him as their own candidate, and gave him license in January 1777.

This was an exciting period of the Revolution. The battle of Princeton took place in that month, and the seat of war had advanced to Philadelphia and Delaware. Even before his licensure, Mr. Armstrong felt it to be his duty to join himself to a volunteer company, under the command of Peter Gordon, Esq., afterwards a Ruling Elder of his church in Trenton; but now he was desirous of serving his country more consistently in the office of chaplain to the army. With this view he was ordained by the Presbytery of

Newcastle in January 1778, and on the 17th of July was appointed by Congress "Chaplain of the second brigade of the Maryland forces." Before that date he had proceeded with the army to the southern campaign, and probably remained in the service till the decisive victory of Yorktown. I have before me several letters written by him to the Hon. Wm. Churchill Houston, a member of Congress from New Jersey, between July 8th and December 8th, 1780, and from the seat of war in North Carolina. These letters show a glowing interest in the cause of his country, as well as a deep abhorrence of the evils of the most justifiable war.

Mr. Armstrong had returned from the campaign in the spring of 1782, for he was present at the meeting of Synod in Philadelphia, May 15th, of that year. In June he began to supply the pulpit of the church at Elizabethtown, New Jersey. In August he was married to Miss Susannah Livingston, at Princeton, after which he remained some months longer at Elizabethtown, when sickness (the measles) compelled him to discontinue his services to that congregation.\*

The Rev. Dr. Elihu Spencer having died in Trenton, December 27th, 1784, Mr. Armstrong preached his funeral sermon, and afterwards frequently supplied the vacant pulpit. On the 17th of October, 1785, a call was agreed upon by the congregation, but in consequence of some financial arrangements, it was not formally accepted until April 1787. In the meantime, however, Mr. Armstrong had taken up his residence in Trenton, and been received by the Presbytery of New Brunswick.† The charge included, besides the church in town, the one now in the township of Ewing, (then of Trenton), under the care of the Rev. Mr. Cooley, and which is called in the minutes of those days, "the old house," or, "the upper district of Trenton," or "first church of the township of Trenton," and more lately and oddly, "Trenton first church." He gave one third of his time to the country church, and the remainder to the town, till April 1787, when the former church found a separate supply, and in the next year the inconvenient partnership of the two congregations was legally dissolved. He then served the town church alone, (unless, as is probable, by some arrangement not recorded, he gave part of his time in the interval to Lawrenceville), until September 1790, when the Lawrenceville congregation called for half his time, and from that date until 1806, he was the joint-pastor, having Trenton and Lawrenceville in his care on the alternate Sab-

\* There is a tradition that a drought prevailing in the course of that summer, the people of Elizabethtown desired Mr. Armstrong to appoint a day of fasting and prayer, and happened to choose the day fixed for his marriage. He conducted the religious exercises, and it is remembered that the congregation rode home in a rain.

† There are some contradictory records of the Synod and Presbytery as to this date. The printed minutes enroll Mr. Armstrong as of the Presbytery of New Brunswick on May 18th, 1785, [pp. 506, 507], and in 1786, the Presbytery of Newcastle report to Synod, that they had dismissed him to New Brunswick. But, according to the Minutes of this latter Presbytery, he was present April 25th, 1785, as a corresponding member, and stated, that "steps were taking to get his dismissal from Newcastle, and he hoped soon to give his answer to the call."

baths. But through much of this period, Mr. Armstrong was so disabled by the excruciating and crippling effects of his rheumatic disease, that the two pulpits were supplied by Presbytery.

In 1806, a new church edifice was built by the Trenton congregation, which was succeeded in 1839, by the still more spacious structure now in use. During its erection Mr. Armstrong preached on every alternate Sabbath in the Episcopal Church, the rector then in office, (Rev. Dr. Waddell,) having a second charge at Bristol, Pa., as Mr. Armstrong then had at Lawrenceville. This courtesy grew out of the habit of a large number of the two congregations worshipping with each other in their respective churches, when their own pastor was at his other place. In 1815, Mr. David Bishop was chosen to be an assistant of Mr. Armstrong, who was then a constant sufferer, though still able to go about, and occasionally to enter the pulpit. In the summer of 1815, he performed his last public service; and many still remember an affecting incident connected with it. Though emaciated and worn down by pain, there was no reason at that time to suppose that he might not yet, as for years past, make his way to the pulpit and assist in the services. But on that Sabbath it was noticed that the only psalm used in the singing was the third part of the 71st; the first half (or to the "pause,") being sung at the beginning, and the remainder at the close of the devotional exercises. His text was "Woe unto me if I preach not the gospel." There could not have been many unmoved hearts as the feeble pastor, verging on three-score and ten, read:—

"The land of silence and of death  
Attends my next remove;  
Oh may these poor remains of breath,  
Teach the wide world thy love."

And again:—

"By long experience have I known  
Thy sovereign power to save;  
At thy command I venture down  
Securely to the grave.  
  
When I lie buried deep in dust,  
My flesh shall be thy care;  
These withered limbs with thee I trust,  
To raise them strong and fair."

In a few months this faith was realized, and he entered on his rest, January 19, 1816, in the sixty-sixth year of his age, the thirty-eighth of his ministry, and (counting from the date of his call) the thirty-first of his pastorship. The sermon at the funeral was preached by the Rev. Dr. Miller, who after referring to "the worth of his friendship, his peculiar urbanity, his domestic virtues, his attachment to evangelical truth, his decided friendliness to vital piety, his punctuality, as long as he had strength to go abroad, in attending on the judicatories of the church,"—added, "more than once have I witnessed, during his weakness and decline, not

only the anxious exercises of one who watched over the interests of his own soul with a sacred jealousy, but also the affectionate aspirations of his heart for the eternal welfare of his family and flock.\*

Mr. Armstrong was a prominent member of the Presbytery of New Brunswick. He was very frequently sent as a commissioner to the General Assembly, from 1789 to 1815. In 1804 he was Moderator of the Assembly. His name appears on many important committees of the Presbytery, and often in connexion with those of Presidents Witherspoon and Samuel Stanhope Smith; with both of which distinguished men, he maintained an intimate personal friendship, that was only broken by death.† In 1787 he was, with Dr. Witherspoon and two elders, on a committee to prepare a report on the Synod's draught of a plan of government and discipline for the new organization of the church with a General Assembly. In 1789 he was appointed with Drs. Witherspoon and Smith, to prepare and issue a circular enjoining on the congregations punctuality in sending representatives to the judicatories, and attending to ecclesiastical matters in general. At the same sessions he was appointed with those co-presbyters, to judge of the character of applicants for education on the church funds. In the next year, with Witherspoon and several others, he was delegated to present an address to the Hon. William Paterson, congratulating him upon his appointment to the office of Governor of the Commonwealth. In 1793, he reported on the difficulty of obtaining materials for the history of our churches, as had been requested of the Presbyteries by a vote of a late General Assembly.

There were about one hundred and twenty-five communicants in the Trenton church at the time of Mr. Armstrong's death; most of whom must have been added during his ministry. At the two communion seasons of 1808, seventeen persons were added on their first profession at one, and thirteen at the other. In 1809 and 1815, respectively, seventeen persons were thus added. But in this, as in other cases, the character or usefulness of a minister is not to be determined by statistics. The survivors of the generation he served, are the best witnesses to his faithfulness, and this testimony is, in the present instance, strong and honourable. H.

\* Other extracts from this discourse, preceded by a short biographical notice, are made in the "brief sketches of some of his contemporaries," added to the *Memoirs of the Rev. Robert Finley, D. D.*, by Rev. Isaac V. Brown. New Brunswick, 1819.

† Dr. Smith wrote the inscription for his tomb, in the Trenton church-yard, which speaks of him as "a warm and constant friend, a devout Christian, a tender husband and parent, steady in his attendance on the judicatories of the church, distinguished as a fervent and affectionate minister of the gospel."

## Review and Criticism.

*Christ's Second Coming: Will it be pre-millennial?* By the Rev. DAVID BROWN  
St. James' Free Church, Glasgow, Scotland. R. Carter & Brothers, New York.

Having followed Mr. Brown in his able exposition of some of the errors of pre-millennialism relating to the Second Advent, and seen that this theory has no support from the Bible, we shall now present to our readers a view of the errors which relate more particularly to the *nature of the millennium*.

**FIRST ERROR.** The first error to be mentioned is that the millennial conversion of the world to Christ, is not expected to take place from the agencies now in operation, but altogether *in a new way*. The question here is not, whether the conversion of the world is to be quick or slow, gradual or instantaneous, but, Will the *means* of effecting the predicted changes be the same as are now in operation, or will they be different? The pre-millennialists seem to be looking for a new mode of converting mankind; and among the new ingredients of saving power, they attach a prominence to judgments, miracles, the effusion of the Holy Spirit *after* the Second Advent, and the personal appearing of our Lord himself. Mr. Brown remarks in reference to the personal appearing of our Lord: "Strange indeed that when Christ 'cometh in His own glory and in the glory of the Father and of the holy angels,' when 'he cometh with clouds and every eye shall see him,' that the most stupendous, bright and awful of all events, should just rank amongst the *means* by which men at the millennium are to be converted!"

The tendency of these new views to paralyze missionary effort is apparent. There runs through all the writings of pre-millennialists an incredulity about the conversion of the world on the present basis of effort.\* Nothing can be accomplished without faith. This want of faith brings mischief in depreciating the importance of enlarging our missionary operations, and also in not expecting the promised blessing upon them. The very expectation of converting the nations by the preaching of the gospel, is a prime and indispensable element of success. "Do we paralyze effort (ask the pre-millennialists) when we say 'work while it is to-day, for the night cometh when no man can work?'" "No, (replies Mr. Brown,)

\* Mr. Lord in his *Theological and Literary Journal*, expresses himself very decidedly on this point: "It is manifest that those generally who are engaged in the conduct and support of missions and other agencies, for the conversion of men, are acting on mistaken notions, both of God's purposes and of their own instrumentality, and *will be disappointed*. They are proceeding on the persuasion, that the world will be Christianized and sanctified, through the means which they are now employing, and without any extraordinary divine interposition." Vol. 1, p. 186.

We are happy to find the following acute *hints* on this subject in one of our newspapers, under a well known signature: "Some good people are dreaming of a new dispensation, as though the present were ineffectual for the conversion of the world. To such we would say, do you expect another gospel to be revealed? Can you conceive of any better means for the conviction and conversion of sinners, than the truths which we already have in the gospel? And can you conceive of a more powerful efficiency than that of the Holy Spirit? If not, then discourage not the hearts and the hopes of God's people, but preach the gospel to every creature, and pray incessantly for the outpouring of the Holy Spirit.—A. A."

not when you *say* work; but when you teach the workman not to expect the promised result, *then* you paralyze effort." That the Gospel under God has power to convert the nations on *any scale that may be required* cannot be doubted by the soul that has felt the Spirit's grace. When "the time to favour Zion comes, even the set time," it will be found that it needed but the agencies of the present dispensation to be brought into full activity to accomplish all that is promised. If ever men were thinking and believing in direct opposition to the truth of Christ, it would seem to be those who deny his power to execute his last command.

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

II. SECOND ERROR. Another error of the pre-millennialists is, that the millennium is a state of *unmixed righteousness*. Mr. Brown thinks that on this point these writers are both more confused and more self-confident than on any other. The parable of the tares is one of their proof passages, adduced to show that there cannot be a millennium until the second advent, when the tares are separated from the wheat. When, however, the pre-millennialists are forced to draw a clear line between the *glorified* and *mortal* states of the Church, they destroy their argument, and do not maintain that there is to be "absolutely no sin upon the earth" during the millennium, but only that *there will not be so many tares as now*.

In the language of Mr. Brown, "the fundamental principle of the system—the contemporaneousness and co-existence of the state of *grace* and the state of *glory*—of *mortality* and *immortality*—of an *upper* and a *lower*—a *celestial* and a *terrestrial* department of one and the same kingdom—this principle destroys the real nature of both the things which it places in juxtaposition. The state of *grace*, on this principle, ceases to be the state of *grace* which it is represented to be in God's word; and the state of *glory* is in like manner perverted. It is not that each is *raised* and *lowered* to the measure of the other. But it is that we have, instead of them, something more or less different from both."

III. THIRD ERROR. Another error of the pre-millennialists is, that there will be a *new dispensation* at the millennium. Mr. Brown, in one of the ablest chapters of his book, proves that the millennium, instead of being a new dispensation, "is just the full development of the kingdom of *grace* in its earthly state." He considers the two famous prophecies of Daniel, namely, the vision of the stone becoming a mountain, and the vision of the four wild beasts, as furnishing a key to much of the language of Scripture on the subject of Christ's kingdom. In Nebuchadnezzar's vision of the Image, there is but *one kingdom* of Christ in two states; and however different its aspects, as "the stone" and "the mountain," *it is the stone that becomes the mountain*. There is no difference of *dispensation* or *organic form* before and during the millennium, but merely of *prosperity* and *extent*. The stone becomes a great mountain and fills the earth. In other words, "Christ's present kingdom has within itself the whole resources by which it is destined to crush the anti-christianism that obstructs its universal triumphs, and to win its way to the throne of the world." The other vision of Daniel, in which the oppressions of the Church from the four monarchies, Babylonian, Persian, Grecian, and Roman, are set forth under the symbol of four rampant wild beasts, teaches the same truths. A very important feature, wanting in the first vision, is supplied in the second. In the former, it is simply a trial of *might*: the

blow struck by the stone breaks the image in pieces. In the latter, it is first and chiefly a trial of *right*; the last beast is judged and condemned; his kingdom, found usurped and illegal, is *taken away*; and the kingdom given to the people "of the saints of the Most High," as to the rightful possessors. Mr. Brown concludes this part of his subject as follows:

"The difference *before* the millennium and *during* that period, is a difference merely of *prosperity* and *extent*—the difference between the presence and the removal of certain gigantic obstructions to its progress and supremacy in the world, and the removal of which, at the appointed time, will be attended with no change of constitution, form, or *dispensation*, but will merely set free its latent energies, and make way for the development of its internal resources to the benediction of a miserable world? As the *birth* of a man, all puny though he then be, is the manifestation of his life "in its primary sense," and the manhood to which he ultimately attains is but the same life developed and matured; so the millennial state of the kingdom of Christ will be but the full expansion and bright development, the unrestrained and most benign rule of a kingdom, the Sovereign of which is already on his throne—the statutes of which are already proclaimed—the foundations of which are already laid—and the conquests of which are proceeding apace. The little leaven may leaven the whole lump of humanity; the grain of mustard seed may grow to be a tree sufficient to overshadow the whole earth; but the mass is the same, and the tree is the same, at every stage. The whole is there from the first. Not a new element is added. Expansion and development, growth and maturity, are all the difference."

IV. FOURTH ERROR. The pre-millennialists hold to a *revival of Jewish peculiarities*. It is not to be wondered at, that the unbelieving Jews should look for a rebuilt *temple*, a re-established *priesthood*, the restoration of their *sacrifices*, and an *Israelitish supremacy over all the nations of the earth*, when their Messiah comes. But that Christians should at this day be found agreeing with unbelieving Jews in their views of Old Testament prophecy, is truly surprising. This Judaistic element, which gave trouble to the early Galatian and Colossian churches, still lingers amidst gospel light. The following extracts show the pre-millennial views:

"Zion and Jerusalem," says Mr. Fry (Rector of Desford), "are to be the great source of spiritual blessedness to the whole world. This 'city of Jehovah' is represented as the *grand centre and emporium of civil and religious power, whither all nations resort for their laws and government*."

"In Ezek. xliii. 28," says Mr. Freemanle, "it is commanded that the priests shall purge the altar seven days. . . . And upon the eighth day and so forward, the priest shall make the burnt-offerings upon the altar, and the peace-offerings, and God will accept them: Thus the *legal ceremonies* will be celebrated upon the day of the resurrection of Christ."

"Jerusalem," says Mr. Pym, "shall be the METROPOLIS OF THE WORLD, from which the law shall go forth, and be the CENTRE OF WORSHIP FOR THE WHOLE EARTH."

Mr. H. Bonar exclaims, "Why should not the *temple*, the *worship*, the *rites*, the *sacrifices*, be allowed to point to the Lamb that was slain in the millennial age, if such be the purpose of the Father? . . . . How *needful* will [such] retrospection be then, especially to Israel? How *needful*, when dwelling in the blaze of a triumphant Messiah's glory, to have ever before them some memorial of the cross, some *palpable record of the humbled Jesus*, some visible exposition of *his sin-bearing work* [i. e., by the sacrificing of beasts, as of old?] in virtue of which they have been forgiven and saved, and loved."\*

\* Mr. Lord, in his "Theological and Literary Journal," thus draws in detail the Jewish scheme. 1. The Jews are to be recognized as a nation under Messiah as their king. 2. Their country is to be freed from "the curse" of barrenness, and be rendered emi-

Mr. Brown shows that such startling literalism goes a great deal farther than its advocates are willing, or able, to carry it. 2. That it brings out opposite and contradictory results. And 3, that it is in direct opposition to the New Testament. Under this last head, Mr. Brown speaks as follows:

If it is possible to gather any thing from the last and clearest revelation of God's mind and will, this is a New Testament truth, That THE WALL OF PARTITION BETWEEN JEW AND GENTILE HAS BEEN BROKEN DOWN, NEVER MORE TO BE REBUILT.

"He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Now therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 14, 15, 19.)

It is impossible for language more clearly to intimate that Jews and Gentiles are placed, by the work of Christ, on a footing of perfect equality before God, not only in point of acceptance, but as members of the Church visible. . . . The ceremonial sacredness of places, persons, times, vessels—all typical institutions and observances—have yielded to the spiritualities and simplicities of the New Testament, to the genius of which all such distinctions are utterly foreign.

But our Lord's announcements to the woman of Samaria, when consulting him about the proper place of (*central*) worship, are, if possible, still more explicit:—

"Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." (John iv. 21-23.)

Beyond all doubt the Saviour meant to announce that Jerusalem was going to lose its peculiar character—that it would cease to be, even to the Jews themselves, "the city of their solemnities, whither the tribes should go up"—that, in fact, it would possess not a whit more of distinctive religious character than the mountain of Samaria, about which the woman consulted him. It is this very change beyond all doubt which the apostle designed to express, when he said to the Hebrews, who were clinging to the local Jerusalem and the literal Zion, after all their glory had passed away, "But YE ARE COME UNTO MOUNT ZION, AND UNTO THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM"—(Heb. xiii. 22)—the Zion and Jerusalem of a catholic and spiritual and heavenly Israel—the only Zion and Jerusalem that will ever, in any religious sense, exist upon earth. To say, in the face of such a statement, that the religious peculiarities of the local Jerusalem and the literal Mount Zion are either not abolished at all, or abolished only for a time, to be again restored, is, I must

needly fruitful. 3. Jerusalem is to be rebuilt and enlarged and adorned with magnificence. 4. A temple for worship is to be erected on Mount Zion. 5. The descendants of Levi are to be the ministers of the temple, sacrifices are to be offered in it, and all nations are to go to it for worship. 6. God is to manifest his presence there by signs, as he did in the ancient tabernacle. 7. The whole of the Israelites are to be then converted, and are for ever after to be a holy people. 8. All the gentile nations are then to be converted. See Vol. II. pp. 270—273. The above is Mr. Lord's own language. The pre-millennialists sometimes say that the sacrifices are only commemorative. On this point, Mr. Brown quotes the following: "Perhaps the advocates for the restoration of sacrifices would say they are to be commemorative or eucharistic; I say this view appears more objectionable than the spiritual hypothesis, because that only evades Scripture, this opposes it; for the object of these sacrifices is expressly declared—they are for him that erreth, and they are to reconcile, to cleanse, and to purge, (Ezek. xlv. 20; xliii. 20; xlv. 20.) If they were intended as eucharistic, they would not be called 'sins' and 'trespasses.' I THINK IT IS A SUBJECT OF VERY GRAVE CONSIDERATION, WHETHER WE CHRISTIANS MAY NOT PUT A STUMBLING-BLOCK IN THE WAY OF THE JEWS, BY ADMITTING THAT THE RESTORATION OF SACRIFICES, AFTER THEY HAVE BEEN DONE AWAY IN CHRIST, CAN BE IN ACCORDANCE WITH THE WILL OF GOD."

say, intolerable. The truth is, says Increase Mather, that Christ, by his coming, "abolished the ceremonial law and nailed it to his cross, and buried it in his grave. AND A MOST LOATHSOME WORK DO THEY PERFORM, BOTH TO GOD AND MAN, THAT DIG UP THE CEREMONIES OUT OF THAT GRAVE WHERE JESUS CHRIST BURIED THEM ABOVE SIXTEEN HUNDRED YEARS AGO."

V. FIFTH ERROR. Another startling peculiarity of the pre-millennialists is that *mortal men during the millennium will have a vision of Christ in glory*. Here are some of their sentiments :

"In the millennial state there will be the *open vision of Christ*. It will be a dispensation in which the saints [in the flesh] will *continually have personal access to Christ*."

Mr. H. Bonar, with some peculiarity of mystery says :

"We do not hold that Christ and his risen saints are to dwell in actual houses of lime and stone, such as we dwell in. Their dwelling is in the PAVILION CLOUD, or residence provided for them in the New Jerusalem, which cometh down out of heaven from God, and which rests over the earth just as the pillar of cloud did of old. From that, as the palace of the King in which they abide, they go forth continually, as vice-royal potentates, to rule the nations of the earth. Their position, office, and procedure, will be something similar to angels in the present day, who are ministering spirits sent forth to minister to them who shall be heirs of salvation."

Mr. Brown justly remarks that every where in Scripture, *faith* and *sight, grace* and *glory*, are contrasted ; and the one is represented as the *consummation*, and consequently as the *termination* of the other. If the millennial state is to be one of sight, it is no more of faith ; otherwise sight is no more sight. In regard to Mr. Bonar's "pavilion cloud," Mr. Brown asks a hard question or two. "If," says he, "Christ is to be out of sight of those who people the earth during the millennium, what is the meaning of the *Personal Reign* and the *visible kingdom* on earth ? What will it matter to its mortal inhabitants, if their king is *invisible* to them, whether he hover immediately over the earth, or remain where he now is ?"

VI. SIXTH ERROR. Another error of the pre-millennialists, is that during the millennium, *the way of life will be no longer narrow*. The reason of this opinion is founded upon the fact that the gospel will be so universally accepted. Mr. Brown shows the invalidity of such an argument, and that the only difference is that grace will pluck more brands out of the fire at the millennium than now ; that the difference is simply in the conversion of a larger number to Christ.

VII. SEVENTH ERROR. The last error of the pre-millennialists, to be mentioned now, is that *the millennial binding of Satan is his physical removal from the earth*—that during the millennium there will be a total cessation of Satanic influence. Mr. Brown maintains that if mankind during the millennium get *above the law and conditions of the fall*—in a word, if the unregenerate be gone, if sin in the regenerate with all its evils be gone, if the fall itself be gone during the millennium, then, but not otherwise, will there be a cessation of Satanic influence. Mr. Brown agrees with Vitrings, President Edwards, &c., in understanding the "binding of Satan" to be, not an *entire* cessation of his influence, but a *relative* one to his former permitted power to corrupt, divide, persecute and waste the kingdom of Christ.

We have now completed our notice of Mr. Brown's work on the Second Advent. Our aim has been to give a fair view of the topics dis-

cussed, and of his mode of discussing them, and we have therefore often used his own language, condensing as much as the nature and importance of the subject allowed. Our intelligent Christian readers will, of course, form their own conclusions on this great theme;—and we are thankful that the Presbyterian Magazine has been the means of presenting some materials for its scriptural investigation.

*Lavengro; the Scholar, the Gipsy, the Priest.* By GEORGE BORROW, Author of the Bible in Spain. G. P. Putnam, New York, 1851.

We were quite fascinated with the first hundred, or so, pages of *Lavengro*. As we advanced in the volume, we became more and more dissatisfied, and finished it in sorrow. The narrative degenerates often into vulgarity, and its prevalent spirit, under the name of a large humanity, savours, in our judgment, of irreligion. George Borrow, thou hast a spice of the Indian, Gipsy, Jew, Turk, Chinese, yea, of the Evil, about thee! A Raphael in language-painting, a Robinson Crusoe in story-telling, Don Quixotte in humour, Luther in Mariolatry-hate, thou art a conglomerate of all nations in thy mixture of good and bad, and "*Lavengro*" will overspread the Republic like the fire in the prairie. An admirer of genius so exquisite, we dislike thy familiar residence in the border-land that lieth between good and evil, where thou catchest, with glee, wild thoughts and words without taming them. A Scholar truly, much like a Gipsy, and nought like a Priest. We wish thee much amendment ere thy daguerreo-typing telegraph spreadeth more witchcraft.

*The Half Century: or a History of Changes and Events, &c. between 1800 and 1850.* By EMERSON DAVIS, D. D. Tappan & Whittemore, Boston, 1851.

The promise of this book is somewhat more than its performance. The author is well posted up in common intelligence, especially in New England affairs. He lacks, however, the characteristics of a historian, being very much on *one-side* in all his views. This half-and-half imperfection is natural, and belongs to every half-century. The book contains in a small compass, numerous facts, which are scattered about in newspapers, almanacs, &c., and will serve for convenient reference on many subjects. We feel under obligations to the author for his industry in compilation. The work is printed in large type, and with a very large margin, thus swelling out to a dollar in price; and is one of the first speculations of the new half-century. The type occupies  $5\frac{1}{4}$  by  $3\frac{1}{4}$  inches, whilst the cover is 8 by  $5\frac{1}{2}$  inches, the outer man being much greater than the inner. Notwithstanding its defects, in matter and price, we think the volume worth having, and on account of its subject, it will no doubt obtain a large circulation.

*The Presbyterian Casket of Sacred and Polite Literature.* By the Rev. S. A. HODGMAN, St. Louis.

This is an interesting monthly periodical, published at St. Louis, the thriving city of the Far West. Its aim is to supply suitable reading to the families of our church. The Presbyterian Casket contains thirty-two pages in fine type and double columns, and makes a neat appearance. Before issuing the Presbyterian Magazine, we had many thoughts and consultations about the style in which it should be published; and we have not regretted the decision about large type and an undivided page. In a mere matter of taste, however, there are always differences of opinion. The

Presbyterian Casket presents a fine appearance, and promises to be a useful publication; and we trust it will enjoy an extensive patronage. St. Louis and Philadelphia, are extreme points in the boundaries of our Church, and there are families enough to sustain both of these periodicals, which were established almost simultaneously and without the knowledge on the part of either that the other was contemplated. The Casket with its rich gems of truth, will be an ornament in the Christian homes of our communion, and be highly prized amid the treasures of the domestic circle.

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## The Religious World.

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### THE PRESBYTERIAN CHURCH.

**PRINCETON SEMINARY.**—At the special meeting of the Board of Directors of the Theological Seminary held at Princeton, New Jersey, on the 11th of February, the Rev. James W. Alexander, D. D. having tendered his resignation as Professor of Ecclesiastical History and Church Government, it was unanimously

*Resolved*, 1. That the connexion of Dr. Alexander has been in every way pleasant to this Board, to his fellow Professors, and to the students; and that the Board take great pleasure in testifying before the Assembly, and through the Assembly before the Church, to his distinguished ability and success in all the departments of instruction committed to him.

2. That the Board are fully persuaded that Dr. Alexander's reasons for tendering his resignation are solid and sufficient, and while they particularly regret that the consideration of ill-health should have so much prominence, they yet indulge the hope that a short relaxation and a permanent change of occupation will be blessed to his complete restoration.

3. That it be recommended to the General Assembly to accept Dr. Alexander's resignation, to take effect from and after the close of the present session; and in case his resignation shall be accepted, to appoint a successor, according to the plan of the Seminary, and the rules of the Assembly.

4. That the Directors and friends of the Seminary, will ever entertain a strong and affectionate sense of the high personal worth, and of the obliging Christian deportment of Dr. J. W. Alexander, and unite in fervent wishes for his happiness and usefulness, while the Great Head of the Church, may continue him upon earth.

Attest, JOHN McDOWELL, *Secretary.*

**TWO NEW SYNODS.**—Application will be made to the next General Assembly to establish two new Synods; the one to be called the Synod of *Wisconsin*, and the other the Synod of *Texas*. With this view, the Presbytery of Wisconsin must be divided into three Presbyteries, as has been the Presbytery of Brazos.

**SLAVERY AND CHRISTIANITY.**—In a late thanksgiving sermon by the Rev. J. T. Hendrick, of Tennessee, the following thought is presented:—“The number of professing Christians among the negroes of the South, is greater than all the converts in all the heathen lands, in all the missionary stations on the globe combined. Out of three millions of slaves in this country, at least half a million—*one in every six*—are professors of religion, which is a proportion greater than can be found in any other class of

mankind, where the profession of religion is a voluntary thing on the part of individuals. The number of church members in heathen lands, he states is 190,623; the number of professing Christians among the slaves, not less than 500,000.

**AN OLD AFRICAN CHIEF.**—On the last Sabbath the ordinance of the Lord's Supper was administered in one of the Presbyterian churches of Charleston, and when the newly admitted members appeared in front of the pulpit, an aged and venerable blind negro was led in to take position with those who thus publicly were about to unite with the church. The usual solemn and interesting services of the occasion were performed, and the ceremony about being closed, when the officiating minister, before baptizing the object of our notice, addressed him, as nearly as can be recollected as follows:

"Jacob, God has been very good to you. You are the greatest miracle of grace that my eyes ever rested upon. You were born in a far distant land,—a land of heathenism,—where all around you worshipped idols, and where you were trained up to worship idols,—two, three weeks journey from the coast; where the white man with the Bible could never reach you,—there, far, far away from the knowledge of the true God, you grew up to live as your fathers lived, and to die as your fathers died. But a war arising with a neighbouring tribe, you were captured, and sold a prisoner of war, were taken to the coast, and thence brought to this land of gospel light and influences. But here you lived a long time without any experience of the love of Jesus—yet, you at your advanced age, at the very end of life, you are made, as we trust, the subject of God's saving grace! You have in conversation said to me, 'I thank God that he ever brought me to this gospel country. I am glad he brought me here, and I thank him for it.' Yes, you have reason indeed to thank God; for instead of being left to the horrors of heathenism, you have here learned to sing the song of the redeemed, and I trust will with the innumerable multitude of the redeemed before the throne above, join in that song of praise to Him that sitteth upon the Throne and to the Lamb for ever."—*Watchman and Obs.*

**THE PAPAL PRIESTHOOD AN IMPORTED ONE.**—Of thirty-two Papal *bishops* in the United States, there are

8 Frenchmen,	1 Swiss,
7 Irishmen,	1 Spaniard,
2 Belgians,	11 Americans,
2 Canadians,	—
	32

Of the 1200 or 1300 *priests* in the United States, there are

425 Irishmen,	20 Swiss,
250 Germans,	10 Portuguese,
220 Frenchmen,	10 Poles,
70 Belgians,	10 Canadians,
40 Spaniards,	170 Americans.
40 Italians,	

Thus it will be seen that the American priests are less than a seventh part of the whole number. The above estimate is from a correspondent in the Catholic Herald.

**AN INDIAN CHIEF ORDAINED.**—Chilly McIntosh, better known as General McIntosh, head war-chief of the Creek nation, has been regularly ordained to the work of the gospel ministry, and is now in the employ of the Baptist Indian Board. The *Indian Advocate* says of him: "Brother

McIntosh is a man of good address and education, well read in general history and literature, and has been for a long time a devoted reader of the Bible. His age, and intimate knowledge of the manners, customs, and laws of his nation, fit him pre-eminently for usefulness, and we look forward with ardent expectation, to the results of his valuable co-operation in advancing the social and spiritual interests of his people."

**POPERY IN CENTRAL AMERICA.**—Central America, hitherto almost unknown, is about to become the highway of nations. It contains a large sample of what Popery really is, when left to the undisturbed tendencies of its own nature. The Popery of Central America is precisely that of the middle ages, as imported from Spain by the first discoverers of that continent, and it is of course a revolting system of abominations. The Rev. Frederick Crowe, a missionary, has recently published a book entitled "The Gospel in Central America." This book proves how the apostate church of Rome, instead of improving the deplorable heathenism of Central America, has only come in, like seven evil spirits, making the last end of that miserable people worse than the beginning.

**INDIA.**—Vigorous efforts are being made on the part of the abettors of heathenism, to excite the Hindoos to an organized opposition to the new law establishing perfect liberty of conscience in India. It is intended to raise 30,000 rupees for this object. The *Bhashu*, a native paper, thus confesses the influence this new law will undoubtedly have :

"Of all the cases of injustice shown by the Government towards their Hindoo subjects, this is by far the worst; for the law which through our evil destiny has been lately published, will prove the weapon that will utterly root up the whole tree of Hindooism—of this there can be no doubt. By this act the Government has opened the doors, so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians."

**A SELF-SUPPORTING MISSION.**—It is encouraging to learn that the entire educational system of the Free Church Missions in India, is in a great measure sustained by contributions collected there. Five-sixths of the total income of the mission at Madras, during the year 1849—being more than 15,000 rupees, or about \$7,500—were received from India alone.

**ENGLAND AND THE POPE.**—Queen Victoria, in her opening speech to Parliament, alludes to "the rights of *my crown*," the independence of the nation against all foreign encroachment, and religious liberty; but recommends nothing. Lord John Russell subsequently introduced a bill whose provisions abolish, in the first place, the control which Romish bishops under the hierarchy would possess over property bequeathed for religious purposes, by enacting that all such property should pass to the Crown. In the second place, the bill prohibits the assumption of territorial titles by Romish ecclesiastics in Britain. Lord John made quite an interesting speech, which was much cheered until he came to explain the bill he was about to introduce, and this failed to meet public expectation. The prohibition about territorial titles is *something*. (A humorous writer suggests, as the Pope may easily translate his sees into Latin, that the following would be appropriate:—the Archbishopric of Alibi, and the Bishoprics of Alicubi, Ubivis, Ubilibet, and Quocunque.) It is difficult, however, to see

what else could be done. The *Edinburgh Witness* says, that, if Cromwell had been living, and the Pope had dared to send a Cardinal to England (an impossibility!) the Cardinal "would have been hung up by the neck in his red stockings, with his face to France over the end of the long pier at Dover, some ten minutes after he had landed; Admiral Blake would have been despatched to Civita Vecchia, with a strong squadron and a few battalions of the Ironsides; and the Papal chair, with its Mohammedan inscription, would at this moment be as certainly one of the curiosities of the British Museum, as the great bull of Nineveh." But Cromwells are rarities, and the spirit of the age has changed, fortunately for the Pope, though he himself changeth not. Lord John had to steer between the principle of toleration on the one hand, and State religion and Royal supremacy on the other. There was hardly room for a passage, but he scraped through with his damaged craft without giving the man at the helm much work to do; and after all, at the end of the passage is seen the Mariolatry-vessel, with its scarlet colours still flying and its crew waving in derision.

The *Witness* recommends as a counteraction to Papal aggression in England a system of Protestant aggression abroad, and maintains that British rights in foreign countries should be protected by British authority, at least in the following particulars: 1. The free circulation of the Bible. 2. Liberty to build a church and celebrate worship, wherever there are a dozen British Protestants. 3. Liberty to preach in the tongue of the country and to receive native converts, who shall enjoy the same immunities and privileges with British Protestants. 4. The right of burying-grounds. The staunch Scotch editor adds, "Let Britain and America strike hands in this matter, and there is not a miscreant in hood or stole on the face of the earth, who would dare henceforth to burn a single Bible, or hurt a hair of a minister of the gospel." Alas, when shall either country have life enough to be Protestant before the world! England has at least three things to do before she can accomplish much evangelical aggression. 1. Instead of hanging Cardinals, let her tie the knot of ecclesiastical discipline around the spiritual neck of Puseyites, who break her own ordinals, and who destroy all her articles. 2. In the second place, her church and state connexion is a great hindrance. "It is impossible for the enlightened observer not to see that the pinch of the whole question is *here*: Rome *has once* possessed England, ecclesiastically and territorially; her old territorial divisions, endowments, cathedrals, churches, colleges, *yet remain*;—they remain in the hands of a rival corporation, in the established church. We still have Rome, with a modification: old Rome naturally wants 'her own again.' The remedy for this, as an *Eclectic Reviewer* has said, is 'to burn the jungles.' This process, and this alone, will extirpate the ecclesiastical vermin." 3. In the third place, let the Liturgy be a truly Reformed Liturgy. Let the alterations contemplated by the Puritans, but trod upon by the queenly foot of Elizabeth, be carried on "to perfection." With these various amendments, England might do much, first within and then without. But what can America do, in response to the suggestion of the *Witness*? Not much abroad *nationally*. The power of the American *Church* is almost the sole reliance, and that reliance is great, if the Spirit of Christ accompanies his Church. Our country is not Protestant, except in the religion of the majority of its citizens. Every sect is here tolerated; and therefore the government will not be likely to stand forth the champion of Protestantism in Papal countries. No. We must look to the Church,

rather than to the State. The prevalent error in England at the present time, in our judgment, consists in eyeing the queen's sceptre rather than the Cross of Christ. There can be no doubt that England is in a condition of great danger, as a Protestant nation; and the danger arises from the fact that there is so much Pusey-Popery among the educated classes, and so much utter ignorance among the masses. May her protection be "*Dieu et mon droit!*"

**GROWTH OF POKERY IN IRELAND.**—We copy the following statement from the new-year's address of a Society in Ireland for the spread of Protestantism in that country, entitled "the Priests' Protection Society." It is merely a specimen of similar facts in other parts of the island, even in Belfast.

"In Dublin, in the year 1644, the Protestant population amounted to 5551, and the Romanist population to 2608: more than two Protestants for every Romanist—nearly three to one. We, find, by the same report of 1834, that the population of Dublin was as follows:—61,833 Protestants, and 174,957 Romanists. The increase of the former has not kept pace with that of the latter. On the contrary, the reverse is the case; there are now two Romanists for every Protestant—nearly three to one!

This melancholy result is in our view a strong argument against religious establishments, and in favour of voluntarism. The directors of the Society, who are members of the established church, regard it merely as the consequence of the mismanagement of the establishment.

**THE PACIFIC ISLANDS.**—In the autumn of 1848, the French Protestant Foreign Missionary Society, sent an appeal to the churches in this country for their missions in South Africa, which were suffering for want of funds. Copies of the appeal reached the Sandwich Islands about the time the French made their ruthless assault upon Honolulu. The result of this appeal has been as follows: From the United States, \$371; from Canada, \$15; from native churches at the Sandwich Islands, \$529 83. The Rev. Mr. Coan at the Sandwich Islands, lately sending one hundred dollars as a donation from his church at Hilo, states that the same church (recently gathered from heathenism,) had contributed \$2,000 to various benevolent objects during the last three years.

A monthly religious periodical, the *New Zealand Evangelist*, is now conducted in the country that not long since was the home of cannibals. Surely what has God wrought!

**LANGUAGES OF AFRICA.**—At one of the London meetings, Rev. John Clarke, formerly missionary in Jamaica, and afterwards in Fernando Po, in Africa, said that he thought the Word of God would have to be translated into two hundred languages before all the tribes of Africa will be able to read it in their own tongue. The Mohammedans, who are spread through the length of the continent have many who can read the Koran in the Arabic character. If, therefore, the word of God were translated into their tongues, and printed in that character, many, not only of the Hovas and the Arabs of the desert, but also of the Foolahs, Mandingoes, and Housah, who professed Mohammedanism, would be able to read concerning Jesus Christ. It is said that one of the Sierra Leone agents of the Church Mission Society of London, has discovered a written language existing in the interior of West Africa, the alphabet of which consists of about one hundred letters, each representing a syllable.

## Fragments not Lost.

### OUR SABBATHS.

OUR Sabbaths are resting stages in the journey of life. And we rest as upon a little hill, where we can look a short way forward and backward, see the open sky, breathe a pure air, and mark quietly what lies around us. Here we are cheered by meeting with fellow-travellers, who are resting like ourselves. The hills on which we thus rest vary in elevation, but we may be always high enough for our view to be greatly widened, and for us to gain a truer general conception of the country through which we are moving. "Now we are glad because we be quiet." We rest from our labours; and we sanctify the "work of our hands" by thoughts of its importance and its hopefulness. And as one beholding the glorious company of all the bright lights of heaven, first may feel as nothing by contrast with such greatness, and then immediately may rejoice in his dignity because of his true relationship thereto, for he also is a son of the Lord of glory—so on our Sundays, in presence of heavenly truths and commandments, first we may say, What are we, and What can we do? and then rejoice that we are God's sons, and Christ's brothers; that the first of us dwell in Paradise, and that our rŕce was redeemed on Calvary.—*Ch. Spectator.*

### RELIGION AND BUSINESS.

Consider a man in the full flow of weekly business; he is surrounded with things that cry—"Act," "decide." He must be prompt, rapid. He has little time for reflection and moral analysis. If he does right, he does so from the healthy state of his moral instincts. He wants presence of conscience as well as presence of mind. Now if his heart has throbbled healthily with Christian love, and his conscience has been vivified with thoughts of Christian obligation, he will in his business stand forth as a man of Christian integrity and kindliness. There cannot be much divine study during the hours of business, but there may be divine service—not frequent direct thoughts of God, yet a real and a wise obedience; and he who would transact business divinely, must seek the necessary strength and disposition in the worship and thought of other times. Whilst, however, direct spiritual exercises are essential to enable a man to do common work in a spiritual temper, the doing of common work in such a temper greatly promotes spirituality; and unless it be so done, spiritual exercises will soon become to the man a form and a weariness, or at best a reproach and pain; and to his God an offence and a mockery.

### APHORISMS.

It is well that the mind should not be fixed too long and exclusively on the same things. If it be, there is danger of its becoming not only partial, but erroneous. The eye that looks upon an object with steady and prolonged gaze not only does not see any thing else, but cannot see even it.

A vast deal more may often be done by a wise superintendence than a personal activity. The shepherd does nearly all his work by his dog.

There is no payment for some things. The difference is between one who can do them, and all the rest who cannot.

Next to the doing evil that good may come, is the not doing good lest evil should come.

Of course none of us is a Paul; but we may be perfectly like him in will, however meaner and weaker in faculties. The iris in the dew-drop is just as true and perfect an iris, as the bow that measures the heavens, and betokens the safety of a world from deluge.—*J. Sterling.*

The soul of man, approving of the true and the right, whether it will or no, wherever these are discerned, points with unerring certainty to that which is the source of this its moral power, viz: the rectitude of the Divine character—even as the poised steel, turning ever to the mysterious north, indicates the existence of that unknown power, which from afar controls all its vibrations, whose influence it ever feels, and at whose presence it trembles.—*Rev. J. Haven.*

THE  
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Miscellaneous Articles.

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PRESBYTERIAN UNION.

THERE is a perfect consistency between a strong attachment to our own branch of Christ's Church, and an enlarged and most tender love for "all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." 1 Cor. i. 2. How remarkably this was exemplified in the late Dr. Chalmers, is known to all well-informed Presbyterians. The acknowledged leader of the Free Church of Scotland, the uncompromising champion of her distinguishing principles, and the eloquent advocate of her public measures, he was at the same time alive to every interest of the body catholic, not excepting those organizations in which he saw much to deplore and to condemn. In this his character stands as a rebuke, first to the narrowness of such as never look over the low wall of their own petty enclosure, and then of all who think it necessary to buy a seeming union at the price of every thing peculiar in our creed and order.

Presbyterianism in America has a work before it which was never dreamed of by the McKemies, and Henrys, and Taylors, and Wilsons, who laboured among our early plantations. We can scarcely credit the statistics before our eyes when we look over our States, territories, and missions, and read such figures as one hundred and twenty-seven Presbyteries, one thousand nine hundred and twenty-six ministers, and two hundred and seven thousand communicants. These are not scattered individuals, however closely allied, but an organized Church, which, though claiming no exclusive possession of the ark, are bound together and identified by a common creed, a uniform polity, and a happy gradation of courts. By God's unspeakable grace, this union is not documentary, symbolical, or

simply nominal, but to a good degree real; our nineteen hundred ministers are as much agreed in their tenets as any equal number of men in any church since the days of the Apostles. A like concord prevails in regard to nine out of ten of the great questions which fearfully agitate the religious community at the present time; that is, in regard to missions, revivals of religion, education, and slavery. It is our part to rejoice with trembling, in so great a favour, and to employ to the uttermost the power entrusted to our hands.

The life of an individual minister is too short for any part of it to be wasted in empty debates or weakening divisions. Loyalty to our beloved Church, proceeding from admiration of its history, thankfulness for its successes, conviction of its creed, love for its members, and prayer for its increase, will consolidate and magnify our body in an unexampled degree. We who are ministers, the nineteen hundred who go before the many thousands of Israel, are solemnly called upon to love our Church, and to love one another, with an ardency which we have never known. With such a spirit of humble brotherly affection, ready to sacrifice every paltry sectional or individual interest, and resolved under God to hold together, even though all others should fall asunder, "how should one chase a thousand, and two put ten thousand to flight!" Deut. xxxii. 30.

This union must prevail among ministers, or it can never prevail among the people; and one of the most important questions which can come before us is, how this delightful Presbyterian unity may be promoted and maintained. We have perhaps been too ready to confound it with a contentious upholding of our principles against those who are without. But it is evident that a man may be triumphantly polemical towards adversaries, and yet may turn the edge and temper of his sword against those also who are within; may fight friends as well as foes. Just here is the chief danger of a widely extended church; and, since there was schism in the world, no church has ever been so widely extended. Just here, therefore, we need to set our strongest guard. No external conventional arrangements, will secure this unity of strength. It must proceed from inward principle, and from principle that belongs to the spirituality of religion. The hearty, gracious union of all ministers in our Church; with a love of one another's persons and a zeal for one another's success; a resolution to sink differences, and abhor dissensions; and a purpose to live and die in a unanimous struggle for the great ends in which we are agreed, would be followed by an aggression on the host of adversaries such as might give hope of Christ's coming. That union which is strength, and which is pre-eminently our Presbyterian strength, in which we thankfully and humbly hold ourselves more favoured than our Episcopalian and Congregational neighbours; that union which we would perpetuate must have a deeper root than any thing external. It is not to be secured by our church courts. We yield to none in

admiration of presbytery as the form of government most accordant with American institutions; deeming this accordance, however, infinitely less important than its agreement with the New Testament model. We know, and we more and more love and revere, that beautiful and well compacted series of judicatures, which secures the largest Christian freedom, while it distinguishes us for ever from the ever shifting and factitious simulation of unity among independent societies. But we also know, that Christian love may die out of the best ordered external fraternity, and be wanting as truly in a synod as in a church-meeting. And we have often observed the facility with which brethren, who do not know one another, fall into factious opposition, and fix themselves in party hostilities in church courts. The united action which we ought to pray for every hour of our lives, is frequently precluded by hasty and ill considered measures in deliberative assemblies. Brethren sometimes find themselves farther apart after a vote. Majority is not unity. A party triumph may be a defeat in respect to the grand united contest. There are some questions which ought never to come to a vote, especially in our higher courts. Such are all those in which a bare majority, perhaps the majority of a single year, force through some favourite opinion, while they do not carry the united representation, much less the united Church.

The true preventive of such disastrous policy may be suggested to us, if we will look for a moment at the benign effect of brotherly intercourse among church officers. A familiar instance occurs to us. A number of ministers and elders, from different States, all commissioners to the General Assembly, fall into the same public conveyance at some junction of roads on the great highway, and travel together for several days. At first meeting they are shy, if not opposed. They break into little groups and coteries. At length the freemasonry of religious friendship exchanges signals; the very countenances radiate a familiar telegraphic language; they talk together, pray together, sing God's praise together, love as brethren, are pitiful, are courteous, till after five hundred miles of fellow-suffering and fellow-joying, they meet on the common platform, with an incapacity of suspecting each other's hearts. Can any experienced man deny that something like this takes place every year? It is indeed one of the blessed effects of our annual festival. It knits groups together, and if all the groups could so meet, it would go far to knit all together. That so universal a concurrence should take place, in fact it would be visionary to expect; but the instance brings us back to the principle of harmony. Needless bickering and enfeebling separation in ecclesiastical bodies, are to be prevented by the blessing of God on fraternal intercourse out of ecclesiastical bodies. We invert the true order. Let us not seek brotherly love from union in church measures, but union in church measures from brotherly love.

In order to a united Presbyterianism which shall make itself felt with the energy of a victorious army in every unconquered region

of the earth, we must have a union of heart in the ministry and eldership. It merits inquiry, wherever these remarks are read, whether those Presbyteries are not most free from discord and unbrotherly alienations, in which it is most customary for the members to come together in other relations, where they do not confine their intercourse to the formalities of Presbyterian business, but frequently assemble elsewhere at sacraments, at conferences, and at revivals. What a singular statement it would be, concerning any associated body of ministers and elders, to say of them that they never meet stately for conversation, preaching and prayer, except at the times of formal meeting, and that at such times their devotional fellowship is restricted to an hour or two. One of the most beautiful traits in the Presbyterian history of Scotland, both ancient and modern, is the frequency of Presbyterian communion in those holy services which cause hearts to melt and to flow together. For ages this was promoted by the ancient method of celebrating the Lord's supper, which had some inconveniences, but nevertheless brought Christian friends together at the feet of Christ, and caused brethren to know one another, and to correct one another, and to profit by one another's gifts and graces. And in the later days of the Free Church, whose history is that of the greatest revival of religion since the Reformation, nothing has been more remarkable and prominent for several years after the disruption, than the continual intermingling of brother with brother, greatly facilitated by the smallness of their territory as compared with ours, but still more furthered by ministerial visits, exchanges of labour, meetings at communion seasons, missions of settled ministers to remote districts, the highlands, islands, and even Canada, and the prominence given to great public assemblies; so that the gifts of the more favoured points have, in some measure, become the property of the most destitute. And if that surprising and edifying union which was the admiration of Christendom at the disruption, and which united the Free Church as one man in all the Church schemes (or Church Boards as we might call them) without one single note of that petty discord which sometimes strikes our American ear from some distant ill-tuned string; if that union seems a little threatened by local divisions and emulations, we doubt not God will bring their hearts together, if he intends to make them mighty against his foes. As He will unite us, of these United States, if his purpose be to extend our influence in evangelizing the continent and the world.

Great awakenings and outpourings of the Holy Spirit tend to draw ministers together, and to make them more intimately acquainted with one another, and with the churches. The community of interest which would result from a wide-spread revival in all our Presbyteries, would increase our spiritual strength as much as the numerical increase of members. The vital circulation would be quickened, and the blood would flow briskly to those extremities which are now benumbed with cold. It would be a sign of the

returning favour of our God, if ministers and elders were to be found coveting such seasons of Christian intercourse, and such meetings for prayer and preaching, as are described in the books of our fathers. If no other good effect should proceed from such gatherings, they would at least issue in mutual acquaintance and confidence among brethren. It is melancholy to observe members of the same Presbytery, and even clergymen in the same city, dwelling asunder in as cold and dignified an insulation as if each was nestled on his separate iceberg; and it is an obvious and gross dereliction of New Testament principle concerning the mutual relations of brethren in office, when they exhibit themselves to the world as more disunited from one another, except in public bodies, than the members of other faculties. There must be more of reality in our brotherhood, before we can hope for union in great Christian acts and enterprises.

If the men of this world only knew the elements of power which exist in the Presbyterian Church, they would probably organize an opposition even more formidable than that which exists. For we have the learning, the eloquence, and even the wealth, to make our body ten times more influential than it is, if these could be brought out in mass. Satan, experienced in undermining strong foundations, is doubtless at work beneath ours, and should he produce serious division, our great prospects will terminate as fatally as those of our English brethren of the seventeenth century.

If an argument for union and for affectionate loyalty to our standards can be derived from vastness of work to be done, we have it right before our eyes, in any map of our increasing territory, to say nothing of foreign lands. Can the largest ambition or the highest philanthropy ask a wider field than this continent! To the South and West, North America lies before the Presbyterian people of the land. Every projected line of travel, every caravan to Santa Fé, every advanced post among the further Indians, every new emigration to New Mexico and Oregon, and every new adventure to California, point out our work, and "marshal us the way that we should go." The power of a united church, in prosecuting such a work, is just as distinctly apparent as the power of a united nation in prosecuting a war. That "the weapons of our warfare are not carnal," is no reason that they may not be disabled by division. Every division in the schemes, counsels and spirit of a church, implies the expending of a given amount of energy on internal conflict. The forces in a certain sense neutralize each other. Those few golden years in which the Free Church of Scotland has poured all her resources into one deep and broad channel, have witnessed an amount of pecuniary contribution and of personal labour, more uniformly levied from the entire field, and more successfully progressive, than we can think of in any analogous instance since the Reformation. This is the more instructive to us, from our identity of belief and order. But should that great community allow itself to be distracted by internal questions or sectional rivalries, the cleft

will soon admit a larger wedge, and enemies will assemble to sneer at the gaping fissures. *Avertat Deus!* In our own case, no maxims of minor policy can be so dear or so momentous, as the fundamental maxim of all our policy, that we must be united. The arm of our Church, after much preparation, is raised for a stroke, in the name of our Master: to arrest that arm, when ready to fall, is to paralyse our universal energy. Where is the Presbyterian who would not sacrifice his most darling predilection, or hush his most impatient censure, rather than put back the wheels of our executive energy?

All that has been said tends to the conclusion, that every synod, every presbytery, every church, every minister and elder, ought to keep fully in view the imperative duty of united church action. If there were differences among us, as once there were, touching evangelical doctrine, or the constitution of our courts, there would be a ground for hesitation, and for dread of too powerful effort. But through the sovereign goodness of God our Saviour, we are of one mind as to our formularies, in their strictest construction. In every portion of our widely-extended ministry, the same language proceeds from pulpits and the press. If we were hemmed in by the limits of a small, thickly-peopled kingdom, we might apprehend danger from the centralization of influence in certain points. But the very rate of our increase, the mingling of races, and the geographical and political dissimilarities of our distant States, work mightily and effectually against any such consolidation; and the perpetual change of our representation brings up from the circumference the due influence of every new interest and opinion. Among all our dangers, the least imminent is that of too much union. Our concert on the single point of evangelizing the slave population, while it awakens the surprise of such as wait for our halting, does at this moment tend with incalculable force to hold together the stones of the political arch; just as the rending of some other bodies has tended to sunder them. This, however, is only an incidental good; the unity of our evangelic work is a direct and incumbent duty, laid upon us as Christians and as a Church. It is one agreeable peculiarity of our Presbyterian system, in regard to those great and widening tracts over which it spreads, that the interest of one Presbytery becomes the interest of all and of every one. Our ecclesiastical acts are for the mass, and whether we unite in missions, schools, or publications, these things are not done in a corner.

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**SENSIBILITY TO DAILY MERCIES.**—As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them. God's mercies to us are like the dew on the ground: our thanks to him like dew upon the fleece. We are greedy to get mercy, tenacious to hold it; but unthankful in acknowledging or rightly using it.

## ILLUSTRATION OF SYSTEMATIC BENEVOLENCE.

MR. EDITOR—Permit me to give your readers an illustration of the effects of “systematic benevolence,” which was urged in your February number. There seems to be every indication that the churches are beginning to feel the importance of more system, economy, and efficiency in this department. Example is better than precept, and on this account the following practical corroboration of the views heretofore exhibited is given. About four years ago the Board of Publication, through the liberality of a distinguished philanthropist, issued an edition of Dr. Chalmers’ “Christian Economics,” with an able introduction by Dr. Hodge of Princeton. This was Dr. Chalmers’ last deliverance, as he was accustomed to say, on this subject which had occupied so much of his attention, and in which he felt so deep an interest. It contained a review of the operation of this plan in the “Free Church,” and various suggestions, which were the result of three years experience, with reference to its working. The experiment in that Church has been crowned with most extraordinary success. No denomination of Christians in modern times has accomplished more in proportion to its numbers and wealth, and that after having suffered for generations the paralyzing influence of State patronage and restraint. In proof how much, under God, this has been owing to its scriptural system of making collections, it is interesting to notice how proportionably other churches have met with success, as they have been conformed to this model.

The object of these remarks is, however, simply to call attention to the working of the plan in our own churches. Having been much impressed with the suggestions in the “Christian Economics,” and finding that from various causes, principally a systematic effort to promote a vigorous church extension, the church with which the writer is connected was falling off in its contributions to the various benevolent operations of the day, the systematic plan was laid before the Session. With some little apprehension of failure, it was unanimously resolved to make trial of it for a year. It was agreed to divide the members of the congregation into different classes, and assign one to each officer of the church. A sermon was then preached on the general subject, at the same time exhibiting the plan and detailing its various advantages. In the mean time a number of copies of the annexed schedule were printed, and one or more placed in each pew, which the congregation were requested to take home and consider; being informed that the pastor, or one of the elders, would call during the week, and ascertain what each one was willing to contribute to the general cause of Christian benevo-

lence, and in what proportion they would divide it among the various specified objects.

The following Schedule is copied from that used in the "Free Church, Scotland." It is intended to afford assistance to persons in determining, and indicating what amount they are willing to contribute to the cause of Christian benevolence, each week, according to the apostle's recommendation in 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him;" and 2 Cor. viii. 12, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Some may prefer to give more to one object than to another—for these a blank column (No. 10) is left, that they may put down what they choose to each.

After examining the following list, each one is requested to fill up the blank, and sign it.

Rates of contribution to the following objects.	No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	No. 8	No. 9	No. 10
Foreign Missions,	0.01	0.02	0.04	0.12½	0.16½	0.25	1.00	2.00	5.00	
Domestic Missions,	0.01	0.02	0.04	0.12½	0.16½	0.25	1.00	2.00	5.00	
Edu. young men,	0.01	0.02	0.04	0.12½	0.16½	0.25	1.00	2.00	5.00	
Church Extension,	0.01	0.02	0.04	0.12½	0.16½	0.25	1.00	2.00	5.00	
Bible and Tract,	0.01	0.02	0.04	0.12½	0.16½	0.25	0.50	1.00	2.50	
S. School and Poor,	0.01	0.02	0.04	0.12½	0.16½	0.25	0.50	1.00	2.50	
Total per week,	0.06	0.12	0.24	0.75	1.00	3.00	5.00	10.00	25.00	

On considering the above rates, I agree to give the sums specified in Rate No. \_\_\_\_\_ and request the collector to call for it every\* \_\_\_\_\_

(Signed)

P. S. After filling the above blanks, this paper can be sent to the pastor, or one of the elders, or if that be not convenient, it will be called for.

\* Insert the day of the week, or, if you prefer to pay it monthly, the day of the month, or that you will hand it at such a time.

The plan met with very general approbation. It has been in operation now nearly three years, and with increased favour. The first year the result was \$3750, an excess of more than \$1100 over the year before, notwithstanding sixty families, or parts of families, had colonized to build another church. The second year the amount raised was \$5105, nearly \$1400 more than the first. And the third (present) year the amount promises to yield still more. During this time we have had no agent to visit the church, and have taken up no collection in connection with the ordinary Sabbath services. A portion of the contributors paid their amounts to the pastor, or one of the elders, once a month, at one of the evening services; a portion send them, and a portion are called upon for this purpose. We have heard of no complaints from those upon whom the burden falls; but they have found it the means of being brought into more frequent contact with those over whom they have been made overseers. It ought to be added, that once a year an opportunity is given to increase the amount subscribed. There can be but little question that most of our churches would find this an economical and efficient mode of making collections for benevolent purposes.

N. R. S.

## THE WORLD AND ANGELS JUDGED BY SAINTS.

1 Cor. vi. 2, 3. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?"

MANY Christians of éminent piety occupy a lowly situation in life, and are often despised and persecuted. To support them amidst such sorrows and indignities, God has revealed to them some of those inestimable privileges which are reserved for them in the world to come. He assures them that they shall hereafter be made partakers of the divine nature; see God, and dwell with him for ever; be made like to the Saviour, and appear with him in glory; while ignominy and punishment shall be the portion of the ungodly. In the words quoted, a higher privilege is promised; and they are assured that the men of the world who here neglect God shall be subjugated to the righteous, and that those who now tempt them shall be compelled to submit to their authority.

In order to know the meaning of these words, it is necessary to attend to the *subject* on which the apostle is writing. He is censuring the Christians of Corinth for carrying their quarrels before Pagan tribunals, and thus bringing reproach upon the Christian name; while the honour of religion required that they should conceal their disputes, and terminate them amicably by choosing from the church persons to decide them. He addresses the principle of honour, and says, (for this is the purport of his words), "How shameful for you to seek among the profane, the enemies of your faith, an aid which your own brethren are able to afford you! Is it not a rash, unnecessary and unwarrantable venture beyond the bounds of prudence, love and duty, for any of you who have a controversy with a Christian brother about civil affairs, to enter into a lawsuit against him; before heathen magistrates, who would rejoice in your contentions, and from whom impartial justice is not to be expected? Should you not rather refer the decision to some among yourselves, who possess a holy character, who better understand things of this kind, who will give a righteous judgment, and exercise tenderness in the accommodation of differences? Remember that you are a *Christian society*; remember the privileges belonging to Christians. What! can you suppose that those who shall one day judge men and angels are incapable of settling matters of right and wrong between one brother and another; of properly deciding those trivial affairs which relate to this mortal life?"

The *object* of the apostle is then clear, and admits of no dispute; all must agree in that course of conduct which he is persuading the Corinthians to adopt.

But what is the nature of the argument he employs to induce them thus to act? *In what consists this privilege which is attributed to the saints? what is this judgment which they shall exercise upon the world, and upon angels?*

In order to determine this question, we shall make some preliminary observations.

1. We observe, in the first place, that the words speak of a *prerogative*, of which the Corinthian Christians were not in actual possession, when Paul wrote, but which was reserved for them—"The saints shall judge the world—we shall judge angels."

2. He speaks of this judgment as though it were *well known* among them, and of which none of them could be ignorant. He teaches them no new point of doctrine—discourses no new mystery. He expresses himself on the subject precisely as he does immediately afterwards on one of the plainest doctrines of Christianity; "Know ye not that the unrighteous shall not inherit the kingdom of God?"

3. The import of the words must be such that they will *directly tend to prove the point which the apostle has in view*, viz. that the Corinthians should choose from the members of the church persons to decide their differences, instead of carrying them before Pagan tribunals. That interpretation of the words which does not unite these three conditions cannot be correct.

We believe that the judgment here spoken of is that which shall take place at the consummation of all things; and that it refers to *Christians assembled around the tribunal of Christ, taking a part as his assessors, in the judgment pronounced on impenitent men and fallen angels.\**

We shall consider each of the verses separately.

"Know ye not that the saints shall judge the world?"—the ungodly world. It is true that the righteous shall stand before the judgment-seat of Christ as well as the wicked; but it seems to be no contradiction to any part of Scripture, to suppose that the saints, after they have received the sentence of blessedness, should join the Saviour in the future transactions; should have certain rights, relations, and functions, which constitute them, in a more limited, but yet in a true sense, the judges of the impenitent.

But in what respect will the saints judge the unbelieving world?

1. Not merely by approving the act of the Judge, but by their faith and piety *condemning* the impenitent and ungodly, and manifesting the perfect equity of the sentence pronounced. If according to the declaration of the Saviour, "the inhabitants of Nineveh and

\* Some understand this judging of the world, as *the triumph which Christianity should gain over the Pagan world*, and when the Roman empire should become Christian. By this revolution, of which Constantine was the instrument, "the saints," that is, the Christian people, became the masters of their persecutors, subjected their tyrants, judged in their turn those who had judged them, and exercised upon the Pagan world the same authority which this world had exercised upon them in the Apostolic age. Those who thus explain this judging of the world, interpret the latter passage, "we shall judge angels," in this manner. Supposing that evil spirits are spoken of, they understand it as referring to that empire which the primitive Christians exercised upon devils, when, by the name of Jesus, they expelled them from the bodies of those who were possessed. This miraculous power the Saviour promised to his disciples, (Mark xvi. 17), and declares that by the exercise of it, (John xvi. 11) "the prince of this world is judged." This explication, though ingenious, is not satisfactory; for it has none of the three conditions which we have remarked should concur in the proper explanation.

the queen of the south ;" that is to say, if Pagans and infidels at the last day shall rise up in judgment against the Jewish nation ; if, as Paul asserts, the Pagan who observes the natural law, shall judge the Jew who transgresses it ; if it be said of Noah, that he condemned the old world, because he opposed the example of his faith to their profane unbelief ; with how much more propriety may it be affirmed of the saints in the midst of that glory with which they shall be crowned, that they shall judge the rebellious world, since their example will prove the possibility of the duties enjoined upon men, and their recompense of reward manifest the sufficiency and power of those motives which were urged to obedience.

2. But this is far from being the only or the chief sense in which the saints shall judge the world. When we consider the strict union that there is between believers and Christ, so that they intimately partake of the acts, privileges, and glory of their Divine Head, we shall have no difficulty in acknowledging, that as they shall reign with him, so also they shall jointly judge the world with him ; that as he promises them the privilege of sitting down upon his throne, as kings and priests, so also he will permit them to sit down upon his tribunal, and cause them in some degree to partake of the office of judge, as far as the infinite distance between created beings and the Son of God can enable them to participate.

This seems to be asserted in other parts of Scripture—"He that overcometh," saith the Saviour to the Apostle John (Rev. iii. 26, 27), "and keepeth my words to the end, to him will I give power over the nations, and he shall rule them with a rod of iron." This promise denotes not merely a pre-eminence, but also a species of jurisdiction and authority over the ungodly. It is the same idea which David expresses in the 49th Psalm ; speaking of the wicked, he says : "Death shall feed on them, and the upright shall have *dominion* over them in the morning ;" that is, the morning of the resurrection. John tells us, (Rev. xx. 4), "I saw thrones and they"—that is, the glorified saints—"sat on them, and judgment was given unto them ;" which figures well express the events of the last day, when the saints assembled around Jesus Christ, and covered with the rays of his glory, shall not only see this world trodden under their feet, and despoiled of its lustre, but shall also join with the supreme Judge, as his assessors, in the sentence which shall condemn the impious to eternal darkness.

"*Know ye not that we shall judge angels ?*" By this expression we are not to understand the *holy* angels ; for they "kept their first state," and were confirmed in holiness, and therefore they will not be judged at the last day, nor subjugated to the jurisdiction of the saints. When Christ shall assume the office of judge, these holy and happy spirits will be employed as ministers to execute his orders ; will bear to his tribunal the souls and bodies of his beloved people. The allusion is to the *fallen* angels. Both Peter and Jude informs us, (2 Pet. ii. 4 : Jude 6,) that God "delivered the angels that sinned to be reserved to judgment, and that they are kept in everlasting

chains, unto the judgment of the great day." Then they will be brought before Christ, to answer for all those miseries, of which they were the authors, and of all those sins of which they were the instrumental cause. Then those saints whom they attempted to betray and destroy, will triumph over them; those children of God, whom they now persecute and distress, will be associated with the Saviour in judging them, and dooming them to everlasting torment.

This interpretation unites all those conditions which we said should concur in the proper explanation of the passage. It speaks of a privilege which the believers in Corinth *had not yet enjoyed*, since it will not be conferred on them until the end of the world.

This privilege, founded on promises made to believers of communion with Christ in all his offices, *could not have been unknown* to the Corinthian church.

The explanation makes the reasoning of the Apostle forcible, and connects the principle which he lays down, with the consequence which he draws from it; as if he had said, "do you, who in your capacity as saints are called to be judges of the world and fallen angels, believe that you are now incapable of deciding the smallest differences among your brethren."

If the interpretation which we have given of this passage be correct, *how inexpressibly great will be the honour of the saints at the last day!* They shall not only be acquitted and declared righteous, through the mediation of the Saviour; not only be welcomed to the seat of approbation at the right hand of Jesus; not only have all their services for Christ brought into remembrance; not only be freed from all sin, and crowned with immortal glory; but they shall also have the exalted honour of being the assessors of the "Judge of all," of uniting with him in judging wicked men and fallen angels, and of saying with solemn acclamation; "Thou art righteous, O God, because thou hast judged thus." (Rev. xvi. 5.)

If the world is thus to be judged by the saints, *how little ought they to be affected by its censures*—how little should they acknowledge its authority over them. It is not the tribunal at which they are to render an account of their actions—so far from it, it is itself to be judged by the followers of Jesus, after they have been absolved by their great Master. This blind, corrupt, and malignant world, which loves to wound the reputation of the pious; which often treats them with disdain, and condemns them with severity; which opposes and mocks at vital godliness, shall then appear confounded, humbled and in despair; forced to behold those saints, whom it trampled on, or scorned, seated on thrones, possessing a dignity and enjoyment to which no limit can be prescribed. Who will not say with Paul, (1 Cor. iv. 8,) "*It is a very small thing that I should be judged of man's judgment.*"

S. K. K.

vine yields its grape, and the oak its timber, to the service of man, those parts stand nearer to the higher being they accommodate, and therefore, higher in our esteem; and reason thus decides that the vine with its branch, leaf, and tendril, was made for the grape.

We first find in man, as man, the true qualifications for headship over the world. He is really next to God; made in the image of God, able to discern and appreciate his Maker's character, capable of loving what he loves, and of hating what he hates; able to hold conscious and intelligent intercourse with God, and to render him spiritual worship, and standing as the priestly mediator, through whom the offerings of the irrational world may be presented to its Maker in the censer of a rational and voluntary homage. It would seem the natural right of such a being to have dominion over the lower creation.

Had man fulfilled his office, and presented to God the incense of the world in the offerings of his own pure heart, he might have always regarded "all things" as his. His fall involved a change in the state and action of all things towards him. When he refuses to serve God, they grudge their service to him. "Thorns also and thistles shall it bring forth unto thee." His disobedience cost him his dominion. When he ceased to act as the priest of the world, he ceased to rule as its king. When he cast away his censer he forfeited his crown. The first Adam and his children may no longer appropriate the world to themselves. The tree of life, the concentrated emblem of the happiness at first deposited for man in the earthly system, is for ever guarded by the flaming sword against his approach. Man falls from his God, and the lower world falls from man. The old creation loses its head.

But "behold, I make all things new." A second Adam arises, and he again is made Lord of all. In his Divine nature he is the Lord Supreme, and without appointment; original Proprietor, Ruler by natural right; Jehovah; Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace; and the government is on his shoulders by his nature as God. But when he becomes a man there is room for promotion; and the vacancy made by the fall of the first Adam, the second is appointed to fill. The first was head of the old creation; the second is head of the new. The first took his dominion and lost it; the second takes his dominion and holds it for ever.

The first Adam stood for the whole race of men, of which, as it then existed, he and the woman were in fact the whole. And to invest them with dominion, was really to invest the race. It was, in its nature, precisely such a transaction, as if the whole existing family of man should now be called together and addressed as a body. Hence as Adam stood or fell, so stood or fell the race. The result was apostasy and ruin. But in Christ arises a new race, with a new head and representative, with whom the covenant and act of investiture are repeated. In the original transaction with him, the whole new creation, the Church, is present, as the whole

race was present in the first Adam; and he was recognized as head and representative of the new, spiritual race. He stood for the whole. He took for all the dominion and the honour. For the whole, he pledged obedience, and suffering.

All this was transacted in eternity, and now as the spiritual generations arise in time, each believer individually and all collectively, claim under him. In this spiritual creation, Christ is "the first born of every creature," and in that eternity in which he thus existed as the whole of the new creation actual, he spoke and was spoken to as if he were already in the body prepared for him. And after time began, while the virtue of his incarnation was anticipated by an Abel, a Noah, or an Abraham, he was standing before the throne, and saying,—“Lo, I come to do thy will, O God.” The actual obedience, and suffering, and death, while enacted in time, carried in them the import of the covenant of eternity. The Lamb slain under Pontius Pilate was slain from the foundation of the world.

Thus stands the second Adam, the head of the new creation, invested and acting by the rules applied in the case of the first. From the first springs a fallen race “unto condemnation:” from the second a recovered race “unto justification of life.” The first was deposed from full dominion; the second is re-invested with it. “If by one man’s offence, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.”

We have then a new creation superinduced upon the old. A new race of kings and priests unto God arises to take the place of the apostates. And since, by the rupture of this royal and sacerdotal link which held the material to the spiritual, “all things” had fallen off from subserviency to the spiritual kingdom, that connection is restored, that the material world may yet attain the end of its creation. For the material cannot serve the spiritual unless it serves man. In him alone the material and the spiritual have mutual communion. No earthly creature but man can maintain the circulation between the two worlds, and carry out the lower to its end in the higher. This office was first assigned to man as a race, represented and originating in Adam; and on his failure, to the new race, represented and originating in Christ.

In Christ, then, the new creation, the Church, is brought into union with God. It has the most intimate spiritual communion with him. And since Christ joined to himself the whole of humanity, body as well as spirit, he redeemed the material part of man to the service of the spiritual, and made the bodies of his people his, as well as their souls. As the people of Christ rise to their spiritual place in him, and assume their appointed relation to God, they bring their material constitution along with them, by which they still maintain, through their earthly life, their natural communication with the world. And they form the intermediate order of being through which the world is to glorify its Maker. “All things” must glorify God by serving the Church.

The natural benefits of the earth and all that is therein, are still rendered in some sort to the human family entire. The world yields them, as it were, a reluctant reward for "the sweat of their face;" and for these natural benefits, the members of the church, in common with the rest of men, are subject to the same condition; but in them the curse becomes a blessing. They stand, in spirit, above the level of the fallen race, and hold "all things" in subserviency to their spiritual welfare, not even excepting the residue of mankind. "The nation and the kingdom that will not serve thee shall perish." "Whosoever shall give to drink a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward." "We know that all things work together for good to them that love God; to them who are the called according to his purpose."

We perceive the indications of this high relation of the Church in the terms by which it is expressed. It is called a sonship. To as many as receive him gives he power to be called the sons of God. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." And the Holy Spirit becomes in us the spirit of this adoption, adapting our spirits to the relation, and prompting us to address God as our Father. It is called a priesthood, and a royal priesthood, implying the double prerogative of dominion and of sacred ministry; the offices in which the chosen generation are appointed "to show forth the praises of him who hath called them out of darkness into his marvellous light." "He hath redeemed us by his blood, and made us kings and priests unto God, even the Father." The terms used in Scripture to denote the connexion of believers with Christ, show where they stand in the new creation, and in what sense they are his. They are in him, one with him, accepted in him, ingrafted into him, are partners with him in death, in life, in dominion, in glory. They have him in them, abiding in them, formed in them. It is enough to fill the Christian with amazement to think what meaning there must be in those words. And they so plainly express a unity of rank and destiny with Christ that we must either take them as a strain of hyperbole, or offer them in vindication of the claim of the Church to the service of "all things."

As the most sublime and commanding of all the illustrations of this universal subserviency, we may take the case of the angels. They do not belong to this lower world; yet they were placed in a special subjection to Christ in his humiliation, and in his exaltation as Head of the Church. "When he bringeth his first-begotten into the world, he saith, Let all the angels of God worship him." And now that he is gone into heaven, and is on the right hand of God, "angels and authorities and powers are made subject unto him," for the service of his spiritual kingdom. This explicit subjection of angels is made to his mediatorial, incarnate headship over the Church. In his relations as purely divine, he had the submission of the angels from their birth; and there was no place for any enactment of subjection. But when he humbles himself and takes

the form of a servant, when he appears so deposed from majesty and depressed into humiliation and weakness, the angels look up for authority to follow him with their homage. They receive it; and while proffering their allegiance to him as Head of the Church, they are assigned to such service for his "little ones" as may be committed to them "before the face of his Father in heaven." "Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation."

While, then, the Scriptures assert the propriety of the Church in "all things," we see how their assertion is justified by the law of graduated subserviency, which prevails throughout the works of God. And we see how even the angels fall into the service of the Church, by virtue of her unity with their Maker and Lord.

Behold here the true climax of the universe. It corrects the poetical fancy which concatenates the parts of the creation from nothing up to God. The poet places "nothing" at the bottom, the apostle "all things;" and the steps of the rising scale are, all things, the Church, Christ, and God. The world is joined to the Church on earth by the ties of a common nature, through which it ministers to spiritual life; the Church is Christ's by the oneness of the mediating nature, borne by him, and imparted to her; Christ is God's by the oneness of the divine nature. The links are inseparable; the series is complete. The old creation forms the lower extreme, God the higher, the vast interval being filled by Christ, and his body the Church.

J. W. Y.

## A WEEKLY NEWSPAPER FOR ALL.

### INSTRUCTION IN EVERY HOUSE.

THE Presbyterian Magazine supplies an important want in our Church. It comes between our Quarterlies and Weeklies, and contains, along with much excellent and substantial matter, notices and statistical information which reading men wish both to receive and preserve. Hence many will rejoice in its success.

But there is still a want of immense importance, which must be supplied. We should have a religious weekly paper, taken and read in every house which claims our name; whether the inmates be really, or but nominally ours. At present it is estimated that at least four-fifths of our families are destitute of such a weekly visitor.

This is the day and the country for the instruction and elevation of the people. The masses are to be taught. The Presbyterian Church has been wont to take a lead in the diffusion of knowledge. It has been a principle with her, that every mind should be enlightened. She has ever been the champion of a free government, and

a free Christianity; and hence has been the patron of that universal instruction which sustains freedom, and makes liberal institutions a blessing. She has always maintained a *preached* gospel, and endeavoured to produce a reading and investigating people, and has advocated the circulation of well written books. She has long strove, and with great success, to have the Bible and the Catechism in every house claiming her connexion. Shall she now add the religious weekly? The question is worthy our serious consideration. **Yes, more;** it merits a judicious, liberal, and persevering effort.

Some of our families, say one-fifth of them, are already supplied; and we have, say ten different papers published. To increase the editions of these papers five-fold would, so far as labour and material are concerned, be an easy task. The matter being collected, and the presses in actual operation, the *increase* of copies would cost, on an average, but little, if any, more than one cent each; or fifty-two cents a year. Can we raise the means so to multiply existing papers? We have the means abundantly if we had but some efficient plan by which we could co-operate. Who will give us such a plan? Where shall we hold our conference for the maturing of it?

The advocates of this great and good cause have hitherto not been able to present with sufficient prominence, nor to hold up with sufficient steadiness, the *end* they have in view. Exceptions having been taken to some of the *means* which they at first, though but incidentally, suggested, the public attention has been too much drawn away from the *thing* to be accomplished. If we can but have the **RIGHT KIND** of paper in **EVERY HOUSE**, what matters it whether it be *cheap*? or by *whom* it shall be published? or whether it shall be by *one* press, or by *many*? or by the *old* presses, or by *new* ones? The advocates of *cheapness*, and of *church action*, certainly never regarded these things as demanding a moment's consideration beyond their value as a *means* for accomplishing the vastly important good at which they aim. And they will doubtless most cheerfully abandon these things, if any of their brethren will lead them to more effective counsels.

Are we then all agreed as to the **END**? Shall every family in our connexion—poor, as well as rich; country, as well as city; professors and non-professors, have a religious weekly, of the very best character? Shall such a paper unfailingly follow the Bible and the Catechism, and be the companion of the people and the pastor? Shall this be **henceforth** a distinctive aim of our Church? Is it desirable? **And shall we not at least try**—try earnestly, and patiently, and long, and with ardour, and with liberality, to have it so?  
D.

[The above sensible and candid communication is from one of the most influential advocates of the "cheap paper" scheme. The *object* is one of very great importance. It should be kept before the Church until something effectual is accomplished.—Ed.]

## REMARKS ON McDONOGH'S WILL AND ON LEGACIES.

SOME ACCOUNT OF THE LATE JOHN McDONOGH OF NEW ORLEANS, AND OF HIS CHARITABLE BEQUESTS: WITH REMARKS SUGGESTED BY THE LEGAL PROCEEDINGS WHICH HAVE TAKEN PLACE WITH REFERENCE TO THE WILL.

THE will of the late Mr. McDonogh devising his immense estate, valued at from five to ten millions of dollars, to various charitable objects, has awakened so general curiosity, that it may not be uninteresting to the readers of this Magazine to learn something of the man, and to see a correct synopsis of the will itself. It seems too, to afford a suitable occasion for making a few suggestions on the general subject of charitable bequests, which are so frequently found to fail of their aim.

It seems that Mr. McDonogh was born in Baltimore, Maryland, in 1779. His father was a Scotchman, and a revolutionary soldier. His mother had been carried captive by the Indians in early life, and retained among them for ten years. They were both members of the Presbyterian Church. In his memoranda of instructions to his executors, he says, that he was carefully instructed by them in the Bible, the Shorter Catechism, and in music, to which last he singularly enough ascribes all his piety. He was early placed as a clerk in a respectable mercantile house in Baltimore, and about the time that he became of age, was sent by his employer to New Orleans, where he soon after engaged in business for himself. He left in Baltimore both of his parents, who lived, the one till 1808, and the other till 1809—his brother, who followed him to New Orleans in a few years, where he died of cholera in 1832—and four sisters, to all of whom he manifested at that time a warm attachment. Devoting himself very assiduously to business, at a period when New Orleans opened a wide field for commercial enterprise, he early laid the foundation of his immense estate, the acquisition of which received a great impulse from some successful speculations in land titles about the time that Louisiana was transferred to this country. For a number of years he lived in affluent style. But in 1816, on the death of a partner, with whom he had become associated in business, he received a considerable accession to his property, and suddenly altered his whole mode of living, practising the most rigid economy, and giving himself more entirely to the engrossing concerns of business. The influence of such a life, upon a solitary man, seems to have insensibly blunted his social affections; for he gradually ceased to hold much intercourse with his relatives, and what little he had became of a very formal kind. With his brother who resided in New Orleans, he was not on speaking terms for a number of years previous to his death. One passion absorbed his soul. To every thing else he closed his heart with impenetrable obstinacy. To the numerous applications for public and benevolent objects which were made to him, it is said that he replied that he was a steward of God, and was not permitted to give. Indeed he intimates in his memoranda, that he was under the special influence of the Spirit, in forming the plans detailed in his will. And he really seems to have been under some delusion with reference to these cherished projects, which betrayed him into the grossest inconsistencies. For while it was the professed aim of his life to provide for the gratuitous education of the poor, on the importance of which he makes many sensible and pious observations in his will and memoranda, he manifested a remarkable indifference to the education of his own poor relatives. He says too that "the poor should look upon the rich as reservoirs in which the Most High makes to flow the rich streams of his beneficence to be laid up for seasons of distress and affliction to the poor." But he could not be persuaded to administer relief to his own needy relations, in cases not only of poverty, but of severe and painful sickness. To his slaves he manifested much kindness. He had a Sabbath school and preaching on his plantation, where sometimes one of the slaves, sometimes strangers officiated—he himself occasionally "exhorting" them. And he adopted a plan for enabling some of them to purchase their freedom gradually by their own industry,

(he having first limited the hours of required labour), which excited considerable interest in the public mind, and led many to hope for happy general results to the Southern slaves through the influence of this example. But he made provision in his will for purchasing slaves, as long as they were to be had in the country, to serve for fifteen years—the very prime of their lives—as the most economical and profitable mode of working his estate. To those who should grow old and infirm in his service, he allowed fifty cents a week. He no doubt regarded himself as a Christian for many years before his death, and seems to have had correct evangelical views to a certain extent, declaring that his hope was in Christ alone, and about three years before his death, he made a public profession of religion. The accumulation of a large property however was his ruling passion, and as he could not carry this with him out of the world, he determined to make it the means of perpetuating his name in the world. This is evident on every page of his will and the annexed memoranda. Near the close he says, “I have still one small request to make, one little favour to ask, and it shall be the last. It is, that it may be permitted to the children of the free-schools situated nearest to the place of my interment to plant and water a few flowers around my grave.” This he thought would have a happy religious tendency. He no doubt flattered himself that in the disposition of his property, he was seeking, as he says, God’s glory and the good of his fellow men. But he manifested but little regard for either in any other way; not even his own relatives could awaken his sympathies until their death, and then he lamented them in very feeling terms. He was exceedingly arbitrary and domineering, and would brook no opposition from those he regarded as at all dependent upon him; and in some of his dealings his love of accumulation seemed to get the better of his scrupulosity.

He died October 27th, 1850, lamented by few, and leaving a will which will probably give employment to the lawyers and the courts for some time to come, and in the end, perhaps fail entirely of securing his long cherished aim.

The substance of the will is as follows:

1. To the children of Mrs. Hamet, one of his sisters, a small farm of ten acres in Baltimore county.

2. To ten of his slaves, whose names are mentioned, their freedom, with certain provisions by which others, after fifteen years, are to be sent to Liberia, and provided with implements of husbandry, a Bible, and a certificate of character. Others are then to be purchased, and after a like period of service, to be set free in the same manner.

3. To the American Colonization Society an annuity for forty years, of the one-eighth part of the nett yearly income of the whole estate, provided it does not amount to more than \$25,000 in any one year.

4. To the city of New Orleans a similar annuity, for an asylum for the poor, until it shall amount to \$600,000, not more than one-third of which is to be expended on the buildings.

5. To the society for the relief of destitute orphan boys in New Orleans, a like annuity, until it shall amount to \$400,000.

6. To the city of Baltimore a similar annuity, for a farm school, until it shall amount to \$3,000,000, not more than one sixth of which shall be expended on the farm, buildings, &c.

7. The two cities of New Orleans and Baltimore are to receive and divide equally one-half of the nett yearly income of the whole estate till the above annuities are paid, and then the whole nett yearly revenue of the estate to the end of time, for the purpose of establishing and maintaining public free schools in those places.

In case there should be a lapse to both or either of the cities, then the legacies to inure to the respective States in which they are situated, for the same purposes.

Such are the provisions of the will. Soon after the decease of Mr. McDonogh, certain of the executors residing in New Orleans presented the will before the District Court, had it admitted to probate, and were themselves duly recognized and qualified. Upon this, the state of Louisiana, by the Attorney General, prayed the Court that a writ of sequestration might be granted, on the

ground that the legacies to the cities were null and void. 1. Because the will seeks to create a capital of real estate, to be inalienable and perpetually increasing, which will ultimately embrace all the landed property in the country. To establish such a devise, it is said, must be ruinous to commerce, and dangerous to the peace and prosperity of the State. 2. Because the legacies involve titles unknown to the law. 3. That they are made upon impossible conditions, to persons and corporations having no capacity to receive. As therefore said legacies are null and void, it is argued that all annuities founded upon them must fall to the ground. The Court upon this petition ordered the sequestration. The executors subsequently moved the Court to set aside this order. But on hearing arguments Judge Buchanan refused, thus leaving the property still in the hands of the sheriff.

In the meantime, the heirs at law, twenty or more in number, being all the children of the brother and sisters of the testator, filed a bill in Chancery with the Circuit Court of the United States, setting forth the illegality and invalidity of the will; and praying that they may be declared the sole and exclusive owners of the estate, because, 1. It divides the use and ownership of the estate. 2. The objects of the charity are uncertain. 3. It creates a series of perpetual trusts. 4. The revenues are devoted to the purposes of accumulation. 5. The states of Louisiana and Maryland cannot receive, the estate going to them only in case of a lapse of the legacies to the cities, and as there has been given to the cities only a visitatorial power which cannot exist, there is nothing to lapse. 6. It will require a time utterly beyond what the law allows a testator to control the destination of his property, for the estate to accumulate. 7. Its leading provisions are contrary to public policy, tending to withdraw large masses of real estate from profitable improvement, to embarrass titles, and to create dangerous monopolies and perpetuities.

These proceedings have suggested some thoughts on the *general subject of charitable bequests*, that may not be ill-timed. Sir Wm. Blackstone considers the right to hold property by descent, by devise, and by transfer as alike creatures of municipal law, and not of the law of nature, which suggests that on the death of the possessor the estate should again become common. This consideration, he thinks, may help to remove the scruples of many well meaning persons who set up a mistaken conscience in opposition to the rules of law.\* The law of succession has been deemed by many speculative writers, says Chancellor Kent, of higher and better obligation than the fluctuating, and oftentimes unreasonable and unnatural distributions of human will. He thinks however that the encouragement of economy and industry, and the general interests of society, in its career of wealth and civilization, require that every man should have the free disposition of his own property. And that the law of our nature, by placing us under the irresistible influence of the domestic affections, has sufficiently guarded against any great abuse of testamentary dispositions. Still if the right to devise is a creature of municipal law, or if it depends upon this law for its security, it may be properly limited and regulated by the general interests of society. A community will not aid a man to break down its peace and prosperity. The general principle in the interpretation of wills is, therefore, that *the intention of the testator is to govern, provided it be not inconsistent with the rules of law.* To allow him to interfere with these established rules would be, says Chancellor Kent, to permit every man to make a law for himself. It is desirable therefore that those who are practically interested

\* He adduces the following illustration, "If a man disinherits his son by a will duly executed, and leaves his estate to a stranger, there are many who consider this proceeding as contrary to natural justice; while others so scrupulously adhere to the supposed intention of the dead, that if the will is attested by a less number of witnesses than the law requires, they are apt to imagine that the heir is bound in conscience to relinquish his claim upon the estate. But both of them certainly proceed upon very erroneous principles, as if, on the one hand, the son had by nature a right to succeed to his father's lands; or, as if, on the other hand, the owner was by nature entitled to direct the succession of his property after his own decease. Whereas the law of nature only suggests, that on the death of the possessor, the estate should again become common."  
—*Commentaries*, Book II. p. 14.

in this subject should seek to make themselves acquainted with some of the general limitations which experience has led most States to establish. Not indeed that they be enabled to prepare their own wills, which is never safe, but that they may understand some of the difficulties which are met in carrying out the intentions of testators and the reasons of them, and act accordingly.

1. And it may be observed first, that society does not overlook in the relation of citizens those of family, and kindred, and benefactors. As it recognizes, with the Scriptures, the special obligation resting upon every man to provide for his own while living, so most states give to certain relatives an interest in his property after his death. And although it is frequently taken for granted that the law of our nature has sufficiently guarded against disinheriting these, yet most of the governments of antiquity, and not a few of our own states have positively limited the power of devising away from a wife, children, and other relatives. And it is truly said "that there is nothing unreasonable in such temperate checks and limitations, but much good feeling and sympathy. The ties which bind men together in the domestic relations, are necessary to their happiness and virtue, and must therefore be respected for the good of society.\*

And while there is nothing unreasonable in such checks, experience has proved their necessity. For false notions of merit or duty have often imposed upon the fears of the guilty, the anxieties of the timid, the credulity of the ignorant, and the gratitude of the pious, leading them to forget the best interests of society, and even their own families.

2. It may be noticed further that the rules of law will not permit any one to tie up property in a particular line of descendants for generations, by giving the use of it to one for his life, and then to another for his life, and so on in unlimited succession. The effect of permitting such devises would be to give to a series of persons the enjoyment of an estate without its responsibilities, as it could not be liable to forfeiture, or be chargeable with the debts of any of the succession after his death, or be bound by a sale or alienation. It may do for keeping up families in idleness and without respect to their worth, but is unfriendly to industry and enterprise and the whole policy of our institutions. It is not therefore permitted in this country. Nor will they allow the endowing corporations with real estate, the general effect of which is, as corporations never die, to lock up property in perpetuity, and prevent its becoming available for the general purposes of industry, and the commerce of the nation. This is the great gulf, says Blackstone, in which all the landed property of the kingdom was in danger of being swallowed up. The origin and history of the statutes of mortmain, which were aimed at these perpetuities to corporations, and a prohibition of which was contained in Magna Carta, are very interesting, and explain the present restrictions to charitable bequests.† It was during the height of the power of the Romish Church, and with reference to religious corporations especially, that they were enacted. The ecclesiastics, who possessed most of the learning of the age, manifested great address in eluding the laws. But successive parliaments pursued them through all their finesses, till the legislature at last obtained the victory.

3. Another requirement of the rules of law in the transmission of property is, that there be "certainty of ownership." "Whatever is not certainly owned

\* Magna Carta established the testamentary power of the subject over a part of his property, but distributed the rest among his wife and children, and established the law of dower.

† "As power cannot be maintained without wealth, the attention of the Church of Rome was early riveted, says Blackstone, upon every method that promised pecuniary advantage. The doctrine of purgatory was introduced, and with it the purchases of masses to redeem the souls of the deceased. New offences were created, and indulgences were sold to the wealthy for liberty to sin without danger. Penances were enjoined, and then commuted for money. Prohibitions of marriage within certain degrees were proclaimed, and then dispensations to marry within the prohibited degrees were sold. In short all the wealth of Christendom was gradually drained by a thousand channels into the coffers of the holy see. And had not the legislature withstood them they would have become masters of every foot of land in the kingdom. For the doctrine inculcated was, that whatever was given for religious purposes was consecrated to God and could not be alienated.—*Commentaries under Mortmain.*

by somebody, and is not within certain defined limits, disposable by its owner, seems to be obnoxious to the objection of being no property at all." If then the objects of a bequest are indefinite, vague, and uncertain, the courts of law will not be able to determine who has the right to claim the enjoyment of it. And endless litigation might be the consequence, to the detriment of social peace and order.

The application of such general rules, which are admitted by all, has created considerable uncertainty, especially with respect to the validity of bequests to charitable purposes. And it seems the more important to draw attention to this subject, first, because more than one third of such bequests fail in this country; and second, because our Boards are sending out in their various reports and periodicals, forms of devise, with requests that testators would pay particular attention to them, when a bequest, according to these forms, would fail entirely in several of our States, to convey the property bequeathed. A brief account of the history and present position of this subject will make this clear, and perhaps lead to some inquiries by the Boards, which may prevent so frequent failure of testamentary gifts.

It was remarked above that the statutes of Mortmain were aimed against gifts and devises to religious corporations, which threatened to absorb the whole property of the realm. After the Reformation, the statute of 43 Eliz. was passed, reciting that lands &c. had been devised for certain specified charitable uses, and directing the Court of Chancery to support and enforce them. This statute has not been re-enacted in this country. Chancellor Kent thinks that it was intended rather as a declaratory act, to indicate previously recognized charities, than as creating objects of chancery jurisdiction. But Chief Justice Marshall, in the famous Baptist Association case, held that this statute gave validity to devises to charitable uses, which were not valid without it. The real decision in that case went no further than that a charitable bequest for education to an unincorporated board could not be sustained. But in pronouncing that decision, he expressed the private opinion that a bequest of the same nature to an incorporated board could not be maintained without express statute. This opinion from so high authority, although extra-judicial, was yet followed in several subsequent cases, both in Virginia and Maryland, and the reasoning of the Chief Justice even exceeded. So that in these States, bequests to our Boards, according to their forms, cannot convey the property. In a number of the other States, different judgments from this have been rendered. The question was again brought before the Supreme Court of the United States in the celebrated Girard case, in 1843. The Court did not deliver a judgment at the first hearing, but held the case under advisement, and directed it to be re-argued at the succeeding term. Few cases have ever been more thoroughly studied or ably argued. Mr. Binney's argument has been printed. It insists with great force of reasoning and beauty of language,

1. That charitable bequests have their origin in the Christian religion; and their nature must be looked for there—that it is the design of Christianity to wean man from self and selfish things, even from selfish virtues, and to build him up for heaven upon that which is the foundation of the law and the prophets, viz: the love of God and the love of his neighbour.

2. That uncertainty of individual object at the time of the gift, is therefore a characteristic of charity, and distinguishes it from gifts to relatives, to benefactors, or those in whom we feel any personal interest. It is a gift not because of any thing in the object to attract us, but because of love to God, and the welfare of man. That all the certainty it can require is the certain purpose of relieving the poor upon the principle of duty.

3. That the right of bestowing lands or goods in charity, be it for the propagation of religion, or for education, or for relief to the destitute, is a right of conscience—a part of religious professional worship. And that if the law, while it proclaims freedom of conscience, denies the enjoyment of it in these forms, it is a solecism and a hypocritical pretence. The right of the public to regulate the enjoyment so as to prevent mischief to individuals or the public is a different question, but there can be no true freedom of conscience where the performance of this great practical duty of religion is denied to any man, or

body of men, who sincerely profess their obligation to live quietly under the civil government.\*

The will of Mr. Girard, as is well known, was sustained. Judge Story, in delivering the decision of the Court said, that "the Baptist Association case was decided upon the best lights that could then be afforded, which, to say the least, were obscure, shadowy, and flickering." What might be the effect of this decision in those States in which a contrary doctrine has been for some time prevailing, it is impossible to say. The subject is certainly worthy of the attention of our benevolent institutions. Some have supposed that the judgment in the Girard case will carry the McDonogh bequests, but this is far from clear. It is true that some of the objections raised by the heirs at law are met in Judge Story's opinion, but there are others which were not touched in that case.

And this will of Mr. McDonogh suggests a further remark respecting the execution of such instruments. This is manifestly a matter of mere municipal regulation, which must be strictly complied with in order to have a will recognized in law. Every community has a right to determine what shall be considered adequate evidence that a professed will is what it purports to be. The State of Louisiana allows three kinds of wills, among them olographic wills, which are entirely written by the testator himself, and may be proved by the handwriting, without any witnesses to his signature or acknowledgment. In other States it is necessary that a testator should sign the will, and in Pennsylvania any thing coming after the signature will vitiate the whole instrument. In other States two, and in some three, witnesses are necessary; and in New Jersey they must be all present together to witness the acknowledgment of the testator. In this connection, it is important to notice that, while any disposition of personal estate (which is supposed to attach to the person) is good, if executed according to the laws of the place where the testator lives, this is not the case respecting real estate, which is always governed by the laws of the place where it is situated. Overlooking this, Mr. McDonogh, who seems to have been well versed in the laws of his own State, has failed to convey by his olographic will all that part of his real property which was situated without the bounds of Louisiana, amounting it is said to over half a million of dollars. Because in Texas and the other States where it lies, witnesses are required.

These suggestions should convince reasonable persons of the folly of undertaking, when not bred to the legal profession, to frame their own wills without competent advice. Few men probably were better prepared to do this than Mr. McDonogh. And yet with some model evidently before him, he has failed to convey a large amount of his property, because of a slight oversight, and has endangered the whole, involving projects, the accomplishment of which he professed was the great object of his life. It is doubtful whether our Boards do not encourage this unsafe practice, by publishing their forms of devise from time to time. Their zeal to have such bequests made sure, most probably causes many to fail entirely of their design. Far better would it be for them to apprise the charitable of the difficulties in the way of conveying property by testamentary bequests, and thus inducing them to employ competent persons to draw their wills.

Perhaps the safest course of all, is for Christians to do with their might what their hands find to do while it is day. It is in accordance indeed with pious feeling, to bear a last testimony of our estimate of the value of the great benevolent institutions that are the glory of our age. It serves some desirable purposes. But for professing Christians to allow their property to accumulate from year to year, with the intention of disposing of it to pious uses when they can no longer retain their hold upon it, is, to say the least, a questionable benevolence. Providence has surrounded us with the hungry, the sick, the ignorant, the destitute, who present ample claims upon our charities. Our various benevolent institutions have constant opportunities of accomplishing far more than their means will enable them to undertake. It is better for them all (unless we except our literary and theological institutions, which must

\* See argument of Horace Binney, Esq., in the Girard case.

have buildings and libraries, &c.,) to have them dependent upon the Church from year to year, than to have large endowments which may be perverted. While, therefore, God in his providence permits us to see abundant opportunity to do good while we live, he has not told us what will be the condition of things in the future. It was never intended that a man should devote his life to provide for distant ages, while neglecting his own flesh and blood and the poor that he has always with him. And the providence of God seems to have warned us of the folly of neglecting wants that we can see and know, for the purpose of providing for those whose circumstances we cannot foretell. And as to the evidence such large bequests afford of real benevolence, Lord Bacon has said, "He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another's means than of his own."\* J. C. B.

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## Household Thoughts.

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### MATERNAL INFLUENCE—A PROBABILITY.

EGYPT, in the time of Moses, was a most powerful and highly civilized country. The government of Egypt was purely despotic; the wealth, the wisdom, the people of the country being at the disposal of the monarch. Moses, the adopted son of Pharaoh's daughter, was brought up at court; and as Josephus testifies, was heir presumptive to the throne.

At this time, the people of Moses, from whom he was taken while yet an unconscious infant, and with whom even in their best estate he could now, with his Egyptian education, be expected to have but the most imperfect sympathies, were the veriest slaves in the land.

It was hardly possible that Moses could have been separated farther from his own people than he was by being adopted by Pharaoh's daughter, and brought up at Pharaoh's court. He and they stood at the very antipodes of society. Every conceivable barrier lay between them. What, then, are we to think of the conduct of Moses, who, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with his own people; esteeming their reproach better than all the treasures of Egypt? Was it not wonderful?

Yet it was probably not by any miracle performed on the human affections, that Moses was led to this conduct. There is no intimation of any such miracle in the sacred record. But there is an intimation in the record which seems to go very far in explaining this choice of Moses, and that by means entirely natural. Do you re-

\* As the object of the above suggestions has been rather to call attention to an important subject, than any originality in presenting it, the writer has not hesitated to make what use he found necessary for his purpose, of the elementary works on the subject. He is aware that it has been treated very imperfectly and unprofessionally. He will be glad to find that it has led some one more skilled in the law to do it proper justice.

member who the nurse of Moses was—that it was *his own mother*?—she who hid him three months because she saw he was a proper child, and did so in faith, disregarding the king's commandment? And do you not suppose that this believing mother instilled into the young heart of her son that which wakened his warm affection for her, and for her and his people, as their own people and the people of God; that which led him afterward to refuse his adoption and return to his people? Is not this perfectly natural?

Behold here, then, a *mother's power* neutralizing all the mighty influences of this world's honour and wealth; quenching even the dazzling glories of a Pharaoh's court and a Pharaoh's crown, and bringing the youthful Moses to choose the bondage of his own people.

Did Moses and his people stand at the very antipodes of society? Did every possible barrier lie between? Ah, there was one connexion; there was a strong though hidden line lying along all these barriers, and around to these very antipodes. It was the connexion of a mother's love, a mother's fidelity, a mother's faith.

What encouragement have parents, have mothers especially, to train up their children in the way they should go! N. C. B.

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#### THE SABBATH IN MY FATHER'S HOUSE.

AMONG the many reminiscences of my early days, there are some which, I trust, I shall never forget; and among these, I would class the vivid and delightful recollections which I retain of the manner in which the Sabbath was observed in my father's house.

Judicious writers on the sanctification of the Sabbath have not failed to point out the beneficial influence which a proper preparation for its important exercises and delightful enjoyments invariably produces. Hence, in very many cases where the day is observed as it ought to be, the Saturday evening is improved as a season of preparation for it, by leaving off at an early hour all attention to the business of life, and endeavouring to draw off the mind as much as possible from this world, in order that it may become tranquilized, and have nothing to engage its attention in the morning but the meditations and exercises which it is designed and calculated to call forth. Such was the manner in which the Saturday evening was observed in my father's house. The Sabbath's suit for all was looked out; the conversation of the evening turned chiefly on the expectations and improvement of the coming day, and the devotional exercises around the family altar—whilst the Ebenezer was gratefully erected for all the blessings of the week—had a special reference to the ordinances of the sanctuary, and the preparation of the heart for them which comes from God.

On the morning of the day itself, "whose young dawning rays

beheld our rising God," it was no unusual thing for the younger branches of the family to be awoken by the sound of prayer from the soft sweet voice of their mother, whose usual custom was to pray *viva voce*. When they arose there was no hurry nor noise, nor confusion; and though all wore a serious look, yet it was such seriousness as indicated that the Sabbath was a delight to them. When they had got up, the prayer-room was visited by all in succession. It was a room appropriated for the purpose, and was usually, as a matter of course, visited first by our parents; and, as I think of it, I cannot but regard it as a hallowed spot: and ardently do I wish that every family on the face of the earth had such a place appropriated to such exercises. Breakfast was soon despatched, and family worship, according to the practice of pious families in Scotland, was reverently gone about—that is, the presence and assistance of God were first implored in a short address at the throne of grace; some verses of a psalm were then usually given out, which all united in singing; a chapter was then read, with the practical reflections in Brown's Family Bible, which was followed by a simple but earnest prayer suited to the day, and was the expression of a heart that was intimately acquainted with the Scriptures, and no stranger to the delights of communion with God. After this all began to prepare for public worship; and if any time remained, it was usually occupied in looking over the passage that was to form the subject of lecture, which all knew, as the venerable man of God who was then our minister lectured regularly in course. When the ringing of the parish bell announced that the hour had arrived when we should go up to the house of God, all were ready and glad to go; none stayed behind, and none wished to stay, unless detained by sickness.

The public exercises of the day were usually highly instructive, and deeply impressive; and as evening services then, except on sacramental occasions, were exceedingly rare, they were generally over about four o'clock P. M. About five o'clock the family was again assembled for worship, and to implore the blessing of God on what they had heard, and on the means of grace to all; that the seed of the heavenly kingdom which had been sown might take root, and in due season might spring up and bear much fruit. An early tea then followed, to recruit the energies of the body; and no sooner was it over than all began to attend to the appropriate duties of the evening—the parents to peruse some of their favourite authors, and the children to learn the Assembly's Shorter Catechism. Between seven and eight o'clock the father commenced asking the questions, in the answering of which the mother, for the sake of example, as well as for her own improvement, joined with the children; and the whole of it was thus gone through every Sabbath evening. A few words, in the way of address from the father, usually closed this exercise; for, like Abraham, he ceased not to "command his children after him to keep the way of the Lord." All then betook themselves to the reading of such works as were

suited to their age and the state of their mind, with which the family library was pretty well stored; such as the works of the Erskines, of Boston, Guthrie, Halyburton, Rutherford, Wilison, Trail, Flavel, Durham, several of Owen, &c. Between nine and ten o'clock all again assembled for family worship, and then prepared for rest; each again in secret commending him or herself, and all the members of the family, to the care of the Shepherd of Israel. Such was the Sabbath in my father's house. It was literally a day spent in religious exercises, or in gaining religious knowledge, or in seeking the grace, or in cultivating the dispositions which were to fit us for the Sabbath of heaven. In thinking of these delightful days, the only painful feeling in connexion with them is that they are all past, and can never be renewed in this world; for the parents have long since entered on their heavenly rest.

When I look around me, and see how the Sabbath is generally observed now, even in families professedly the followers of Christ, I cannot help exclaiming—It was not so in my father's house! The religious arrangements of the age seem to me more calculated for the *outward show* of religion than for the cultivation of that piety which has its seat deep in the heart, and which pervades, and purifies, and blesses the most interesting of all earth's associations—the domestic circle. And with regard to the almost universal desecration of the Sabbath—a subject which is justly exciting so much alarm in the mind of every true friend of Zion—I cannot help fearing that no inconsiderable portion of it has taken its rise in the trifling manner in which the day is observed in many families professedly Christian. And until a remedy is applied *here*, and the Sabbath in the family at home becomes more like what it should be, no great change in the public observance of the day can reasonably, in my humble opinion, be expected to take place; for it is in the domestic circle, generally more than any where else, that the elements of the character of manhood are formed.

M. T. A.

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### THREE MILLIONS OF MOTHERS.

**THERE** are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants in their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or direction of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come our rulers, our judges, our ministers, and all the influence, either good or evil, which is to sway the destinies of the nation.—*Selected.*

## History and Biography.

### THE FIRST MEETING OF THE GENERAL ASSEMBLY.

The first meeting of the General Assembly of the Presbyterian Church in the United States of America, took place on the 21st day of May, 1789. The Assembly met in the *Second Presbyterian Church* in the city of *Philadelphia*, and was opened with a sermon by the Rev. Dr. *John Witherspoon*, from 1 Cor. iii. 7: "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

The following delegates appeared and took their seats:

*Presbytery of Suffolk*—Minister—Mr. Joshua Hart.

*Presbytery of Dutchess County*—Minister—Mr. Benjamin Judd.

*Presbytery of New York*—Ministers—Dr. John Rodgers, Dr. Alexander McWhorter, Mr. Azel Roe, and Mr. John Close.

*Presbytery of New Brunswick*—Ministers—Dr. John Witherspoon, Dr. Samuel S. Smith, and Mr. James F. Armstrong. Elders—Mr. Nehemiah Dunham, and Col. Bayard.

*Presbytery of Philadelphia*—Ministers—Mr. James Sproat, Dr. George Duffield, and Dr. John Ewing. Elders—Mr. Isaac Snowden, Mr. Ferguson McIlvaine, and Mr. Elijah Clark.

*Presbytery of New Castle*—Ministers—Dr. Robert Smith, Mr. James Latta, and Mr. Thomas Read. Elders—Mr. Moses Irwin, Mr. Amos Slaymaker, and Mr. John Crawford.

*Presbytery of Lewes*—Minister—Dr. Mathew Wilson.

*Presbytery of Baltimore*—Minister—Dr. Patrick Alison.

*Presbytery of Carlisle*—Ministers—Mr. Robert Cooper, Mr. Thos. McPherrin, and Mr. James Snodgrass. Elders—Mr. Samuel Edie, Mr. James Dixon.

*Presbytery of Redstone*—Elder—Hon. John Baird.

*Presbytery of Lexington*—Minister—Mr. Moses Hoge.

*Presbytery of South Carolina*—Minister—Mr. Templeton.

It will be seen that there were 22 ministers and 10 elders. The Rev. Dr. *John Rodgers*, of New York, was chosen Moderator. The minutes of the proceedings of the Assembly will be found in a volume published by the Board of Publication, entitled "MINUTES OF THE GENERAL ASSEMBLY, &c. from 1789 to 1820." We may remark here that the Board have also published the "Records of the Presbyterian Church from 1706 to 1789." These two volumes contain historical materials of great interest and value.

In addition to various acts connected with the internal policy of the Church, the first General Assembly signalized itself by two important measures. These were, 1. The commencement of the missionary work, by requiring collections to be taken up to assist in sending ministers to the frontiers and destitute settlements; and, 2. Measures to promote the printing and circulation of the Bible.

The following table has been compiled, by Synods, for the pur-

pose of exhibiting the statistics of the Presbyterian Church at the organization of the first General Assembly:

SYNOD OF NEW YORK.					
<i>Names of Presbyteries.</i>	<i>No. of Ministers.</i>	<i>Congregations supplied.</i>	<i>Congregations vacant.</i>	<i>Total Congregations.</i>	<i>Collections.</i>
Suffolk,	11	9	3	12	
Dutchess,	6	5	4	9	
New York,	22	20	19	39	25
New Brunswick,	16	16	9	25	27
	<u>55</u>	<u>50</u>	<u>35</u>	<u>85</u>	<u>£52</u>
SYNOD OF PHILADELPHIA.					
Philadelphia,	13	14	6	20	21
New Castle,	16	21	5	26	14
Lewes,	6	15	4	19	4
Baltimore,	6	9	3	12	22
Carlisle,	26	33	21	54	18
	<u>67</u>	<u>92</u>	<u>39</u>	<u>131</u>	<u>£79</u>
SYNOD OF VIRGINIA.					
Hanover,	7	13	8	21	19
Lexington,	10	11	16	27	15
Redstone,	8	14	17	31	2
Transylvania,	5	5	10	15*	
	<u>30</u>	<u>43</u>	<u>51</u>	<u>94</u>	<u>£36</u>
SYNOD OF THE CAROLINAS.					
Orange,	10	16	35	51	9
South Carolina,	11	10	35	45	
Abington,	4	4	19	23	
	<u>25</u>	<u>30</u>	<u>89</u>	<u>119</u>	<u>£9</u>
<b>Total,</b>	<b>177</b>	<b>215</b>	<b>214</b>	<b>429</b>	<b>£176</b>
Ministers,				177	
Probationers,				11	
Congregations supplied with ministers,				215	
Vacant Congregations,				214	
Total Congregations,				429	
Amount of Collections (about \$450)					£176

\* Estimated. In 1795 there were 32 congregations.

The number of communicants is not given in the tables. The first statistics within our knowledge, which take notice of communicants, are those for the year 1807. At that time the number of ministers was about 850, and the number of communicants about 20,000. It is probable that the number of communicants at the organization of the General Assembly in 1789, was between 8000 and 10,000. Whilst the population of the country has increased from 3,000,000 to 23,000,000 or nearly eight times, during this period, our communicants have increased from about 10,000 to 215,000, or about 21 times, during the same period.

THE REV. ASHBEL GREEN, D.D., LL.D.

ASHBEL GREEN was born at Hanover, N. J., on July 6th, 1762. His parents were descendants of the Puritans. His father, the Rev. Jacob Green was a native of Massachusetts and a graduate of Cambridge College, and was pastor of the Hanover Church for forty-five years. Thorough religious instruction in the Bible and Shorter Catechism was among the blessings inherited by Ashbel Green from godly parents. He was in the habit of attending his father's school, but was not expected to receive a collegiate education. His early fondness for books, however, was soon noticed by both father and mother, and he was encouraged to prosecute his studies as far as their circumstances would admit.

At the age of sixteen, he responded to the call of his country and took up arms in its defence. On one occasion, after a rencontre with a party of British troops, his captain said to his company, "I think you might get a shot at those men in the boats! Who of you will try?" "I will," was Green's immediate answer; and although only one other man would accompany him, he was as good as his word. The young soldier was also present with the American troops who pursued the British after they had burned the village of Connecticut Farms, including the Presbyterian church, and murdered the wife of the Rev. James Caldwell. At this time young Green was the teacher of a classical school; and on both the above occasions he dismissed his school to rally with others around the standard of his country. After teaching school for parts of three years, he entered the Junior Class of Princeton College. He united with the Church while a student of college, having, as he hoped, experienced a saving knowledge of Christ just before going to Princeton. It is a remarkable fact, showing also his own decision in coming out on the Lord's side, that for a time he was the only pious student in the institution. He was the first scholar in his class, and was graduated in 1783 with the honours of the valedictory oration.\* The oration was delivered in the presence of General Washington and of Congress; and the orator gained great credit by adroitly addressing General Washington, and congratulating him on his success in conducting the war to a close. Immediately after graduation he was appointed tutor in the College; and, as Dr. Witherspoon was on a mission to Britain to secure benefactions, the whole instruction of the College devolved upon Dr. Smith and himself. After two years, he was appointed Professor of Mathematics and Natural Philosophy, which office he held about the same length of time. Whilst connected with the College, he resolved to devote his life to preaching the Gospel of Jesus Christ. His theological studies were directed by Dr. Witherspoon, whose friendship and confidence he possessed in a high degree. He says, "To Dr. Witherspoon, more than to any other human being, I am indebted for whatever of influence or success has attended me in life." His first public service was in the church at Princeton in 1785. He next preached twice in Philadelphia; and the Second Presbyterian Church forthwith sent him a call as colleague to the Rev. Dr. Sproat, then nearly seventy years of age. Before moving permanently to Philadelphia, he supplied for a time the

\* Young Green was instrumental in reviving the College Literary Societies, the *Whig* being the one to which he himself belonged. He says in his Autobiography, "I used to think and say that I derived as much benefit from the exercises of the Whig Society as from the instructions of my teachers." p. 141.

church at Lawrenceville, N. J. The Independent Congregation in Charleston, S. C., also wished him to become their pastor, but he declined. He was called to Philadelphia in 1786, and would have refused to accept the call but for the earnest and decided advice of Dr. Witherspoon. His ordination occurred in May, 1787; and he entered upon a ministry destined to be highly successful and of long continuance.

His reputation as a preacher has come down to the present generation in honourable and undisputed tradition. When he first commenced his ministry, Dr. Miller, who was a young man in Philadelphia and an attendant of his church, bears the following testimony :

"He was eminently popular. No minister in the city approached him in this respect. Crowds flocked to hear him, more than the place of worship could contain. His evening services especially were attended by all denominations, and that not once or a few times only, but from one year's end to another, and for a course of years with unabating interest. And truly his discourses were as rich in weighty thought, so beautiful in their language, and so powerful in delivery, that they were well adapted to attract and gratify all hearers of intelligence and pious taste."\*

Dr. Jewway, who was Dr. Green's colleague from 1798 to 1812, gives equally emphatic testimony :

"When he was in the enjoyment of a measure of health, and in good spirits, his discourses were so well prepared, and delivered with such eloquence, that I regarded him as the *first preacher in the Presbyterian Church.*" "The delivery of my colleague was excellent and commanding. Favoured with a good voice, he modulated it so as to impart force to the thoughts he uttered; his gesticulation was graceful and appropriate." In regard to pastoral duties, his colleague also says that "he duly appreciated and endeavoured to perform them. The youth of the church were at stated and frequent times carefully instructed in the Shorter Catechism. He sought out those who appeared impressed with a sense of religion, with a view to encourage them and lead them to the Saviour. And at times, when it appeared proper, he gave notice that he would be happy to see and converse with any of his people, at his house, who wished for counsel and advice. He visited, conversed and prayed with the sick, and embraced opportunities that offered of saying something for the benefit of others in the sick chamber. As far as he felt able he endeavoured to see his people at their houses."

During his ministry a large number were added to the church. At one communion season about fifty were received. In short, there can be no doubt that the basis of all Dr. Green's usefulness in the Church was his commanding character as a minister of the Gospel.

The reference to his public services in the Presbyterian Church while pastor in Philadelphia, will show his influence, wisdom, perseverance and energy. The subject of forming a "General Assembly" was engaging the attention of the Church at the period of Dr. Green's settlement in Philadelphia. The Synod of 1787, after considering the draft of a constitution for the Church; issued a pamphlet forming the basis for the deliberations of

\* In 1789 the First Presbyterian Church in New York desired to obtain the services of the distinguished young minister of Philadelphia, as colleague with Dr. Rodgers. Dr. Green says, "I immediately wrote in answer that no consideration could take me from the people whom I served, and that any attempt to do it would most certainly prove abortive. *Ministerial coquetry I have always abhorred.*"

In 1793 the title of D. D. is added to the name of Ashbel Green in the Minutes of the General Assembly. This title was conferred upon him by the University of Pennsylvania, probably at the preceding commencement, when he was only *twenty-nine years old.* The degree of LL.D. was conferred upon him in 1812 by the University of North Carolina.

the Synod of 1788, at which meeting the Constitution was ratified and adopted. In these deliberations Dr. Green took part, and he was one of a committee of three, appointed to superintend the printing of the Constitution, &c. Two years after, at the age of 28, he was elected a delegate of the Second General Assembly, in 1790, and introduced the motion for a Correspondence with the Congregational Churches. He says, "As I had been informed that good had resulted from a Convention of Presbyterian and Congregational ministers before our Revolutionary war, I made a motion that the intercourse between us and the New England Churches should, with their approbation, be renewed. I am responsible, therefore, for the correspondence between them and us, which has subsisted to the present time."

In 1792, Dr. Green was elected, "without his knowledge or even suspicion," chaplain of Congress, and was re-elected by every successive Congress till the removal of the seat of Government to Washington in 1800; so that he continued chaplain, in connexion with Bishop White, for eight years. This office brought him in contact with all the great men of the day, and contributed not a little to his future elevation. In 1798, the Assembly adopted certain regulations guarding against the introduction of foreign ministers, which proved unpalatable to the Presbytery of New York, and a request was made the next year for a reconsideration. Drs. Rogers and McWhorter powerfully advocated the reconsideration, but Dr. Green encountered these veterans in debate on the floor of the Assembly, and by his eloquence and arguments won the day.\* In 1802, the College building at Princeton having been burned down, Dr. Green was appointed to write an address to the public, which was widely circulated, and he also used his personal influence in obtaining a considerable amount of money in Philadelphia. No man probably did as much towards restoring the College edifices. In 1802, the Assembly resolved to prosecute the work of missions more systematically, and appointed a Standing Committee on Missions. Of this committee Dr. Green was chairman, and he served for ten years until called to Princeton College in 1812. The work of managing this great department fell in a great measure upon Dr. Green. The responsibilities and labours demanded by this office were discharged with that wisdom, perseverance and energy which entered so largely into the composition of his character, and which so eminently qualified him in after life to assist in reorganizing the missionary operations of the Church upon their present basis. In 1803, the trustees of Princeton College unanimously elected him Professor of Theology in that institution; but he declined the appointment, notwithstanding the importunate solicitations of Drs. Rodgers, McWhorter, Tennent, and others. In 1804, the Assembly recommended the publication of a monthly Magazine, the prospectus for which was written by Dr. Green. It was called "The Assembly's Magazine," and at the beginning of the third volume he became the exclusive editor. In 1805, Dr. Green transmitted to the Assembly a paper on the education of candidates for the ministry, which originated the system of measures finally resulting in the organization of the Board of Education. At a later period, he says in his autobiography—"In concert with the professors in the Seminary and College, we formed an Education Society; not only for pious youth, but for those not pious, if moral and talented." This subject was always very near his heart. In 1805, Dr. Green, after

\* Dr. Green was in the General Assembly at least twenty-nine times. We have found his name on the Records as delegate in 1790, 2, 6, 7, 8; 1800, 1, 2, 6, 9, 11, 12, 13, 14, 18, 19, 21, 24, 25, 27, 29, 30, 31, 32, 33, 34, 37, 38, 39.

persevering and assiduous labours, was permitted to see the completion of the new Presbyterian church in the Northern Liberties. He preached the opening sermon; and by his zeal in the whole enterprise approved himself a staunch friend of church extension. In 1810, he commenced the course of Catechetical Lectures to the young, which have won for him so deserved praise. About the same time, the Philadelphia Bible Society was formed, and Dr. Green wrote the address, which was the *first public movement* for the Bible cause in the United States.

His agency in establishing the Theological Seminary at Princeton was among the most prominent acts of his life. He was chairman of the committee which drafted a plan for the constitution of the Seminary. He was appointed the first President of the Board of Directors, an office he held until his death. He laid the corner-stone of the building, was the agent in disbursing its funds, and from time to time collected money for the institution. On one occasion he collected in Philadelphia \$4400. His forethought procured an additional quantity of land for the institution, presenting as a donation of his own, two acres which cost him \$400. The sum of his own private benefactions was not short of \$2000. He was instrumental in obtaining its act of incorporation in 1823, and was one of its trustees until his death. He was in fact, more than any other man, the father of the Seminary. After he reached the age of four-score years, on a calm review of life, he recorded the following expressive declaration:—“I consider the agency I have had in providing ministers of the gospel for the Church, and in securing the means for their adequate instruction and for an attention to their personal piety, as *the most important service* I have ever rendered to the Church of Christ.”\*

In the midst of a useful ministry and eminent public services, Dr. Green was chosen President of Princeton College in 1812. His administration was marked by at least three characteristics: 1st. The increased prominence given to *religious instruction*. Dr. Green was the first President who caused the Bible to be introduced as a regular collegiate study. He also established a weekly meeting of the students for prayer and exhortation. In 1815, a remarkable revival of religion visited the institution, in which about fifty young men were brought by the grace of God to acknowledge Christ as their only hope. Dr. Green says: “Besides the general revival, there were at different periods under my Presidentship, but chiefly under the last two or three years of it, a number of conversions of those who were without religion when they entered college.” 2d. Dr. Green’s administration was also distinguished by the *thoroughness of his discipline*. 3. The college course of studies was also improved. The two upper classes had not, since the revolutionary war, been in the habit of attending to the Greek and Latin Classics. He resolved without delay to “return to the primitive usage,” and contributed much to supply the pre-existing deficiencies. The remark of Dr. Miller is certainly correct: “The incumbency of Dr. Green as head of the College of New Jersey, will ever be considered by all competent judges as forming a memorable and highly important era in the history of that seat of learning.”

In 1822, Dr. Green resigned the Presidency of the College, and removed to Philadelphia. At the urgent solicitation of his brethren, he became the editor of the “Christian Advocate,” a monthly periodical which had been started two years before under the name of the “Presbyterian Magazine.” This work was continued through twelve volumes, in which the editor dis-

\* Life, p. 336.

played the fertility of his active, well-disciplined mind, the extent of his learning, the acuteness of his critical powers, his devotion to the interests of the kingdom of Christ, and his special attachment to the Presbyterian Church. The best history of the Presbyterian Church during those twelve years is to be found in the pages of the *Christian Advocate*. Although Dr. Green was three-score years of age when he commenced editing the *Advocate*, he attended to other duties of a public nature. He commenced writing out in full his Lectures on the *Shorter Catechism*, which are a monument of his talents and his theology. He frequently preached for his brethren, and assisted in administering the communion. He says: "I preached as often as I was able, and on an average once a week for many years." One of the interesting incidents in the life of this venerable theologian, was his supplying the pulpit of the African Presbyterian church for the space of two years and a half. Dr. Green also lectured for two winters to the Sabbath school teachers on the portion of Scripture on which they were to hear their pupils on the next Sabbath after the lecture. He also visited, conversed and prayed with many persons in sickness and distress. A weekly prayer meeting of his ministerial brethren was kept up for twenty years in his study. And during his residence in Philadelphia, he attended the meetings and took an active part in the deliberations of the various public bodies of which he was a member, especially the Boards of Missions and of Education.

Dr. Green's services in the judicatories of our Church, after his coming to Philadelphia, formed an important part of his useful career. In 1824, he was elected Moderator of the General Assembly. Shortly after this period, a definite form was given to the struggles which ended in the excision of several of the Synods, and the withdrawal of several others. In 1828 the contest was fought in the General Assembly in reference to Home Missions on an overture sent in by Dr. Green. Fortunately for the Church, the Board was reorganized on its present basis, and Dr. Green was elected both its president and the chairman of its Executive Committee. In 1830, "he brought forward," says Dr. Janeway, "in the Presbytery of Philadelphia the motion which finally issued in her purification from false doctrine, and a return to a just enforcement of the wise principles of government embodied in her constitution. In bringing forward his motion for condemning a certain publication, as inconsistent with our standards of doctrine, he was influenced by the purest motives." Without going over in detail the controversy between the Old and New-school, it is sufficient to say that Dr. Green took an influential part from beginning to end. He was prominent in council and action in reorganizing the Board of Education, in organizing the Board of Foreign Missions, and in prosecuting the measures which resulted in the expurgation of error. He was a member of the three decisive Assemblies of 1837, 1838, and 1839, and lived to see his beloved Church restored to purity of doctrine, soundness of order, and internal peace.

The last regular sermon, preached by this venerable man, was in the African church at Princeton, on July 16th, 1843, in the eighty-second year of his age. One of the greatest theologians of the times, he becomingly ended his ministry by preaching the gospel "to the poor."

In 1846, overcome by the infirmities of age, he was conducted into the General Assembly which had so often been the theatre of his earnest zeal for truth and for its universal diffusion. As he entered, the Assembly and audience spontaneously arose to do him honour; and Dr. Hodge, the Mode-

rator, addressing him appropriate words of Christian salutation, he responded with patriarchal gravity and took a seat assigned to him. After listening to the proceedings for about half an hour, he retired in the presence of the rising and deeply affected audience, who felt that they would never see him more in the flesh. On the 19th of May, 1848, this venerable servant of Christ departed this life in the 86th year of his age. Death found him in the act of prayer with hands raised upward to the God of his salvation.

Dr. Green was the connecting link between old times and new. When he was born, men were living who had laboured with the Tennents. Every thing in his position, his character and in his times, conspired to make him what he was—the most useful and among the greatest of men whom God has raised up to bless the Presbyterian Church in the United States of America.

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## Review and Criticism.

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*The Annual of Scientific Discovery, or Year Book of Facts in Science and Art.* Edited by DANIEL A. WELLS & GEORGE BLISS. Gould & Lincoln, Boston, 1851.

We have examined this work with a good deal of interest. It exhibits the most important discoveries in science and art, made during the preceding year. Its matter, consisting principally of extracts from scientific periodicals, is arranged under the following heads: 1. Mechanics and Useful Arts. 2. Natural Philosophy. 3. Chemical Science. 4. Geology. 5. Botany. 6. Zoology. 7. Astronomy and Meteorology. 8. Geography and Antiquities. There is a useful appendix, containing a list of scientific publications for the year, an index to the most valuable articles in these publications, a general index, &c. In the interesting notes on the progress of science, prefixed to the work by the editors, we observe with regret, that they incline to adopt the infidel theory of Agassiz, respecting the unity of the race. "The question is *wholly* a scientific one,"—a very unscientific statement, unless "scientific" includes scriptural. The tendency of these infidel teachings at Harvard University must be greatly deplored by the descendants of men who founded it in the belief that "one chief project of Satan, was to keep men from the knowledge of the Scriptures."

*God sovereign and Man free; or the Doctrine of Divine Foreordination and Man's Free Agency.* By N. L. Rice, D. D. Cincinnati, J. D. Thorpe, 1850.

Few men have treated controversial topics with more skilful ability than Dr. Rice. In the volume before us, he first conciliates the reader by producing two remarkable facts, viz: the doctrines of God's sovereignty and foreordination have always been associated with *pure morality*, and have never been contaminated with *fundamental error*. He next examines the Bible on the subject of Divine decrees, and sums up the doctrine as follows:

"The doctrine of Divine decrees, then, may be briefly summed up as follows: 1. God, from eternity, purposed to govern matter as he is now governing it, in accordance generally with fixed laws. 2. God is properly the author of all true

holiness in men, and he produces such holiness by his gracious influences, according to his eternal purpose. 3. God chose to *permit* some angels and all the human race to fall into sin, and so to overrule their dispositions, softening, restraining, directing, hardening, as to bring good out of evil, to accomplish his all-wise purposes. . . . With the sinful actions of angels and men, his *providential* influence only is concerned. He *permits* their sinful dispositions, but does not *produce* them. Yet he does more than barely to permit; he bounds, directs, restrains and controls their actions to his own holy ends. And inasmuch as he simply permits and controls the sinful actions of men, he is not the author or approver of sin."

He then proves more particularly that God's providence extends to *all* events. 2. His Providence simply *fulfils his purposes*. 3. And his *purposes are eternal*. Dr. Rice then elaborately answers the two objections that the Divine decrees interfere with man's free-agency, and make God the author of sin.

In the second part of the volume Dr. Rice examines the doctrine of election. He first states it:

"1. The doctrine of Election contemplates the whole human family as fallen in Adam, as by nature totally depraved, and justly exposed to eternal punishment. . . . 2. The doctrine teaches, that God, for the glory of his name, purposed from eternity to renew, justify, sanctify and save, through Jesus Christ, a multitude of the human race, and to pass by others, leaving them the willing slaves of sin, and to punish them for their sin."

The writer then removes the common objections that the doctrine impeaches God's justice; that it represents God as a respecter of persons; that it is inconsistent with God's sincerity in the universal offers of salvation; and that it involves the damnation of infants. All these objections are fully answered. The direct Scripture testimony in favour of Election is then presented under the following heads: 1. God is the *author* of regeneration. 2. God does this work of regeneration in fulfilment of *his purposes*. 3. The purpose to regenerate particular individuals was not formed because God foresaw that they would be better than others, or that they would repent and believe in Christ, but of *his own sovereign mercy*. 4. The purposes of God to regenerate any of the human race are *eternal*. Dr. Rice next takes up the objection about Reprobation, and God's passing by the finally impenitent, and then goes back to Scripture for additional evidence in favour of his views, examining particularly the passage, 1. In which those who become believers are represented as *given* to Christ. 2. And as *chosen or elected before the foundation of the world*. The volume concludes with the practical bearings of the whole doctrine of foreordination. The doctrine is shown to give exalted and just views of the character of God, to present the greatest encouragement to virtue, to fill the hearts of Christians with humility and gratitude, to secure the final perseverance of the saints, and to offer the greatest stimulant to efforts to build up the cause of Christ in the world. Dr. Rice has done a good service by his very able volume on God's sovereignty and man's free agency, and amply sustains his well-earned character as a scriptural and learned theologian.

*The Educational System of the Puritans and Jesuits Compared*, by N. PORTER, Jr. of Yale College. M. W. Dodd, N. Y.

Professor Porter has made an interesting volume for those who are examining questions of education. He shows much research in bringing to light the power of Jesuitical training in arresting the Reformation. This

part of the volume is by far the most interesting in our judgment. He makes no allusion to the depreciation of the religious element in the modern school system of the descendants of the Puritans, nor are the practical aims of the writer very distinctly wrought out. We nevertheless welcome his work with cordial gratification, and anticipate for it much favour and usefulness. We trust that Professor Porter's able pen will continue to promote the cause of education by similar publications.

*First Things: a series of Lectures on the great Facts and Moral Lessons first revealed to Mankind.* By GARDINER SPRING, D. D. In two volumes. M. W. Dodd, N. Y., 1851.

In the literary plain it is refreshing to look up to the commanding elevations of the landscape. These volumes of "First Things" stand out prominently amidst other things of Christian literature. They are grand monuments of a mind gifted of God with strong natural powers, enlarged and well stored with various learning, of refined and cultivated imagination, and bearing the impress of "the chief end of man." The conception of this course of lectures is peculiarly happy. It is original. There is sublimity in the very idea of "first things." The volumes are conversant with subjects of awful import, the greatest themes of Creation, Providence and Redemption. "God himself before all things" is the introductory chapter; and the following subjects occur in natural order; the creation of the world; the first man; the unity of the human race; the first woman; the first marriage; the first Sabbath; the first revolt in heaven; the first deceiver and the extent of his snares; man's first sin; the first interview between God and our first parents after their apostacy; the first promise; the first deist; the first act of discriminating grace; the first quarrel; the first death; the first example of eminent piety; the first definition of human sinfulness; the first announced withdrawal of the Spirit; the first national curse; the first youthful patriarch going from home; the wrestling with the angel of the covenant; the first rebuke of a dying father; the first rebellion in the Hebrew Commonwealth. These are all attractive subjects. In fact we have here a system of divinity, all the main points being brought to view. The reader is not merely instructed generally, but he is armed against the special errors of the times. This peculiarity adds to the interest of the topics. There is also a remarkable combination of sound doctrinal truth and its practical enforcement. The theologian and the philosopher does not cease to be the earnest and faithful pastor. An affectionate and solemn solicitude gives authority to the author's didactic enunciations. Whilst his reasoning utters "believe," his exhortations sound forth "obey." The learning and criticism of these volumes do honour to the scholar; and the style has a stately elevation, an imaginative glow and an English purity that justly rank Dr. Spring as one of the model writers of the language. Having heard several of these lectures, and seen the throngs that were attracted by the preacher and his theme, we are confirmed by the perusal of "First Things" in our impression of the adaptation of the lectures to do a great and good work. Who does not see that a pastor greatly augments his usefulness by the pen and the press? With whatever interest posthumous publications may be received by a community that respects the memory of departed greatness, there is an influence attached to *living authorship* still more persuasive and effectual. It is a matter of thankful congratulation in the Presbyterian Church that it is able, in the Providence of God, to make such contributions to literature and religion as the "First Things" by Gardiner Spring, D. D. Are there not other volumes to follow? Why may not these be the beginning of a *series* on the great men

and things of the Bible? The public is prepared for any thing from the pen of Dr. Spring; and in this age of increasing scepticism the Bible needs to be more and more held up to public view. The venerated author knows best what his physical strength will enable him to endure in such publications, (for the toil and care of publishing are severe taxes upon vital energy) but we feel confident that we express the feelings of the community in expressing the hope that other volumes on scriptural topics may speedily follow. The volumes are issued in very handsome and becoming form.

THE PRESBYTERIAN QUARTERLIES.

*The Southern Presbyterian Review*: conducted by an ASSOCIATION OF MINISTERS in Columbia, S. C. January, 1851.

I. The first article in this interesting Quarterly is an inaugural address on Education by the Rev. Dr. Curtis. Adverting to the etymology of the word, he discusses the subject of education in answer to two questions: 1. It is to lead out—*what*? 2. It is to lead out—*where*, or *whither*? In reference to the first question, the review shows that the science of education is to lead out to the best advantage the human mind as a whole, and yet with a masterly respect to each of its distinct powers. In reply to the question, *Whither* a good education is to lead? he replies, "To *usefulness*, we say; in the sense of craning up one's own powers to their greatest strength and best advantage, and in the sense of *adaptedness* to the future prospects of life; to a sound basis of *learning* for any of the professions, and to proper materials for the choice of a profession; to a broad and practical survey of the *natural sciences*; to *morality*, to *piety*, to *God!*"

II. The second article is on the objections to the German transcendental philosophy. Six objections are adduced—its acknowledged obscurity; it rests on no fixed and sure foundations; it proceeds on a false mental analysis; it is little better than a system of philosophical scepticism; it is connected also with religious scepticism; and it has a ruinous practical influence.

III. The third article ingeniously exhibits "the variety of Shakspeare." IV. The next is on the unity of the human race. The writer refers to the main points in the discussion, and throws out many interesting suggestions calculated to check the presumption of science in its unnatural attacks on revelation; we have read the article with great interest.

V. The article on John Foster contains truths not calculated to elevate his reputation. At one time he avowed that, though no Socinian, he was "in doubt between the Arian and orthodox doctrine, not without some inclination to the latter." He was reputed to be a Baptist, but he never administered, nor in mature life saw administered, the ordinance of baptism; and he even had doubts of its perpetuity. His notions of the Church were extremely latitudinarian; he was opposed to the ordination of ministers as a relic of hierarchy. In regard to the doctrine of future punishment, he departed widely from the common orthodox belief. His piety was not of the most pleasing and attractive cast; and as a preacher, he utterly failed. "At every place in which he ministered, he had the mortification of seeing his congregation diminishing, his church decaying, and his labours fruitless." This article seems to have been drawn up by a Baptist. It is generally admitted that John Foster was a great man with great defects.

VI. The sixth article, on "*Ancient and Scripture Chronology*," goes into that subject at greater depth than we have had time to explore.

VII. Article seven contains twenty-one critical notices of general interest.

*The Biblical Repertory and Princeton Review.* April, 1851.

This Quarterly, now in the 23d year of its existence, comes out with greatly improved typographical appearance. It has also evinced a determination to keep up with the times by laying out more strength on its notices of books, and by adding the department of literary intelligence. We see by a notice on the cover that the subscription is rapidly increasing. We happen to know that, at the time the *American Repository* was merged in the *Bibliotheca Sacra*, the circulation in this country of the *Biblical Repertory* was nearly equal that of the combined circulation of the other two. So much for Old-School enterprise. The April number of the Repertory has articles on the following topics: I. Foreign Missions and Millenarianism. II. Æcolampadius. III. Socrates. IV. Three absurdities of certain modern theories of Education. V. The true test of an Apostolical Ministry. VI. A Review of Professor Park's Rejoinder on the Theology of the Intellect and of the Feelings. We have had time only to read the last. And we have no hesitation in saying, that it is one of the very best of the standard articles from that able quarter. It will be remembered that Professor Park came out with a sort of *comprehension* scheme to reconcile theological diversities. His reply to a previous article in the Repertory was so plausible, that even some of the old orthodox party in Massachusetts had not stability enough to withstand it. We commend to *all such* the candid perusal of this reply. The Repertory shows that from an early period in the Church two great systems of doctrine have been in perpetual conflict. The characteristics of the true, as distinguished from the erroneous system, are, that it relies upon the Bible and not human reason, that its tendency is to exalt God and not man, and that it represents God and not anything else as the end of all his works in creation and redemption. The reviewer considers Professor Park's theory in reconciling these two systems as the last arrow in the quiver—like Tract number Ninety. We have not space to draw out the arguments of the reviewer, whose own quiver has an inexhaustible supply of the shafts of truth. Instead of following Professor Park through a labyrinth of words, the reviewer stands still, bow in hand, before the target nailed up in sight of the Convention. He holds the Professor to the original theme, and rejects the issue as to who can run the quickest through a path of verbal criticisms. We rejoice that there is *one* Quarterly left in this section of the country that can defend the old landmarks. The author of "the theology of the intellect and of the feelings" has in this article a model of courtesy to imitate, as well as of theological truth to attain to. This is not the time to start new theories at Theological seminaries.

#### LITERARY NOTICES.

We glean the following intelligence.—A work by the Rev. James Cockrane has been just published in Scotland, entitled "*Discourses on some of the most difficult texts of Scripture.*" Among the subjects are The keys of the kingdom of heaven; Salted with fire; Christ preaching to the spirits in prison; Predestination; the election of Matthias; the sin against the Holy Ghost," &c. "*The Ladies of the Covenant,*" by the Rev. James Anderson, published at Glasgow, is a volume of interesting and instructive memoirs. "*Inaugural lectures at New College, Edin-*

*burgh*," contain rich contents. Church History, by Dr. Cunningham; Systematic Theology, by Dr. Buchanan; Apologetic Theology, or Doctrine of the Church, by Dr. Bannerman; Theology of the Old Testament, by J. Duncan, LL.D.; Exegetical Theology, by Dr. Black; Logic and Metaphysics, by the Rev. A. C. Frazer; Natural Science, by Dr. Fleming.

A London bookseller, distinguished for enterprise, has just issued a catalogue of more than *seventeen hundred* English works on **POPERY**, which he has collected, and offers for sale; that subject now exciting unusual interest in Great Britain.

The Rabbi's College, at Padua, Italy, proposes a prize of \$400 for the best work on the political and religious history of the Jews from the first siege of Jerusalem to the time of the last collaborators of the Talmud.

The Messrs. Carter, of New York, are publishing *Owen's works*, in connexion with a foreign house. The edition is a beautiful one, and also cheap. The sixteen volumes are offered for \$20. Two volumes have been issued.

The *Chinese Repository*, a magazine which has been published at Canton for nineteen years, was discontinued at the close of the past year. It was a publication of great value, giving a vast amount of information not otherwise easily attainable, respecting the literature, history, condition, prospects, &c., of China and some of the adjacent countries; but its subscription list was inadequate for its support.

The Athenæum states that a committee of English gentlemen has just been formed at Calcutta under the title of the "Vernacular Translation Committee," whose object will be to promote the translation of standard works in general literature by English writers into the vernacular languages of India.

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## The Religious World.

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**THE PRESBYTERIAN CHURCH.**—A large number of revivals of religion have occurred within the last few months, by which many immortal souls have been brought into the kingdom. The number of our communicants must be at this time about 215,000.

The meeting of the General Assembly takes place this year at St. Louis, Missouri, which is near the centre of the United States. The usual variety of important business will come before the Assembly; and the editor of this Magazine, who expects to be at St. Louis during the sessions, Providence permitting, will present to his readers full reports of the proceedings.

**SALARIES OF CLERGYMEN.**—The following is the average rate of salaries per annum of the clergy in different countries, as collected from an article in the Independent, and from other sources:—Hungary, \$250;

Sweden, \$300; United States, \$375; English Dissenting Churches, \$325; English Established Church, \$700; Holland, \$500; Norway, \$1200; Austria, \$1200; Scotland \$600. These salaries are generally small; and as a general rule, without the prospect of increase, as in other professions.

## THE BAPTIST CHURCH IN THE UNITED STATES.

States.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized last year.	Total Members.
Maine, - - -	13	295	201	20	236	19,957
New Hampshire, - - -	7	96	73	14	119	8,526
Vermont, - - -	8	112	71	10	136	8,092
Massachusetts, - - -	12	238	246	37	945	29,876
Rhode Island, - - -	2	48	55	7	107	7,153
Connecticut, - - -	7	113	114	13	530	15,916
New York, - - -	41	794	705	132	3,864	84,243
New Jersey, - - -	4	89	88	14	796	12,121
Pennsylvania, - - -	16	306	213	49	1,548	27,678
Delaware, - - -	—	1	2	2	11	352
Maryland, - - -	1	22	18	2	184	2,004
District of Columbia, - - -	—	4	5	1	6	692
Virginia, - - -	24	553	272	81	4,743	81,344
North Carolina, - - -	20	448	236	75	3,749	36,730
South Carolina, - - -	14	408	188	72	2,609	41,638
Georgia, - - -	30	719	387	157	5,353	55,155
Florida, - - -	3	51	25	8	186	2,115
Alabama, - - -	18	516	233	69	4,095	36,421
Mississippi, - - -	16	382	181	42	2,846	22,718
Louisiana, - - -	6	96	40	12	249	3,749
Texas, - - -	3	36	27	5	248	1,361
Arkansas, - - -	6	78	39	10	310	2,509
Tennessee, - - -	18	455	283	79	3,263	34,097
Kentucky, - - -	40	713	354	127	3,836	62,598
Ohio, - - -	27	464	294	70	1,240	24,561
Indiana, - - -	24	392	191	47	1,148	18,311
Illinois, - - -	22	320	210	53	1,497	13,441
Missouri, - - -	22	370	194	62	1,579	19,523
Michigan, - - -	10	176	105	14	326	8,175
Wisconsin, - - -	4	55	40	9	184	2,560
Iowa, - - -	2	37	22	3	72	1,142
Minnesota Territory, - - -	—	1	2	—	—	12
Indian Territory, - - -	—	23	20	7	242	1,946
Oregon Territory, - - -	1	5	4	—	24	63
California, - - -	—	—	4	—	—	28
<b>Total,</b>	<b>421</b>	<b>8,406</b>	<b>5,142</b>	<b>1,302</b>	<b>46,280</b>	<b>686,807</b>
<b>Anti-Mission Baptists,</b>	<b>157</b>	<b>2,035</b>	<b>907</b>	<b>113</b>	<b>1,439</b>	<b>67,845</b>
<b>Grand total in U. S.</b>	<b>578</b>	<b>10,441</b>	<b>6,049</b>	<b>1,415</b>	<b>47,719</b>	<b>754,652</b>

## IN THE BRITISH PROVINCES AND WEST INDIES.

Canada, - - -	7	125	67	9	416	6,633
New Brunswick, - - -	2	67	46	17	364	4,823
Nova Scotia, - - -	1	100	67	4	95	9,231
West Indies, - - -	—	93	125	14	1,280	34,730

**METHODIST EPISCOPAL CHURCH.—More Bishops.**—We learn from the Christian Advocate that “various speculations are afloat respecting the number of additional Bishops likely to be wanted at the General Conference in 1852.” Some contend for ten, others for fifteen, twenty, and even thirty! The latter number would give one to a conference. Dr. Bangs, however, insists that *six* effective bishops, at the most, are all that will be needed for the efficient prosecution of the episcopal work; and even then a bishop will not be called upon to labour harder, if even as hard, as a preacher in his station, or a presiding elder in his district.—*The Itinerary.* The Christian Advocate is also discussing the Itinerary. Some wish preachers to remain in the same station *five* years in succession instead of *one*, or at most *two*, as at present. This would indeed be a change; but the church is hardly ready for it yet. Like theological seminaries, the letting of pews, the building of handsome churches, &c., this new change will come in due time.—*The Law-Suit* is expected to be commenced shortly. It will involve some points of interest, and we shall keep our readers advised of its progress.—*Methodist Book Concern.* The capital stock and property of the Methodist Book Concern is estimated at nearly a million of dollars. Within the recollection of many, the whole business of the Methodist publishing establishment was contained in a very small store in Pearl Street, near the old Fly Market. Afterwards, about forty years ago, it was removed to a small room in Church Street, and only opened part of the day. Now the Concern occupies very large buildings in Mulberry Street, and makes its influence felt throughout the length and breadth of the land.—*Missionary Funds.* As proof of the liberality of the Methodist Church South, it is stated that the Alabama Conference has raised \$11,700; the Georgia Conference \$12,000; and the South Carolina Conference \$17,700 for missionary purposes.

#### ECCLESIASTICAL STATISTICS OF SCOTLAND.

PRESBYTERIANS.	Churches.	Ministers.
Established Church - - - -	1165	1119
Free Church - - - -	781	716
United Presbyterian - - - -	505	493
Reformed Presbyterian - - - -	39	30
United Original Seceders - - - -	41	37
<i>Total Presbyterian</i> - - - -	2531	2395
<b>OTHERS.</b>		
Congregationalists - - - -	144	116
Episcopalians - - - -	114	119
Episcopalians separate from others	12	8
Roman Catholics - - - -	93	115
Wesleyans and Baptists unknown.		

**FREE CHURCH OF SCOTLAND—Form of Process.**—Our brethren of the Free Church seem inclined to alter the Book of Discipline relating to the Form of Process. The Presbytery of Edinburgh deeming it unsound, 1. That the Presbyteries should unite the functions of prosecutors and judges; and 2. That the supreme court should be called to decide on written evidence, have overruled the General Assembly an alteration of the book on the following principles. In all cases of libel commenced, the

Presbytery shall come to a decision on the libel, and then lay it before the General Assembly, who, if they find the libel relevant, shall appoint a special commission to hear the evidence on both sides. The commission shall report their finding to the Assembly, who shall pronounce such final sentence as to them shall appear just. This plan has been approved by the Commission of the Free Church; and is therefore likely to be adopted.

*New Education Scheme.*—For the purpose of uniting in the work of education the three great divisions of the Presbyterian family in Scotland—the Established Church, the Free Church, and the United Presbyterian Church—a new scheme has been proposed by Drs. Cunningham, Candlish, and others, the main outlines of which are, that the present parochial schools shall be disconnected from the Established Church, and form the basis of a national system; that the schools of the Free Church, and others now receiving parliamentary aid, shall be engrafted upon the present parochial schools, and others added as may be required; that the salaries of teachers shall be derived from the existing tax on the heritors, as far as it goes, and the deficiency made up in equal parts from the parliamentary grant and from local assessments. Among the recommendations of this scheme, (a more full account of which will be found in the “Home and Foreign Record”) its authors state “that it aims at making the least possible change upon the constitution and practical working of the parish schools, consistent with the altered state of Presbyterianism in Scotland, and the altered circumstances of the times.”

**ENGLAND AND THE PAPACY.**—Lord John Russell, who resigned office since our last issue, has resumed it. One of his first measures was to modify almost to nothing his anti-papal bill. He has withdrawn three important clauses, viz. 1. The one declaring void all acts done by a Bishop assuming territorial titles. 2. Forfeiting to the crown all property left to the Bishops under such titles. 3. Compelling such Bishops to give evidence in Chancery suits whether such bequests were made to them under these titles. The only clause retained is that which subjects every Bishop assuming a territorial title to the penalty of £100. The chagrin of true Protestants at this retreat before the Pope was so great, that for a time it seemed doubtful whether they would support such a bill—a bill which was “too bad for a blessing, too good for a curse.” Alexander Dunlop, Esq., of the Free Church, stated to the Commission the principle which no doubt would actuate many to pass the bill: “It was the only thing attempted to be done; and a defeat might be deemed the defeat of the cause.” The Free Church Commission transmitted to Parliament a petition, recommending the prohibition of territorial titles, the withdrawal of all grants of money for Popish uses, the inspection of nunneries by the authorities, and the removal of the disabilities under which British Protestants labour abroad. The precise course for a Church and State Monarchy to pursue under the present circumstances of England is by no means clear. In our own country, the largest liberty in religion exists. But in England, Protestantism is inscribed by statute on the throne. Queen Victoria is not the heir-at-law of the Stuarts. James I. left two children, Charles I. and Elizabeth the Electress Palatine, the unfortunate Queen of Bohemia. The prior right between these two was of course in the son; and since the death of the Cardinal York, son of James II. that line has become extinct, and the royal succession runs through the Electress Elizabeth. The present heir-at-law to the throne is the Duke of Modena; next to him the

Duke of Bordeaux; after the family of Louis Philippe, and only after them all, comes Queen Victoria. So that by the laws of succession, which the Papists no doubt keep in view, a Popish foreigner has the natural title to the English throne. By the terms of the Act of Settlement of 1688, which settled the crown on Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body "*being Protestants*,"\* all the above foreigners are excluded as descendants of the Popish branches. A government, whose vital element is thus Protestant, may well guard against the wiles of the Man of Sin. And yet this government grants to the Maynooth priest-making establishment £30,000 per annum, and does sundry kindred things according to the remarkable time-serving *policy* of Peel and Aberdeen; the latter, as a statesman, being one of the calamities of England.

**WORLD'S FAIR.**—The "World's Fair," (so called) which is one of the great events of the day, offers inducements for Christian effort among the great crowds which will be assembled in London. A building for the exhibition of the arts and manufactures of all nations has been erected in Hyde Park, whose dimensions are 1851 feet in length, 456 in width, and 108 in height at the centre. The building is constructed principally of *iron* and *glass*. The following notice of religious operations has been put forth by a committee of the Evangelical Alliance:

The proposed exhibition of Arts and Manufactures of all Nations in 1851, opens a new and important field for Christian operation. This Committee has therefore been formed, on the broadest evangelical principles, of men of various denominations "who hold the Head, even Christ," for the purpose of securing the following important objects:—

- Religious Services and Lectures during the period of the Exhibition, which will be conducted by faithful ministers, in foreign languages:
- The distribution of the Scriptures and of Evangelical Books and Tracts:
- The employment of missionaries among the foreigners:
- The promotion of brotherly intercourse with foreigners, with a view to the interchange of information on the progress of the Gospel:
- The hiring of suitable Reading Rooms, from May to October, which will be supplied with English and Foreign Periodicals, where evangelical Christians may have opportunities of meeting one another, and where a Registry of Addresses may be kept:
- This Committee will also endeavour to give publicity among our own countrymen from the provinces to such special arrangements as may be independently made by Evangelical Ministers and Societies for their religious benefit.

To carry out these objects considerable funds will be necessary. The Committee are desirous, before incurring any serious liability, to ascertain the extent to which they may rely upon public support. Their operations must be regulated by the resources at command; they would therefore appeal with all earnestness to British Christians, who feel that this is a fitting occasion, *which may never recur*, for a National Testimony for God and for the truth, to come forward and help in the endeavour thus to turn to spiritual account the approaching influx of strangers, and to combine, in so catholic a work, the efforts of the various Evangelical communities.

Considerable outlay will be incurred in defraying the expenses of those Pastors whom it will be desirable to invite over from various parts of the Continent—though it is hoped that not a few who visit England will tender their services gratuitously to this Society.

The success of this whole effort will mainly depend, with the blessing of God,

\* Of the three daughters of the Queen of Bohemia, Elizabeth, Louisa and Sophia, the youngest was the only Protestant; and as she died before Queen Anne, the inheritance descended on her son, George I.

on its being undertaken on a scale of some magnitude; and the Committee earnestly trust that the response to the general appeal which they now send forth may be such as to warrant them in taking measures suitable to the importance of the occasion.

By order of the Committee,

WILBRAHAM TAYLOR,  
*Hon. Secretary.*

**THE BIBLE AT THE WORLD'S FAIR.**—Foreign papers state that the Committee of the British and Foreign Bible Society have secured for their society a place in the Crystal Palace in London, where the labours, in which they have been engaged for the last forty-six years, may be examined. The Scriptures may there be seen and read in *one hundred and fifty languages and dialects.*

**THE SUN NEVER SETS ON THE ENGLISH BIBLE.**

“To many, (says Anderson,) it might seem too bold, were we to affirm that the English Bible is at present in the act of being perused from the rising to the setting sun. The assertion might appear little else than a figure of speech, or an event to be anticipated; and yet this is no more than the *half* of the truth. The English Bible, at this moment, is the only version in existence on which the sun never sets. We know that it is actually in use on the banks of the Ottaway and St. Lawrence, as well as at Sydney, Port Philip, and Hobart Town; but before his evening rays have left the spires of Quebec and Montreal, his morning beams have already shone for hours upon the shores of Australia and New Zealand. And if it be read by so many of our language in Canada, while the sun is sinking on Lake Ontario; in the eastern world, where he has risen in his glory on the banks of the Ganges, to the self-same Sacred Volume, many who are no less our countrymen have already turned. Yet are all these but as branches from the parent stock, under whose shade this version, corrected and recorrected, has been read by myriads, for three hundred years.”

**COLLEGE FELLOWSHIP IN ENGLAND.**—One of the late converts to Popery refuses to resign his fellowship, on the ground that he is occupying one that was founded by a Roman Catholic, and hence that he is just the sort of a man that the founder would have chosen. “Here arises,” says the Watchman and Observer, “a curious question of law. By all the general doctrines of law relating to charities, the great body of the English University foundations belong to the Catholics, and their present administrators are committing a breach of trust in appropriating their revenues to the benefit of those whom the founders considered heretics.”

**RELIGIOUS LIBERTY IN SPAIN.**—*El Clamor*, published in Madrid, has lately been arguing in favour of perfect freedom of religious worship, urging among others, the following reasons:—

“Without the freedom of worship,” says *El Clamor*, “capitalists who are not Catholics fly from us; and this is one of the most influential causes of our lamentable decay, the effect of religious intolerance and persecution. Even opulent Americans have, on this account, gone to establish themselves in France and England.” It is a great truth of political economy, that Christianity is an important element in developing the true resources of a nation.

## Gathered Fragments.

### TRIPPLING WITH CONVICTIONS.

You that are at any time under convictions, O take heed of resting in them! Though it is true that conviction is the first step to conversion, yet it is not conversion—a man may carry his convictions along with him into hell.

What is that which troubleth poor creatures when they come to die but this—I have not improved my convictions; at such a time I was convinced of sin, but yet I went on in sin in the face of my conviction; at such a sermon I was convinced of such a duty, but I slighted the conviction; I was convinced of my need of Christ, and of the readiness of Christ to pardon and save; but, alas! I followed not the conviction.

My brethren, remember this—slighted convictions are the worst death-bed companions. There are two things especially which, above all others, make a death-bed very uncomfortable:—1. Purposes and promises not performed. 2. Convictions slighted and not improved.

When a man takes up purposes to close with Christ, and yet puts them not into execution; and when he is convinced of sin and duty, and yet improves not his convictions, O this will sting and wound at last!

Now, therefore, hath the Spirit of the Lord been at work in your souls? Have you ever been convinced of the evil of sin—of the misery of a natural state—of the insufficiency of all things under heaven to help—of the fulness and righteousness of Jesus Christ—of the necessity of resting upon him for pardon and peace, for sanctification and salvation? Have you ever been really convinced of these things? O then, as you love your own souls, as ever you hope to be saved at last, and enjoy God for ever, improve these convictions, and be sure you rest not in them till they rise up to a thorough close with the Lord Jesus Christ, and so end in a sound and perfect conversion. Thus shall you be not only almost, but altogether a Christian.—*Mead.*

### BAPTISMAL REGENERATION.

Baptismal regeneration is altogether a very odd thing indeed. It is something like the figure of a figure, and that is something like the "shadow of a shade," which must come as near to nothing as any thing well can do. And as it is nothing to those who fancy themselves the subjects of it, so it will come to nothing soon in men's judgment; and would have done so long ago, being clearly Popish in its origin, and in its nature and consequences very harmful to souls, but that certain things and persons, ancient errors and vested interests, and foolish fears and fond prejudices, are closely bound up with it. As it is, however, all that partake of real divine light, in the smallest degree, see that it is a regeneration that renews nobody—a sanctification that never destroyed one sin—a cheap and compendious method of becoming a Christian in name, whilst it leaves the recipient just where it found him—in a state of nature.—*Jos. Herrick.*

### LIFE'S PENDULUM.

At every swing of the pendulum a spirit goes into eternity. Between the rising and the setting of every sun, forty-three thousand souls are summoned before their Creator. Death is ever busy, night and day, at all seasons, and in all climes. True, as well as beautiful, are those lines of Mrs. Hemans—

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all  
Thou hast *all* seasons for thy own, O death!"

He is supplied with a boundless variety of darts and arrows, with which he accomplishes his work. Could all the forms in which death comes to man be written together, what a long and fearful catalogue would it make! Think of the innumerable number of diseases, all at the command of death. And, as though these were not sufficient, see how man is exposed to fatal accidents on every hand, and at every moment. It was a saying of Flavel, that "the smallest pore in the body is a door large enough to let in death." Be prepared.

THE  
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Miscellaneous Articles.

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THE SLEEPLESS DEATH.

A TRAGICAL punishment is said to have recently occurred in China. A man, found guilty of a grievous offence, was sentenced to be put to death by being *deprived of sleep*. Three persons were appointed to watch him, who relieved each other in their work of terror, and thus kept their victim awake. On the eighth day he piteously implored to be put to death, but his sleepless agony was continued until the eighteenth, when he expired.

This terrific incident illustrates some characteristics in the doom of the ungodly.

1. The punishment of the wicked is DEATH. The impenitent are *now* under condemnation, and are experiencing a part of the penalty of the violated law. "The wages of sin is death." "The soul that sinneth, it shall die." So that there is a death of the *soul*, feebly but fearfully symbolized by the corruption of that of the body. This is the fearful doom that must seize upon all who leave the world without pardon. It is threatened doom; it is doom that is in process of execution; and it is doom that can be fully accomplished by the avenging power of the Almighty Judge. The sins of men are against the Majesty of Heaven. They are rebellion against a glorious government, contention with everlasting righteousness, opposition to a holy God. Such sins must needs receive punishment. The punishment is the death penalty. Thou art doomed to die, oh offender against law and grace!

2. The punishment of the ungodly is SLEEPLESS death. "The smoke of their torment ascendeth for ever and ever. And they have no rest *day nor night*," Suffering, with intervals, is comparatively endurable. Its intensity is an element less terrible than its

eternity. The sinner will call upon the rocks and mountains to crush him from the everlasting wrath of the Lamb; but the body shall be raised incorruptible and powerful to suffer unending anguish. The eighteen days of the miserable, sleepless Pagan, prefigure eternity to the despisers of divine commandments. Unmitigated pain, immortal wo, sleepless death, is the reserved doom of all who live and die "without hope and without God." Alas, is this to be thy doom!

3. The punishment of the ungodly is made wakeful by **MINISTERS OF VENGEANCE**. There will be present to the sinner executioners who forbid rest. What are the ministers of sleepless suffering to the agonized Chinese, compared to the executioners of wrath commissioned by divine authority? *Conscience* is a sentinel that goads to wakefulness the impenitent in hell. "There is no peace, saith my God, to the wicked." The inward anguish of guilt shall eternally prevent slumber, and supply the soul with memories that bring unrest. The *fire* of God's inflictions adds its consuming vengeance, and blazes forth from without to meet the burning remorse that is within. Who can expect respite with agents of terror, such as these, compassing him about? What an immortality of perdition is in store for them that reject the Lord Jesus Christ! Their doom, besides one of mere punishment, is sleepless punishment, and punishment made sleepless both by natural and supernatural inflictions!

"Whoso is wise let him understand these things."

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### SALVATION BY GRACE.

SALVATION is by grace from beginning to end.

1. It is a matter of grace that there has been *any provision made* for the salvation of sinners, for God might justly have left our whole race to perish in their apostasy. This is clear from the very meaning of the terms. For since desert of punishment is included in the very idea of sin, to say that a man is a sinner is to say that he may in justice be punished; or that pardon is to him an undeserved favour. What is true of every sinner is of course true of all. It is therefore true of the whole human family, since all have sinned and come short of the glory of God. It was then an act of grace to devise a plan of redemption for man, or to make any provision for the salvation of the guilty. This is a truth which is impressed on the whole surface of Scripture. From the beginning to the end of the word of God, and in every form of assertion and implication, we are taught that it was an unmerited favour that God should interpose to save apostate men. It is represented as a matter of wonder to angels, and to the redeemed themselves, that God should deliver those whom justice condemned to death; that he should

provide a ransom for sinners, and announce to a guilty world the possibility of pardon.

Plainly as this is revealed in the word of God, men not only forget it in its application to themselves, but they construct whole systems of theology, founded on the assumption that providing a way of salvation for sinners was an act of justice. As the fall of Adam has, beyond all controversy, entailed great evils on his race; as men are not only surrounded by temptation, but are frail and prone to sin, it is assumed that it would have been unjust in God to leave them in this condition without providing a way of escape.

In replying to this statement it may be freely admitted, that as the purpose of redemption was connected with the purpose to admit the fall of man and the continuance of his race, we must not contemplate the permission of the fall, without taking the purpose of redemption into view. But this admission does not meet the difficulty; because the Scriptures clearly teach that on the hypothesis of the fall and the continuance of the race, the gift of Christ and the mission of the Holy Spirit are still acts of sovereign mercy. They are represented as the greatest possible displays of the grace and love of God. The Bible contemplates man as a fallen being; it addresses him as belonging to a race of sinners; it announces salvation to him as an undeserved favour, and it calls upon man to adore the love of God in sending his own Son to die for their redemption. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This truth gives character to the whole economy under which we live. It is recognised and implied in the love of every Christian. He knows that salvation is to him a favour, and not to him only, but to all who are saved. To assume that the mission of Christ was an act of justice would require an entire modification of the Bible from beginning to end; it would require that every Christian's feelings should be the reverse of what they are; it would make silence in heaven. The redeemed could no longer ascribe glory, dominion and majesty to the Lamb, for having washed them in his blood, if his death were a mere act of justice. It must therefore be considered as a fixed point in Christian doctrine, that salvation is a matter of grace; that God was not bound to redeem apostate man; that the gift of his Son, the mission of his Holy Spirit, the institution of the Church, are all proofs of wonderful and infinite love.

2. If it be a matter of grace that salvation is provided for fallen man, the *application* of that salvation is also a matter of grace. If God was under no obligation to save any, he may surely determine whom he will save. When therefore it is said that salvation is of grace, it means that its application, no less than its provision, is an unmerited favour. God has from the beginning acted as a sovereign in this matter. He has sent the knowledge of salvation to

some nations, and has withheld it from others. For ages this knowledge was confined to one people. Since the advent, it has been extended to many. After having been enjoyed by one age and people, it has been withdrawn and given to another. In all this we can only say, "Even so Father, for so it seemed good in thy sight."

What is true of nations, is no less true of individuals. If it is a matter of grace that the Jews and not the Greeks, that Europe and not China, has received the knowledge of redemption, it is no less a matter of grace that Paul and not Judas, that you and not your neighbour, that one man and not another, is made a partaker of this salvation. This is a truth sustained by every kind of evidence of which it is susceptible. The right of God to make this discrimination is included in the admission that the gift of Christ is an act of love. If God is under no obligation to save any sinner, he is under none to save you. I have no right to complain, should he allow me to reap the full recompense of my sins, though he pardons others around me. Favours never can be claimed as matters of right. And we must either maintain that the death of Christ is no favour, or admit that its benefits may be dispensed when and where a sovereign God sees fit. He goes forth among the children of men, and says to one, Live! and he lives; to another he is silent, and he dies. Having forfeited our lives by transgression, we cannot but be at his mercy. "Salvation is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Every passage in the Bible which speaks of regeneration, repentance, or faith, as the gift of God; every declaration that it is not for works of righteousness which we have done, but by his mercy he saveth us; every assertion that we are his workmanship, created in Christ Jesus unto good works; every time it is said that salvation is of grace, lest any man should boast; every thanksgiving of believers for their conversion, and every echo that has ever reached our world from the songs of the redeemed in heaven, express or imply the same great truth.

Though we are less competent to trace the dealings of God with individuals than with nations, yet as far as our own observation can extend, it confirms the doctrine that the application of salvation is a matter of grace. We every day see the careless arrested, and those who are afar off brought nigh, so suddenly, so unexpectedly to themselves and others, as to make it impossible to account for the change on any other ground than the sovereignty of divine grace.

If we appeal to the experience of the believer himself, we find there the intimations of the same truth. When he looks back upon his life, he finds that it has been ordered of God; that the place of his birth and education, the various and complicated circumstances which combined to influence his character and decide his destiny, were beyond his own control; that in many cases some apparently trivial circumstance has determined his whole subsequent career.

If he looks within his own breast he finds that the thoughts of God and eternity have come and gone, he knows not how, that sometimes the Bible would have to him a meaning and a power it never had before; that sermons, with nothing to distinguish them from other discourses, would rivet his attention and fasten on his conscience; he sees that he has been selected from a crowd of associates whom he wished to be like, restrained, excited and guided by an influence which he is sure was not from himself, so that he remains a wonder to himself, and a monument of the distinguishing mercy of God. His whole external and internal experience forces him to say from the heart, "By the grace of God I am what I am." In no one respect does the experience of all Christians so perfectly agree, as in the conviction that their conversion was not of themselves. This conviction is expressed in their confessions, their prayers and their praises, whatever may be their speculative opinions on the subject. "Not unto us, not unto us, O Lord, but unto thy name be all the praise."

3. If the providing a way of salvation at all, and if the application of that salvation to some and not to others be of grace, so also are the *terms* on which salvation is offered. That is, our justification is no less of grace than our regeneration. The gospel teaches us that all that is necessary for the justification of sinners has been already performed by Christ. He has fully satisfied the demand of the law, by his obedience and death. The ground of justification is therefore fully laid; nothing more need be done, or can be done, for his righteousness is perfect and infinite in value. If this is so, then we have nothing to do and are required to do nothing, as the ground of our pardon and reconciliation with God. This the Scriptures teach, when they say we are justified freely by his grace, we are justified without works, or that God justifies the ungodly. In these and similar passages they deny that any merit or excellence in the sinner is either in whole or in part the ground of his acceptance with God. And when they state affirmatively what that ground is, they say it is the death, the righteousness, the obedience of Christ. Such are the declarations of Scripture; and the more any man is enlightened to know his own heart, and the spirituality of the law of God, the more distinctly does he see that it must be so. He sees that if any thing in the way of merit were required of him, it never could be rendered. He feels therefore that unless justification be perfectly free, at least as far as the meritorious ground of acceptance is concerned, he never can be justified.

But besides this, which is generally admitted at least in words, our justification is further of grace, inasmuch as there is no preparation necessary; nothing which the sinner has to do to authorize him to accept the offered righteousness. This is a point with regard to which there is almost always more or less misapprehension in the mind of the inquirer. He can understand that the ground of justification which, according to Scripture, can be nothing less than a perfect righteousness, must be sought out of himself, but

he cannot understand that this righteousness is freely offered to all who will accept it. He supposes that there must be some preparation on his part, something done or experienced, before he has a right to accept the offer. What this something is, he may himself be at a loss to determine. Sometimes he thinks it is a due impression of the evil of sin; or a greater degree of tenderness or sorrow than he has yet felt; or a more lively desire after holiness; or some more decisive evidence that it is not a mere dread of punishment, or desire of happiness that influences his conduct. All these misgivings and difficulties arise from ignorance of the grace of the gospel; there is no such condition as these difficulties suppose, connected with its offer of salvation. Christ has performed all that the law of God demands. If we refuse to put our trust in him we perish; if we confide in his righteousness we are saved. There is no restriction or limitation to the declaration, "He that believeth on the Son hath everlasting life." It is very true that no one will thus believe, unless he has some apprehension of the evil of sin, of his own guilt and danger, and some desire to be delivered from the guilt and power of his sins. But this is very different from making these desires and convictions any part of our warrant for accepting the offer of the gospel. A thing may be necessary to induce a man to accept a favour, which is not at all the condition on which that favour is bestowed. A man may offer food to all who ask for it, and it may be true that none will ask for it but the poor and hungry, but neither poverty nor hunger is the condition of the gift. This is not a useless distinction. There is a very great difference between a perfectly generous and gratuitous offer, and one that is coupled with the condition, provided, you feel thus, or so. So long as a man considers certain feelings as a necessary preparation for coming to Christ, he considers Christ as offered to none but those who have these feelings. But when he sees that the offer is perfectly gratuitous; that it is no matter whether he have these feelings or not, provided he is willing to be saved by Christ; that the only use of these feelings is to produce this willingness, then the great barrier is taken out of his way. He sees that no matter how hard his heart may be, how cold, or insensible, or ungodly he may be at that very moment be, still the infinite riches of Christ's merits and Spirit are at his offer. Men are not saved against their will, but if they are willing to be saved by the righteousness of Christ, they have nothing more to do or to experience as a preparation for believing. Justification therefore is entirely of grace. Not only because the price of our redemption has been paid entirely by Christ, but because we have nothing to do but to submit to his righteousness and consent to be saved through him.

4. Many are apt to believe that the grace of God is somehow specially manifested in the conversion of men, and in their justification, who do not so readily perceive that we are indebted to this same grace for the *preservation and increase of the divine life* in the soul. We still however remember that we are as dependent for

the continuance as for the commencement of spiritual life; that for the sins of every day we need as much the perfect righteousness of Christ as when we first believed. Theologians are accustomed to say that the preservation of the external world is a continued creation. In much the same sense it may be said that sanctification is a continued conversion. If the sinner in conversion, under a sense of sin, throws himself on the arms of Christ; the believer must do it every day. If the sinner, feeling himself polluted and helpless, falls at the feet of Jesus, saying, "Lord, if thou wilt, thou canst make me clean;" the believer must do it every day. If the sinner, feeling, after all his attempted reformatations and all his struggles against his sins, that they are far too powerful to be conquered in his own strength, lays hold on the promises of God as presented in the covenant of grace; the believer must do it every day. Spiritual life therefore is not maintained by the strength of any principle of grace communicated in regeneration; much less by any means of moral culture which the wisdom of men can prescribe, or their own power enable them to practice. It is a work of grace inasmuch as it is maintained by an influence from above.

Now this spirit by which the believer thus lives, is the free gift of God. In that covenant whose conditions Christ has fulfilled, the great pre-eminent blessing secured for his people, is the indwelling of the Holy Ghost. Hence it is said, Christ has redeemed us from the curse of the law, in order that we may receive the promise of the Spirit. And in all the prophetic delineations of the times of the Messiah, the gift of the Holy Ghost is set forth as the great distinguishing blessing of that period. Isaiah, Joel, Jeremiah, Ezekiel and Zechariah, all foretold that when Christ came God would fulfil his standing promise, "I will pour out my Spirit upon all flesh."

A truth thus prominently held forth in the Old Testament in the form of a promise, and in the New Testament so constantly presented as the peculiar blessing of the gospel, must be of great practical importance. We are too apt to forget it. It is the tendency of the age to forget it. Christians are too much disposed to act on the mere principles of natural duty; as though a sense of obligation were the great motive and means of spiritual improvement. They would draw the waters of salvation from empty cisterns. Our privilege is to have access to the very fountain of life; to plead the promise of our Father to give the Holy Spirit to them that ask him. If then we would learn the secret of a holy life, we must learn that our life is hid with Christ in God; that it is not we that live, but Christ that liveth in us; that of ourselves we can do nothing, but that the source of all strength, excellence and joy is opened by the death of Christ; that in the covenant which we have embraced, the gift of the Holy Spirit is secured to all that seek it, and that we really live, only so far as we live by him.

5. *Our admission into heaven* will be an act of grace. That those whom the Bible describes as poor, and blind, and naked, as full of wounds, and bruises, and putrifying sores, should be made

kings and priests unto God, crowned with glory and clothed in white; that they should be introduced into the society and fellowship of God, and Christ, and angels, and made meet for the inheritance of the saints in light, is the crowning miracle of grace. All this is done for the very purpose of showing the exceeding riches of his grace in his kindness towards us in Christ Jesus.

Seeing then that it is the great object of redemption to manifest the grace of God, we need not wonder that grace reigns through the whole economy, from its inception in the eternal purpose of God, to its consummation amidst the exulting gratulations of the assembled universe. It is the economy of grace. It is of grace that there is any salvation for fallen man; it is of grace that one is saved rather than another: we are justified freely by his grace, we are sanctified by grace, we enter heaven by grace, amid the voices of many angels round about the throne, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on earth, and under the earth; and such as are in the sea, and all that are in them say, Blessing, and glory, and honour, and power, be unto him that sitteth on the throne, and unto the Lamb, for ever and ever."

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### UNIFORMITY OF WORSHIP.

It is admitted by the ablest and most learned liturgical writers of the present day, particularly by Palmer in his *Origines Liturgicæ*, that there is no evidence that liturgies, in our sense of the word, were in use during the first two centuries of the Christian Church. As Palmer candidly confesses, there is decisive proof that set and fixed forms of worship were unknown during the whole or the greater part of the period above named. Of course the only ground on which liturgies can be vindicated, is, the superior security they afford that all things connected with divine worship shall be done "decently and in order." This is, in fact, one of the great arguments employed by Episcopalians when defending or enforcing the use of their "never to be sufficiently admired, and all but inspired liturgy." It secures, say they, decency and uniformity in worship, and is an almost impregnable guard against unsound doctrine; while, if every minister is left to pray and preach as he pleases, the inevitable consequence will be multiform fanaticism, and soul-destroying heresy.

Now how does the condition of things in the Episcopal churches in Britain and the United States agree with this theory? If we examine these churches with reference to doctrinal uniformity, we discover that so far from any such uniformity existing, there is no other body of Christians so torn by dissensions about dogmatic

points which each several party regards as of vital importance. They are "Catholic verities." The Bishop of Exeter denounces the Archbishop of Canterbury as a heretic of the first magnitude, and preclaims to the whole world that he will hold no communion with him until he recants and repents of his heresy on the subject of baptismal regeneration. Yet both parties appeal to the liturgy in proof that their respective views are in unison with the Church's faith.

But the condition of the Anglican Church with reference to the forms of worship furnishes the most striking illustration of the fact, that even the Anglican liturgy cannot secure uniformity in the worship. The diversity of practice in this particular, in the Church of England, is notorious; it has occasioned a vast amount of fierce dissension, and not a few scandalous scenes in the sanctuary itself; and what deserves to be particularly noticed, all these contending parties are great sticklers for forms, and profess unbounded veneration for the service-book which has given rise to these quarrels. In some churches the prayers are "said," in others they are "intoned;" some ministers insist upon preaching in a surplice, others as strenuously maintain that the sermon should be preached in a gown; some offer a prayer before preaching, others omit it. Some pray with their backs to the people, others with their faces. But it is needless to multiply illustrations. The evils of a discrepant practice have grown to such a height, and the authority of individual bishops who have attempted to restore uniformity has been so little regarded, that at length the collective prelacy of England has been compelled to speak; yea, the temporal head of the Anglican Church, the Queen herself, has at last interposed.

Now we venture to affirm that in all that relates to the worship of God, the Presbyterian Church exhibits tenfold more uniformity than the much vaunted liturgy ever has produced. Let a man go through the congregations of any one Synod, and he will find in all of them the same forms observed, the only point of difference being the language in which the several ministers clothe their common petitions. Two centuries ago some two thousand of the most learned, laborious, faithful, holy, and successful ministers of the Church of England were forced from her communion, and forbidden under heavy penalties to preach even in private houses, simply because they could not conform to every jot and tittle of the liturgy. And now what is the spectacle we behold in that Church? The very men who have served themselves heirs of the intolerance of former ages, in spite of the entreaties and commands of those whom they profess to regard as "fathers in God," representatives of Christ, and after having exalted the liturgy to almost an equality with the Bible, insist upon introducing rites and ceremonies and prayers utterly unsanctioned by the liturgy; the very men who would bind the professed nonconformist hand and foot with their liturgical chains, demand for themselves "the largest liberty," and

actually use it in the face of the highest ecclesiastical and civil authority.

It seems to me that the present state of the Church of England is well calculated to make those Episcopalians who talk so much about their "all but inspired liturgy" &c. &c., a little more modest. Surely if the liturgy is so distasteful to Puseyites and Tractarians who have been using it all their days, Presbyterians may be excused for not falling so desperately in love with it as some people profess to be. Many and great as are the evils in the Presbyterian Church, low as may be the state of religion among her members, they certainly have reason to thank God that they have no such liturgical quarrels as those which have rent asunder the much boasted unity of Prelacy; and that in the enjoyment and exercise of the freedom wherewith Christ hath made them free, they have attained a degree of uniformity in the externals of Divine worship to which their Prelatic brethren are entire strangers.

J. F.

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#### "NOW ARE WE THE SONS OF GOD."

THERE are some relations which God sustains to all men alike. There is no individual who may not look upon the great and glorious God as his own Creator, Preserver, Benefactor, Sovereign, and Judge. But there is another relation, entirely distinct from these, and far more intimate and endearing, which he sustains only to a certain class, and this relation is that of Father. Happy is the condition of those who belong to this class; well may they exclaim with admiration and wonder: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Let us look for a moment at some of the things which are included in this unspeakable privilege.

##### 1. Similarity to God in disposition or character.

The Scriptures teach that the possession of faith entitles a man to be called a child of Abraham. Abraham was distinguished for his faith, and therefore all who truly exercise the same grace, are like this eminent servant of God, and because of this similarity to him they are called his children.

By the same rule a true child of God possesses a character similar to that of God, and it is impossible to stand in such an endearing relation to Him without this similarity. Such a person will be spiritually minded, and instead of being sensual, proud, selfish, and resentful, will be condescending, benevolent, merciful, forgiving, and pure in heart. "Love your enemies," says Christ, "bless them that curse you, do good to them that hate you;" and the reason which he assigns is, "that ye may be the children of your Father which is in heaven." Yes, every true child of God is like

God. He is said to be a partaker of his Father's holiness, a partaker of the divine nature; he is described as being renewed in knowledge, after the image of him that created him. God having become his Father, he has put on the new man, which after God is created in righteousness and true holiness. A true child of God is like God. He is like him because he has the same views, he loves the same objects, and he hates whatever God hates. If any man doubts whether he is one of God's children or not, let him study the character of God, and then see whether his own character bears any resemblance to it.

2. The term *sons of God*, expresses the idea that he has a peculiar affection for us.

When Joseph's ten brethren went down into Egypt the second time to buy corn, in order to gain the favour of Joseph, and secure the object of their journey, they took with them Benjamin, their youngest brother. And in the beautiful account which is given of this story, we are told that Joseph no sooner beheld his beloved Benjamin than his affectionate heart was overcome. "He lifted up his eyes, and saw his brother Benjamin his mother's son, and said, Is this your younger brother of whom ye spake unto me?" and immediately the gush of tenderness which swelled his bosom found vent in the following words: "God be gracious unto thee my son." Here is nature acting without restraint, and what does she teach us, but that no language can more appropriately express the feelings of affection, than that which a man uses when he exclaims, "My son?"

When the expressions, "sons of God"—"children of God," are applied to believers, the same idea is intended to be conveyed, that they are those whom he especially loves. This is sufficiently proved by a reference to one or two passages where the term is employed: thus God says to believers, "I will be a Father to you and ye shall be my sons and daughters." 2 Cor. vi. 18. "Wherefore thou art no more a servant, but a son." Gal. iv. 7. "Be ye therefore followers of God as dear children." Eph. v. 1. The subject of a king is more the object of his regard than a foreigner, but who does not see that the king's son must be the object of far more affection than any subject can possibly be; but this poorly illustrates the special love which God has for those who are called his children. When they prefer him above all that is in heaven and on earth, when they cry to him for help, when they trust in the promises which he makes them, it is delightful to his heart. He will look upon all the indignities cast upon them, as well as all the kindness shown them, as done to himself. What language then can express the happiness of those who stand in this relation to the infinite God?

3. But in the next place, when believers are called the sons of God, the language expresses the idea that they possess a title to some peculiar dignity or advantage.

If instead of calling a man the subject of a king, we call him the king's son, we express the idea that he is not only an object of spe-

cial affection, but that he is heir to a throne; and so all who may with truth be called the sons of God have been born to a participation of that glory which belongs to their Father which is in heaven. The Apostle therefore says, "And if children, then heirs—heirs of God, and joint heirs with Christ." And in another place, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." This inheritance consists in treasures laid up in heaven, where neither moth nor rust doth corrupt; and where thieves do not break through nor steal. It consists too in an exaltation to the highest honours. It will not be considered too high an honour for them to join with the Son of God in judging angels and men; nay, we are expressly told that they shall wear crowns of gold, and shall reign for ever and ever. They shall be in that state in which the desire of their hearts shall be fully gratified, even to serve without sin him whom they loved on earth; they shall enjoy the perpetual sight and vision of that Holy One, for they shall see him as he is; they shall be clothed with shining raiment, and in company with the King and his attendants, shall daily walk the streets of that city which is paved with gold and lighted up with the glory of God and of the Lamb; they shall share deeply in the affections of the King of glory, and shall mingle with the melody of their golden harps, a song like this—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Nothing can be more sure than the title which believers have to these heavenly riches, for God has begotten them again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them.

Much more might be said on this subject, but even these brief reflections are sufficient to reveal a little of what the Apostle John means when he says: *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.*

W. S.

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## THE UNSUCCESSFUL SABBATH SCHOOL TEACHER.

WHY am I not a successful Sabbath school teacher?

Believing this inquiry to be one of frequent occurrence to the minds of many, and believing its solution to be of the greatest importance, to aid in solving it, we venture to suggest a short series of questions in relation to the subject of it.

I. *Is it because I do not understand the nature of my work that I am not successful in it?*

Success in an undertaking which is not understood, would be an

accident rather than a result. The traveller must have his chart, the builder his plan, the artist his subject, and, in proportion as these are severally understood, so far the hope of success is reasonable. Let me then ask myself, have I any clearly defined object before me, to which my Sunday school efforts are directed? Do I regard the work as mere school-keeping, the filling up of a given amount of time in company with a given number of children? or, eschewing this notion, do I advance a step further, and suppose that I am to form in the minds of my class the basis of a sound intellectual education, to perfect them in all the mechanical arts of learning, and to assist them in the formation of orderly habits, both of body and mind? these are certainly great things to aim at, and it is possible I may accomplish them, and yet be an unsuccessful teacher. In all this I have fallen woefully short of the real object to be sought by all Christian teachers, which is, the advancement of the Redeemer's kingdom in the conversion of souls to God. "He that winneth souls is wise." Our commission is, "Go and teach all nations." The gospel is our theme—piety our main qualification—the power of the quickening Spirit of God the means of our success—and his promises the ground of our confidence and hope. If we have thought less of the object of our labour than this, we have thought too meanly, and may on that account have failed of success.

II. *Is it because I have no fixedness of purpose that I do not succeed?*

Does my imagination warm upon Sunday school theories, and cool down in Sunday school practice? am I constantly devising new plans, and, before one method is fairly developed, do I adopt other novelties? like a juvenile gardener, do I plant a flower to-day, and dig it up to-morrow, because it blossoms not, adding another favourite in its place, only that it may share the same fate? am I elated by the slightest indication of success, and as easily depressed by disappointment? do I sometimes esteem it to be a cardinal duty to attend the school, and then think it a trivial thing to neglect it? am I sometimes a Sampson in strength, and at others, a Mephibosheth in weakness? If so, though I rightly understood the object I should seek, yet failing to pursue it with unwavering determination, I am at fault. Being satisfied with the well-tried plans of the more experienced, and steadily adopting them, let us henceforth show that we are governed more by principle than by impulse.

III. *Is it because my own education is neglected that I fail?*

In a certain sense the mind of the pupil is absorbed in the mind of the teacher, and rises or sinks with it. As water rises no higher than its level at the fountain head, so the minds of the children cannot be expected to rise above the mind of the teacher (that is, supposing them to have but one teacher.) If this be true, then my own advancement in knowledge and goodness is connected with the advancement of my class. We have made personal piety to be the most fitting qualification for the teacher's office: but piety to be useful, must be

healthy; and if it be healthy, it will grow—"first the blade, then the ear, and then the full corn in the ear:" but in conjunction with this must be cultivated the power to communicate to our pupils a knowledge of the truths we have realized for ourselves. We must, as an Apostle recommends, "be apt to teach:" and be it observed, if this aptitude were wholly natural, and not acquired, we should not have been exhorted to possess it: it is therefore a quality to be obtained or improved by culture. We must be wise in the choice of language, facts, and illustrations; and these must not be of a stereotyped kind, but must be varied and adapted to the increasing capacities of the children. To do all this, and to do it well, our own minds must be subjected to constant exercise and training. If I suppose that my present stock of knowledge and capabilities are sufficient, and that therefore I have nothing to learn, it will soon be felt by my class, and apparent to my superintendent, that I have nothing to teach; monotonous exercises may be persisted in, but they will soon become wearisome to all; stupidity and disorder will prevail in my class, and success, as far as I am concerned, would be a miracle indeed.

IV. *Is it because my own heart is unconverted that I succeed not as a Teacher of others?*

O, here may be the cause of all my inefficiency. No wonder that the children of my class are unmoved when I speak of the Saviour's love, if my own heart be unaffected by it. Am I expecting to arouse others to a sense of spiritual danger which I myself do not feel? Or have I succeeded in persuading myself that the theory of religion, instead of a living representation of religion itself, will accomplish any good thing? We are told by the Saviour, that, "at the last, many shall say, Lord, Lord, have we not prophesied in thy name:" to whom he shall say, "Depart from me, I never knew you." Yes, his woe is upon blind guides; and do I suppose that my orthodoxy will avert that woe from me? On the contrary, it will aggravate it. And ought I to be content with being a mere finger-post, pointing to the city of refuge, when God has given me too a soul, and when the avenger of blood is pursuing me also? Surely before I expect that God should make me a blessing, I should know that he has blessed me. O, is it not a sad and fearful thing to hold the lamp to the feet of others, whilst its shadows only thicken upon our own. From this moment may the salvation of my own soul become my chief concern; and having realized this, as a child of God, may it be my sacred habit day by day to sit at the feet of Jesus, the great teacher, clothed and in my right mind, learning all my lessons of him. We wonder not that an unconverted ministry should fail; and why should we be surprised that an unconverted teacher should be other than a cumberer of the ground?

V. *Do I fail because I am proud and self-sufficient?*

Others may receive me as a Christian, and believe me to be such; I may, indeed, in my own experience, have reason to hope that I am

numbered with the people of God; and yet to an extent greater than I am aware, pride may influence my heart. It may be that my natural character of mind and my education have given me advantages over others—my stock of knowledge may be greater than theirs—my understanding more ready and penetrating—my energy more constant and enduring—and, because of these things, I may have thought that success would be the certain result. If success in the Sunday school cause were the solution of some mathematical problem—the accomplishment of some intellectual feat, and if it were only the work of man, then indeed it might be so, and natural prowess, which has already done so much, might accomplish this also; but, as it is the work of God, and as no labour of ours can succeed in the proper sense without his blessing, then we must be content to set about it in his way. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” “Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith:” and therefore it is that “God abhorreth the proud, but giveth grace to the humble.” We may look for success, but whilst we are proud and self-sufficient, it shall be hid from our eyes: “the humble shall see it and be glad.” But supposing this state of heart be not chargeable upon me, may it not be,

VI. *That whilst I have no confidence in myself, I also lack confidence in God.*

Christian meekness and humility are graces essential to the Christian character, and to the Christian teacher: but, if we suppose these to shine brightest when we are timid and fearful, we greatly err: the depth of our humility corresponds with the strength of our faith; for in proportion as our dependence upon God increases, so shall we abandon dependence upon ourselves. We may not have sufficiently understood that ours is to be a work of faith, as well as a labour of love. Faith is made much of in the Holy Scriptures, as that grace by which we glorify God, and accomplish much in his cause; without it we know it is impossible to please him; and by it all obstacles can be overcome. Let us turn to the canonical book of Martyrs, the 11th of Hebrews, and see what the strong in faith accomplished, and were not all these things written for our learning? Good men of modern times, too, have attempted great things for God, expecting great things from him, and their faith has been victorious. “Wherefore, seeing we also are compassed about with so great a cloud of witnesses,” let us also, depending on God’s sure word of promise, labour with all diligence and prayer, confidently expecting his blessing to succeed our work—“prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

From a careful consideration of some, or all of these inquiries, those hindrances to success which prevail amongst us may perhaps be more clearly understood, and yet (so insidious is evil) there may be hid up in some remote corner of our hearts, causes of so tender,

or complex a nature, as to defy definition—evils which we cannot challenge by any name—creeping things that come not to the light of observation, but delight to dwell in the shadows and darkness of self-ignorance—these causes though the most minute, may, nevertheless, be the most powerful for evil. The watch may be complete in its parts—every wheel, every pivot, and every link adapted to its use; there may, too, be the mainspring, by which motion is obtained—and yet its indications are uncertain and deceptive. And why? Because upon that concealed and tiny part of the otherwise complete machine, there is a single spot of the rust that doth corrupt.

May grace be given us from on high to examine ourselves more faithfully and constantly than we have hitherto done, believing that God designs the usefulness of his servants, and not that their labour should be in vain in the Lord.—WE MUST ALSO BELIEVE THAT THOUGH SUFFICIENT REASON MAY BE GIVEN WHY WE ARE, NO REASON CAN BE GIVEN WHY WE SHOULD REMAIN, UNSUCCESSFUL TEACHERS.\*

### THE CHURCH AND HUMAN PROGRESS.

THE Presbyterian Church is just entering upon the first ecclesiastical year of the last half of the nineteenth century. It is interesting at such a new starting point to observe the signs of the times, and to ponder the lessons they teach. How different the position of the Church, for the accomplishment of her mission, from what it appeared to be at the commencement of the first half of this century. How wonderful has been the providence of God in the progress of the human race during this period. What responsibilities has it devolved upon the Church. The whole tendency of society seems to have been to the physical and intellectual elevation of the masses, formerly regarded as of little more importance than the brutes that perish. The advance in material civilization has been greater than during any equal period of previous history. As a result of this, the influence of the adventitious distinctions of society has been yielding to that of the essential rights and importance of man. In the providence of God this has become emphatically the age of the people. A few illustrations of this important fact will prepare us for noticing its practical relation to the mission of the Church.

1. The first illustration may be taken from the extent to which the labour of production has been transferred from man to machinery, with a corresponding augmentation of the means of subsistence. Nothing is more evident than that man was not originally designed to be a toiling drudge, but to have dominion over the other, inferior, works of God. And yet how many millions of our race have in all past ages been doomed to toil at mere manual

\* [This Article is taken from the London "Sunday School Teachers' Magazine."—Ed.]

occupations, which animals or machines might accomplish as well or better. But such has been the degeneracy of our race that this state of things seemed necessary to its proper restraint. As, however, in the progress of society, it became safer to relieve these masses from this drudgery, Providence has been gradually unfolding laws of nature by which a large portion of mere mechanical toil may be transferred from human limbs to the natural forces with which we are surrounded.\*

For a long time after the revival of letters in Europe, scholars, few in number, were almost wholly engrossed with classical and mathematical learning. And even long after the adoption of the inductive method, science was pursued more as an intellectual gratification than for any practical purpose. But since, in the latter part of the last century, spinning and weaving machines were brought into a good degree of perfection, and the application of steam to the practical purposes of life has become so general, science seems to have been pursued mainly to multiply the comforts of life. And such has been the success in this direction that it has come to be felt that no inquiry is so abstruse, no speculation so daring, that some useful result may not be expected from it. Nor does there seem to be any limit to the extent to which nature may be made to work for man, if he only applies her powers in conformity to her laws. By the application of science to the useful arts, man is compelling nature to do much of the drudgery of producing, to which he was formerly subject, and with far greater results.†

And while he is relieved from a great amount of mechanical toil, the necessities and comforts of life have become cheaper, and he may enjoy an increasing amount of leisure for higher employments, and mental and moral improvements. It is not intended of course that this is universally the result, but that it is manifestly the tendency of things under the providence of God, giving increasing importance and influence to man's rational nature.

2. Another illustration may be found in the increasing attention that has been given to the improvement of the physical condition of the masses. The results of this have been seen in the astonishing increase of the average duration of human life. So that the North-

\* The extent of this may be inferred from the fact mentioned by Mr. Mahew in his "London Labour and London Poor," that at the time of the last census, the entire working population of Great Britain was estimated at four millions out of eighteen millions and a half, while the mechanical power at work in the country was equal to the labour of six hundred millions of men. That is to say, Great Britain, by the help of machinery, was going through an amount of work with four millions of human labourers, which, without machinery, could not have been accomplished except by a working population of six hundred and four millions.—*North British Review*.

† The cotton and woolen machines now in use are able to turn out a greater amount of fabrics in one year than were manufactured in a century before the use of modern machinery. There are twenty-nine millions of cotton spindles alone in the world. The largest pyramid in Egypt, which it took 100,000 men 20 years to raise, could now be raised with the use of steam and machinery by 100 men in one year. The Menai bridge which weighs four millions of pounds, could be raised to its present height, 120 feet, by a power produced by seven bushels of coal. The average effect of a single steam engine in Cornwall, is 79,000,000 pounds a month, 1,000,000,000 a year.—*Vid Examples in Herschel's Discourse*.

ampton tables, prepared by Dr. Rice for life insurance companies upon the basis of the bills of mortality in 1700, are found to be entirely erroneous for the present times.\*

This has been brought about, under a kind Providence, in several ways. Not the least important have been the efforts to remove some of those physical and moral causes of disease, the influence of which has been so wide spread—such as unhealthy localities, crowded and ill ventilated dwellings, improper diet, intemperance, idleness, improvidence, and vice. As an unhealthy, pauper population is a burden to society, it has come to be recognised as a matter of interest no less to the statesman than the philanthropist, to seek to improve the physical condition of the masses by draining marshes, widening streets, ventilating houses, providing pure water, guarding against unwholesome diet, temperance societies, beneficial institutions, asylums, and similar means. And although so much remains to be done, it is astonishing how much has already been accomplished in this way. We may include indeed among these improvements, the safety-lamp and life-boats, which have proved safe-guards to so many exposed in mines, and on the coasts.

Another element of this improvement is to be found in the advance that has been made, under Divine Providence, in the science of medicine. How wonderful a change has vaccination wrought, almost removing one of the greatest scourges of the human race, which once decimated generations; the ravages of which we now know only in tradition, except as we hear of savage tribes nearly exterminated by the small-pox. Almost the same may be said of the simple and agreeable remedy for the scurvy, the discovery of which has saved thousands of valuable lives. These are only examples. Nor are we yet prepared to estimate what is to be the effect of the discovery of iodine, and bromine, and similar agents; or the increasing knowledge of the laws of magnetism and electricity in their application to health.

Besides this attention to the removal of the causes of disease in surrounding circumstances, and vicious habits, and the advances in the science of medicine, it is found that in proportion to the means of comfortable subsistence will be the health and life of a population. But the application of science to the useful arts that we have noticed, has so greatly increased these, that the labourer of this day can be fed and clothed more comfortably than the prince of a former age. There is yet much room for improvement; we still hear of insufferable wretchedness. But the very exposures of the sufferings that are made from time to time, illustrate the tendency of the age and the progress of society in this direction.

3. Another illustration may be drawn from the more general diffusion of knowledge, and the attention that has been given to the

\* The annual mortality in England in 1700 was 1 in every 25. About the middle of the last century, for causes well understood, it had increased to 1 in 20. From that time it has steadily decreased. In 1801, it was 1 in 35; 1811, 1 in 38; at the present time it is only 1 in 45.

education of the masses. The state of things we have already considered has itself greatly increased the demand for popular education. Such relief from physical toil, and such an increase of the comforts of life, will almost necessarily create a desire for mental improvement. And perhaps no subject has engaged a greater share of public attention of late years than that of encouraging and satisfying this demand. Once study was the privilege of the few; but now common schools are established almost throughout Christendom. And, as showing the tendency of the times, the benevolence of philanthropists has called into existence a class of industrial ragged schools which promise to reach the lowest strata of society. The key of knowledge is thus proffered to every individual. And the proof that it has been grasped and employed to unlock the stores of literature and science, is afforded by the wonderful demand for popular reading which characterises the present day. Nor is there a more remarkable feature of the age than the consecration of high literary and scientific endowments to the education of the people. The establishment of lyceums, popular libraries and lectures, has been followed by a popular literature in cheap volumes, penny papers, and dollar magazines, that cannot be contemplated without astonishment.\* Who can mistake this indication of the physical and intellectual elevation of the race!

4. One more illustration of the tendency we have been considering, is the increasing importance of the people in the political system. At the commencement of the present century there was not a government in existence, except our own, that recognised the proper basis of government in the consent of the governed, and the object of all government to be the welfare of the people. But now the people are every where coming into importance and influence. Their rights and interests are the subject of constant discussion.†

\* This movement commenced about twenty years ago, principally through the instrumentality of Messrs. Leigh Hunt, Charles Knight, and the Chambers. Chambers' Edinburgh Journal was started in 1832, with the intention, as Mr. William Chambers intimated, of taking advantage of the universal appetite for instruction, and at such prices as must suit the convenience of every man in the British dominions. Twenty thousand copies of the first number were sold at once in Scotland; and at the close of the first year 31,000 copies of each number were printed. The second year it was issued simultaneously in Scotland and England, and the circulation gradually increased to 90,000. The Penny Magazine was commenced six weeks later, and attained before it ceased a circulation of 170,000 each number. The Chambers, soon after the establishment of the Journal, projected their series of popular scientific and historical treatises, entitled, "Information for the People," which averaged a sale of 30,000. It is to be regretted that the influence of these gentlemen is so much on the side of indifference, or something worse, in religion. The younger is said to be the author of the "Vestiges of Creation."

† The relation of literature to the labour question is the subject of an interesting article in the last number of the "North British." "To trace historically," says the writer, "the origin and progress of this new species of literary activity, might not be uninteresting; suffice it here however to say, that necessarily involved as it was in that revolution of men's thoughts produced by the religion which first asserted the doctrine of the spiritual equality of all men, and fostered as it was by certain of the finer usages of the Church in the middle ages, it does not appear to have received its full development and expansion till, under the provisional and narrow name of Political Economy, men had enthroned a specific science, having for its declared object the contemplation of society as such. \* \* \* All literature now seems to be flowing towards this channel, so that there seems a likelihood that we shall soon have no literature at all but a literature of social reference."

There have indeed been disappointed anticipations, which the strong hand of power has crushed for the time. But the same feelings and passions are working under the surface. Revolutions may be turned aside, or thrown into improper channels for a time. They do not, however, go backward; unless, like the waves of the rising ocean tide, to make a further advance; or as the vegetation of early spring is driven back by frosts often to strengthen the root from which may put forth a more vigorous life. In every revolution in Europe since 1688, the people have gained. And that they are rising in importance and influence in the political world cannot be questioned.

What then is to be the influence of this tendency upon the best interests of society, and how does the Church of God stand related to it? "It is a great problem yet to be solved," says Sir David Brewster, "to determine what will be the state of society when man's physical powers are highly exalted, and his physical condition highly ameliorated, without any corresponding change in his moral habits and position. There is much reason to fear that every advance in material civilization requires some moral compensatory antagonism: but, however, this may be, the very indeterminate character of the problem is a warning to the rulers of the nations to prepare for a contingency, by a system of instruction, which shall either reconcile or disregard those hostile influences under which the people are now perishing for lack of knowledge." Political economists and legislators, however wise and well disposed as they may be, can do no more than provide means for material and intellectual improvement. But this, unless accompanied with "a new heart and a right spirit," may prove a curse instead of a blessing.\* With the means for promoting this moral, spiritual improvement, God has in his providence entrusted his Church. And in this country especially, where the people possess such political power, this has devolved upon Christians a most solemn responsibility. But, as if to sustain their benevolent impulses, which are so apt to be overcome by ambition and covetousness, he has laid them under a social necessity to meet the responsibility. Their lives, property, temporal comforts, social enjoyments, and religious privileges depend under God upon the order and prosperity of the community in which they live. Christians are not only under an obligation, therefore, but also under a necessity to "seek by all means in their power the peace of the city where they dwell, and to pray unto the

\* Of all modes of thought that can be entertained, the most wretched, the most impious, by far, is that which hopes to abolish misery and crime by new arrangements of the external circumstances of human life. \* \* \* We hear much of reorganizations of society; we scarcely hear at all among our literary men of the necessity of any inner process of change in the nature of the individual. The socialism of our day is, in this respect, half brutal; and till it learns to be something else, little that is essentially good can ever be derived from it. \* \* \* It is forgotten that all without a man may be set right, and yet all within him may remain wrong.—*North British Review.*

Dr. Chalmers has well said that the world is so constituted that we must be morally right, if we would be physically happy.

Lord for it; for in the peace thereof shall they have peace." Of what value would any amount of temporal blessings and spiritual privileges be, if they are at the mercy of lawless mobs, or even of packed juries, and courts elected by, and dependent upon unprincipled voters. We submit cheerfully to taxes for the support of the government, and for public improvements which increase the prosperity of our city, state, or country, because by this means we increase the value and security of our own property and interests of various kinds. It would be far better for a man to be taxed half his income, in order to enjoy the other half in peace and security, than to be free from taxation, and to have the whole exposed to violence and fraud. Upon the same principle it is far better to give liberally to all institutions and efforts that have for their object the improvement of public morals, the creation of a healthy public opinion and religious feeling, than to withhold our contributions, and live in an unprincipled community. The present signs of the times point the Church to a noble vocation. If Christians are faithful, the present aspect of divine Providence is full of promise to our race. Every thing indicates the design which the gospel recognises, to elevate and bless speedily the masses who have been so long down trodden and oppressed. It is however by associating evangelical religion with all the efforts to ameliorate the physical and intellectual, and social condition of man, that this is to be accomplished. And the responsibility of bringing this evangelical influence to bear upon this result has been devolved, in divine Providence, upon the Church, the associated people of God, in the use of those instrumentalities which he has entrusted to their hands, and promised to bless.

And does not this tendency we have been considering indicate a special responsibility as belonging to those churches that recognise the people as the depositories, under God, of church power? History seems to teach, that in proportion as civil liberty and the rights of man have been held in proper esteem, such churches rise in importance and influence. But when men become indifferent to these interests, the tendency is to make much of adventitious distinctions; and those churches that take all power from the body of the people, and concentrate it in the hands of the privileged few, assume importance and influence. Compare the times of the Reformation, the English Commonwealth, and the American Revolution, with other periods when civil and religious liberty were but little regarded.

J. C. B.

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"Jesus is the way by his example; the truth by his word; and the life by his grace. Out of this way there is nothing but wandering; without this truth nothing but error and deceit; and without this life nothing but death."—*Quarles.*

## Household Thoughts.

### THE BLESSEDNESS OF CHRISTIAN FAMILY TRAINING.

IN a quiet village of Pennsylvania, lived a devoted Christian man and his wife, whose "chief aim" was to "glorify God and to enjoy him for ever." They took special care in the training of their children. Two points on which great stress was laid in their household management, were *family prayers* and the *keeping of the Sabbath*. The children, six in number, were successively and earnestly taught the sacredness of the family altar and of God's holy day. Religious instruction was freely given in connexion with daily prayers, and on the Sabbath unusual efforts were made to inculcate divine truth upon the youthful mind. So strictly was the Sabbath observed, that idle walking or sauntering about was never allowed; and this abode of piety and family peace was regarded by the worldling as the scene of severe and unhappy restrictions. Nothing, however, was more unjust than such an inference. Never was there a happier family, where parents and children had mutual sympathies more unrestrained, and where the keeping of the commandments insured a more rich reward. The example and the instructions of that Christian home were instrumental, under God, in illustrating in a signal manner the blessed results of parental faithfulness.

1. *Every one* of the six children was brought to a knowledge of Christ. "I will be a God to thee and to thy seed after thee," was a promise realized with a glorious fulness in that happy family. Baptismal consecration and parental nurture attained their true end in the conversion to God of every child.

2. The children were brought *early* to accept of Christ as their Saviour. They each made a profession of their faith about the age of fifteen or sixteen, in regular succession. The influence of early piety in maturing and giving completeness to personal character is very precious and strong. Those who seek Christ early shall find him; and those who early find him will, in his ordinary providence, most resemble him in spirit and in life.

3. The children all traced their conversion to *home influences*, made effectual by the Spirit. In regard to almost every one, the prayer-room was the gate of heaven to their souls. This corroborates the testimony of good old Richard Baxter, who used to say, that if parents did their duty at home, few youth need be converted under the ministry.

4. Each child *assisted the others* in the way to Zion. Their piety, nurtured to a true Christian expression of its zeal, was accompanied by works and words. Not only did father and mother unite

in leading their children to the Saviour, but brothers and sisters were mutually helpers in each others' spiritual welfare.

5. Further, not only were all the children hopefully converted to God, but they have all been elevated to *usefulness and influence in the Church*. The three sons are *ministers* in the Presbyterian Church; and two of the daughters married ministers, and the third is the wife of an elder. Revivals of religion have followed the ministrations of divine truth in "home, the school and the church," where these servants of Christ have laboured in his name.

The widowed mother lately departed to glory; and it was an affecting sight to see her mortal remains followed to the grave by five Presbyterian ministers and a ruling elder, the male representatives of her family.

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### FIRESIDE SINGING.

WHEN the father and mother, and brothers and sisters, and domestics and guests gather around the evening fire, and when all voices join in the same sweet old familiar hymn, there is a music more delightful than that of concerts and theatres. And this is what actually takes place in many a Christian family, and might take place in more. It is a cheap luxury, but one which gold and silver cannot purchase. These hymns, with the very tunes, will be remembered long years hence, when that light-haired boy, whose face is glowing with the ingenuous excitement, shall perhaps be spending his last days in a foreign land; or when that rosy girl, having become old and wrinkled, shall be telling her grand-children about the days of her youth. Wisdom suggests how good it is to treasure up a store of such memories in the minds of the young.

Divine truth is more acceptable to youthful minds in metrical form. This may be one reason why so much of the Bible is in poetry. The man is far too austere for my notions, who looks with contempt on the rhyming couplets which the child repeats by his mother's knee. Perhaps the little stanza, beginning, *Now I lay me down to sleep*, has been repeated by millions; perhaps it has been blessed to the saving of souls. Who composed those humble verses we know not; but his works do follow him. There are infant verses which we never forget; and hence the incalculable importance of filling the child's mind with those which inculcate saving truth. But if verses are captivating in their naked form, how much more so are they when set to music, and sung again and again at the happiest period of life! It is greatly to be regretted that many families deny themselves this means of influence. If it did no more than beguile a long winter evening, and make home delightful, it would be worth all our pains; but it awakens and deepens religious feeling, and lays the foundation for future experience. I venture to

assert, that there is no one, educated in the manner of our Presbyterian forefathers, who does not know certain hymns, which he can never hear without thinking of the days when he sung them with his father and mother. And will any man tell me that these are common effusions? No, they are sacred in our thoughts, and separate from all other remembrances.

At the present day it is held by all practised musicians, that every child, free from organic defect, may be taught to sing. In families where sacred song is cherished, we never knew any exceptions. In cases where the parents cannot sing, they may easily cause their children to be instructed; the danger is, that they will wait too long. Equally important is it, to have frequent exercises of this sort, and to connect them with the flow of parental and filial love. It should not be a task, and it may be made an entertainment. When conducted with seriousness, such extemporaneous concerts are proper for the evening of the Lord's day. At other moments also, when the members of the household are gathered, as in the twilight hour, when work is laid aside, there is indescribable pleasure in sending up "the sacrifice of praise." Happy is the house, where every day is sanctified by the "voice of melody!"

Something depends, moreover, on the selection of hymns. Children should be taught such as they may remember with profit all their lives. We may carry too far the principle of adaptation to the infant mind. There are adults who remember only hymns of childhood. We should bear in mind that boys will be men, and that if they are to remember hymns as men, they must learn them now. What follows? We ought to charge the minds of the young with the very hymns which will do them good when they are old; and we ought to connect each of these with one and the same tune. For an inculcation which is to last for life, there is obviously need of great repetition; and in order to repetition, the number must be small. It has often occurred to me, that *twenty good hymns*, each wedded to its appropriate tune, and fully committed to the memory, would be better than whole hymn books, learnt and then forgotten, after the method common in our schools. And then how important it is, that some of these should express those very acts of adoration, faith, and love, which, rightly uttered, may be the salvation of the soul! Who knows, but that the gracious words he teaches his child, may be repeated in hours of soul-concern? Hundreds have, with dying lips, pronounced the verses of Dr. Watts, "Jesus can make a dying bed;"—verses which of course they had previously committed to memory. As the matter now goes, it is left very much to chance what hymns the children learn, and how often they repeat them.

After all, there is no method which attains all the ends in view so well as that of household singing. In visiting a dear Christian friend not long since, I was much instructed by the way in which I saw the affair managed in his family. As we sat around the blaze of his hospitable fire, while the children hung about their parents

in attitudes betokening affection, and one or two respectable domestics formed the outer circle, passages of Scripture were recited from memory, and psalms and hymns were sung. In a way perfectly free from constraint, and leading to no weariness, several hours of the Sabbath evening were thus spent. I could not prevent my thoughts from running forward to the time, when these beloved parents would probably be no more in this world, but when those who are now in youth would hold in thankful remembrance the impressions of household piety. When great awakenings occur among a people, the fountains of sacred harmony are unsealed. Then the voice of singing is heard in every house; and young friends when they come together, join in the praises of God. The practice of the fireside prepares for this, as well as for the more sublime worship of the great congregation. President Edwards, in his account of the work of grace at Northampton, says: "It has been observable, that there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises." And again: "There are many things in Scripture that seem to intimate, that praising God, both in speeches and songs, will be what the Church of God very much abound in, in the approaching glorious day. And the places in the prophecies, which signify that the Church of God, in the glorious jubilee that is foretold, shall greatly abound in singing and shouting forth the praises of God, are too many to be mentioned. And there will be cause enough for it. I believe it will be a time when both heaven and earth will be much more full of joy and praise than ever they were before." O let us, who are parents, spare no pains in preparing our children for the joys of better days!

C. Q.

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### INJURIOUS EMBELLISHMENTS.

A FLORIST will tell you that if you paint the flower-pot that contains a favourite, beautiful, fragrant flower, the plant will wither, and perhaps its blossoms will die. You shut out the air and moisture from passing through the earth to the roots, and your paint itself is poisonous. Just so, mere external cultivation, superficial, worldly accomplishment, or a too exclusive anxiety and regard for that, injures the soul. The vase may be ever so beautifully ornamented, but if you deny the water of life to the flower, it must die. And there are kinds of ornamental accomplishments, the very process of which is as deleterious to the soul, as paint upon the flower-pot is pernicious to the plant, whose delicate leaves not only inhale a poisonous atmosphere during your very process of rendering the exterior more tasteful, but the whole earth is dried and devoid of nourishment. Nature never paints, but all her forms of loveliness

are a growth, possessing a native character and development from the beginning. If the sun can ever be called a painter, it is only because the plants absorb his rays.

Whatever is real knowledge, wisdom, principle, character and life in education, is a process of the absorption and development of truth, and is not mere painting.—*Cheever.*

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### M O T H E R .

When we see the flower seeds wafted  
From the nurturing mother tree,  
Tell we can, wherever planted,  
What the harvesting will be;  
Never from the blasting thistle,  
Was there gathered golden grain,  
Thus the seal the child receiveth  
From its mother will remain.

*Anonymous.*

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## History and Biography.

### LETTER OF REV. JAMES ANDERSON, OF NEW YORK.

*Mr. Editor*—For a number of years past I have been collecting materials for a history of Presbyterianism since the Reformation. I lately received from a friend in Scotland, copies of letters written by some of the founders of the Presbyterian Church in this country, the originals of which are preserved among the Wodson MSS. in the Advocates' Library, Edinburgh. I send you one of them, addressed to the Rev. Dr. Sterling, Principal of the University of Glasgow, by Mr. Anderson, the first minister of the Presbyterian Church in New York. I send this letter just now, simply because it happens to be the first of the series. If acceptable, I will, at a future time give you some others, which are more decidedly historical. Let me only add that Principal Sterling cordially responded to the appeal made to him in this letter, and proved himself a warm and active friend of the infant American Church. J. F.\*

New Castle upon Delaware, August 1, 1716.

*R. R. S.*—About seven years ago, when I came into these American regions, I remember I did myself the honour to wait upon

\* The Editor assures his respected correspondent that everything relating to our early church history will be peculiarly acceptable. The public will be glad to learn, that a work, like that referred to, is in progress of preparation. No man is better qualified for the task than the Rev. Dr. Forsyth, of Princeton, whose name we take the liberty of mentioning, in the hope, that all who have materials, will co-operate in furthering his important design.

you, and was favoured with many very savoury advices from you, some of which I shall never forget, for they have been of very great use to me in this remote house of my pilgrimage. When I left, you desired me to write and let you have an account of our affairs here.

When I came from Scotland, perhaps you may remember I was ordained (worthless as I was, and yet am) to the sacred office of the ministry with a view of coming to Virginia, where I in the good providence of God arrived; but meeting with unaccountable disappointments there, after half a years' stay, I came over to these parts, where I understood there were some ministers of my persuasion, and have ever since remained in this place. In this country there are, since I came here, settled three other Presbyterian ministers, two of which are from your city of Glasgow. There are in all, of ministers who meet in a Presbytery once a year, sometimes in Philadelphia, sometimes here in New Castle, seventeen, and two probationers from the north of Ireland, whom we have under trial for ordination; twelve of which have had the most and best of their education at your famous university of Glasgow. We are mostly but young raw hands; yet, glory to our God! he magnifies and perfects his strength in our weakness, and makes it evident that he can work wonders of grace, by poor means and insignificant instruments.

As to our proceedings in matters of public worship and discipline, we make it our business to follow the Directory of the Church of Scotland, which (as well we may) we own as our mother Church. We make it our business to settle and to make settlements for ministers of our persuasion that join with us, in places where the gospel has either never at all been preached, or else in places where there are wretched, profane, debauched, careless creatures of the Bishop of London of which there has been not a few, and yet are within the bounds of these provinces whence some of our brethren meet; which is the reason of our meeting with many hardships and difficulties, both from the inconveniences of our congregations and the opposition of inveterate enemies.

In some of our places the hearers, by reason of their poverty and paucity, are scarce at all able, though never so willing, to allow a competent subsistence for their ministers, which is the reason of some contempt among some, which I humbly think might be in a measure remedied by our mother, the Church of Scotland, and her adherents in Britain. And I doubt not but she would readily use her care and endeavour this way if she were but sensible of the inconveniences that her poor children in this remote corner, lie under on this account. I have heard it proposed by some here, who have come from your parts, and pretended to know the pulse of some persons of estate, especially merchants this way, that if any such thing were set about zealously there might be soon raised as much money as, if sent over to the care and management of our Presbytery, might be a very great help to these places and ministers amongst us, who labour under the forementibned inconveniences.

I doubt not but one Sabbath day's collection for this use, with some other help from our brethren in Old England, would amount to as much as, if rightly managed, would be necessary, and as we should in haste want for this purpose. This would not be much felt with you, and would be greatly beneficial here, and I am confident, would, through God's blessing, have a mighty tendency towards the advancement of the Mediator's kingdom, in this new growing country.

This, dear sir, I have been bold to propose to you, knowing you to be a person truly zealous for the promotion of the interest of our dearest common Lord, and also by your high station and character, very capable of doing us and the interest of religion here, as much service this way as any other. I know it will be, perhaps already it has been objected, that such a thing would give some reason of jealousy to the Church of England, that you would thereby encroach too much on their precincts and liberties. But I cannot see what ground they have for such a thought. The Church of Scotland is established in Great Britain as the Church of England, and no doubt has liberty of sending forth missionaries, (and supplying them too) to those places within the dominions of Great Britain, where the Church of England is no more established than the Church of Scotland; which is the case of those places I am pleading for. In Pennsylvania and the Jerseys, there is no one church established more than another; and none are obliged to pay or contribute towards the maintenance of any minister.

There is one thing more I would propose to you. There are many young merchants who come from your parts, soberly educated and brought up at home, who when they arrive here are mere rakes, stop or stand at no sin or vice almost that falls in their way; swearing, whoring, Sabbath-breaking, and drunkenness are common vices with a great many of them, as if they thought there was no evil in the commission of any of these; and as to their countenance of ministers that are of their principles of the Church of Scotland, they are so far from that, that they carry as if they were ashamed of their mother Church, her principles and ways. Whatever is the religion of their pot and lascivious companions, that is theirs: so that really many of them (there are some exceptions) are a perfect scandal to religion, and a disgrace to that part of the world from which they come, from which other and better things have been expected. I am sure if their parents and principals knew of their carriage in these parts, it would be matter of very great sorrow and grief to them. I mention this out of love to their souls; I am glad to see my countrymen in these parts, nor do I speak so because of any particular affront or incivility received. I never met with any such from any of them, but on the contrary with very much civility and respect. But I mention it, that some method may be fallen upon whereby this dreadful and offensive grievance may be removed. Query—whether or not their parents or employers could not oblige them to bring certificates of their

inoffensive behaviour during their abode in these parts from ministers here to their own ministers at home? Forgive my prolixity.

I am, right reverend sir, your truly affectionate servant,

JAMES ANDERSON.

P. S. I beg your prayers in public and private for us in these parts, and that you would write to us.

To the Right Reverend Dr. Sterling,  
Principal of Glasgow College.

## JUNE IN THE OLDEN TIME.

### THE REVIVAL IN THE KIRK OF SHOTTS.

FEW instances on record of the outpouring of the Spirit of God are more truly Pentecostal than that witnessed in the Kirk of Shotts, in Scotland, on the 21st of June, 1680. We copy a condensed account from the "Christian Journal," and insert it in immediate connexion with the sketch of the Rev. John Livingston, who was the instrument under God in bringing multitudes to a saving knowledge of the truth.

"Scotland has enjoyed periodic showers of divine influence on her dry and parched vineyards. One of the most remarkable of these took place in the earlier period of the seventeenth century, and commenced on the Monday of a communion at the Kirk of Shotts. The word of the Lord was precious in these days, and communion seasons drew together the godly of the land to hear the gospel from the lips of the few, who then preached it in its purity and power. A very large measure of the divine presence had been enjoyed at Shotts, both by ministers and hearers, especially on the Sabbath, that it was resolved to have a thanksgiving service on the Monday, a service which was then usually observed on the succeeding Lord's day. Mr. John Livingston, a very pious young man, then resident at Cumbernauld, as chaplain in the family of the Earl of Wigton, was fixed upon to preach the Monday sermon. The impressions produced on many by the solemnities of the day were such as to lead them to spend the whole night in prayer and conference. In the manuscript life of Livingstone preserved in the Advocates' Library in Edinburgh, it is mentioned that the bedroom of Lady Culross was filled that Sabbath evening with pious ladies, to whom she prayed 'three large hours' time, having great motion upon her.' Early next morning Mr. Livingston walked forth to commune with God, and prepare his mind for the work of the day, but 'there came over him,' as he has himself expressed it, 'such a misgiving of spirit, considering his unworthiness and weakness, that he consulted with himself to have stolen away somewhere.' He was actually turning away from the path of duty when the words of Scripture, 'was I ever a barren wilderness, or a land of darkness,'

came to him with such power, that he immediately returned, and set his heart on the work which had been assigned him. He preached from Ezek. xxxvi. 35, 36—'I will sprinkle clean water upon you,' &c., and 'got good assistance for an hour and-a-half.'

"When about to enter on the practical improvement of his discourse, a heavy shower began to fall, which induced many to leave the service which was being conducted in the open air. Mr. Livingston called out, 'If you cannot bide a shower of rain while hearing the glorious gospel preached to you, how will you bide the outpouring of Jehovah's wrath in the day of judgment?' They were arrested by these words, and returned, when 'for another hour's time,' says Mr. Livingston, 'I was led out in a strain of exhortation, and warning, with such liberty and melting of heart as I never had the like in public all my life-time.' The delivery of this discourse was accompanied with 'an unusual emotion among the hearers,' as Fleming expresses it in his 'Fulfilling of the Scriptures,' and a discernible change was from that day wrought on nearly five hundred individuals. It was the sowing of a seed in Clydesdale, the fruits of which to this day in some measure remain. The interesting event occurred on MONDAY, THE 21ST JUNE, 1630."

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## THE REV. JOHN LIVINGSTON

OF THE KIRK OF SHOTTS, SCOTLAND.

THE following brief account of one of the most distinguished preachers of Scotland, has been selected from the 1st volume of "Select Biographies," edited by the "Wodrow Society of Edinburgh." And although many notices of this extraordinary man have from time to time appeared in our periodicals, it is not remembered that the account of his early life, written by himself shortly before his death, has been published in this country.

There is no doubt, I believe, that the late Dr. Livingston, S. T. P., to whom the Reformed Dutch Church owes so much, was a lineal descendant of John Livingston, of Scotland, who was driven by persecution from his native land, and took refuge in Holland. The writer recollects well a conversation with the late Dr. Livingston, of New Brunswick, at his own house, on this subject; when the Rev. Dr. invited the company into another room, where hung the portraits of the Rev. John Livingston and his wife; and which are no doubt still in existence in the family. A. A.

"I was born in Sterlingshire, June 21, 1603. Having learned to read and write at home, in the year 1618 I was sent to a Latin school, where Mr. William Wallace, a good and learned man was the teacher; where I continued until the year 1617, when I was

sent for to Lanerk, to see my mother dying. In October of this year I was sent to college at Glasgow, where I staid four years and passed Master of Arts June 21, 1621.

“During this time I observe the Lord’s great goodness in giving me such parents, who taught me somewhat of God, so soon as I was capable of understanding any thing, and had great care of my education; by which means also when I was very young, I saw somewhat of the carriage and example of sundry young Christians, who used to meet at my father’s house, especially at times of communion.

“The first year I went to Sterling school I profitted not much, and was often beaten by the schoolmaster; and one day he had beaten me with a stick on the cheek, so that my face swelled. That day, my father having come occasionally to town, and seeing my face swelled, did chide with the master; that he having had a chief hand in bringing him to that place, he should use me so. The master promised that he would forbear beating me, and I profitted much more in my learning. And when I had gone through all the Latin and Greek taught in the school, and was ready to go to college, the master prevailed with my father (I being so young) that I should stay yet another year. And for the most part, we read by ourselves in a little chamber above the school, where we went through the most part of the choice Latin writers, poets, as well as others. And that year was the most profitable I had in the school, except my third year in college, when I was under the oversight of precious Mr. Robert Blair.

“I do not remember the time or means by which the Lord first wrought on my heart. When very young I would sometimes pray with some feeling, and read the Word with delight, but would afterwards intermit, and would then resume again such exercises. The first [time] I communicated at the Lord’s table, Mr. Patrick Simpson, exhorting before the distribution, there came over me such a trembling that all my body shook; yet when the fear and trembling departed, I got some comfort and assurance. I had no inclination to the ministry for more than a year after I left college. I had a bent desire to give myself to the knowledge and practice of medicine; and was very earnest to go to France for that purpose, and proposed to my father to let me go, but he refused the same. My father wished me to go and occupy some lands which he had purchased in the place of my nativity. Being in a strait, I resolved I would spend one day before God alone; and knowing of a secret cave, I went thither, and after many to’s and fro’s, I thought that it was made out to me that I behoved to preach Jesus Christ; which if I did not, I should have no assurance of salvation.

“I was licensed to preach in January, 1626. For a year and a half I staid in my father’s house, in Lanerk, and studied there, and preached sometimes there, and sometimes in neighbouring churches. And during that time, I wrote all my preachings word for word, till one day, being to preach after the communion, and having in

readiness only one preaching, which I had preached in another church; and perceiving sundry who had been there now present, I resolved to choose a new text, and having but little time, I wrote only some notes of the heads, which I was to deliver; yet I found at that time more assistance in the enlargement of those points than ever I had found before. After that I never wrote at length; but only [short] notes."

Thus far we have the memoir of this successful preacher from his own pen. The course of his life afterwards has been frequently published; but it will not be amiss to furnish your readers with an outline of his ministry and of the persecutions which he suffered.

After being licensed to preach, Mr. Livingston received a call from several vacant parishes, but was prevented, either by the bishops or the General Assembly, from settling in any of them. In regard to several of these places, he rejoices that they were afterwards supplied by able men. At Tarpichen, he had not only the call of the people, but of the patron, and the Presbytery of Linlithgo; but the bishop of St. Andrews would not permit him to settle there, saying, that he had promised the place to another, who was obtruded on the unwilling people. Every door in Scotland seeming to be closed against him, he would not be idle, but preached about from place to place, for a year or two. One whole year he preached at Tarpichen, and afterwards resided more than two years in the family of the Earl of Wigtoun. It was during this period that he preached that remarkable sermon, at the kirk of Shotts, by means of which it was believed, that at least *five hundred persons were converted*. He was unexpectedly called upon to preach on the Monday after the communion, and was so intimidated, that at first he had thoughts of betaking himself to flight. But picking up courage, he returned from the fields whither he had retired, and preached a sermon which was attended with effects seldom witnessed since the days of the Apostles. The time of the delivery of this sermon was June 21, 1680, when the preacher was only twenty-seven years of age. Gillies, however, mentions, that by means of a sermon afterwards preached in Ireland, it was thought a *thousand souls were converted*.

The account which he himself gives of the circumstances in which this remarkable sermon was delivered, will be interesting to the reader. "The one day in my life, when I got most of the presence of God in public, was on a Monday after communion, in the church yard of the kirk of Shotts, the 21st of June 1680. The night before, I had been with some Christians, who spent the night in conference and prayer. When I was in the fields, about eight or nine in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that days' preaching: but that I durst not so far distrust God, and so went to sermon, and got good assistance." But the humble

man says nothing about the effect produced by the sermon of that day. But he informs us, that, not long afterwards, while preaching at Irvine, he was so deserted, that the points he had meditated and written, he was utterly unable to get them pronounced. "So it pleased God," says he, "to counterbalance his dealing, and hide pride from man. This so discouraged me, that I resolved not to preach again, at least not in Irvine. But Mr. David Dickson would not suffer me to go from them, until I had preached the next Sabbath, 'to get,' as he said, 'advantage of the devil.' I stood and preached with some tolerable freedom."

During this period, by travelling from place to place, he found an acquaintance with many of the most eminently pious in the land, and had the opportunity of hearing most of the distinguished preachers of Scotland. Concerning these he says, "Those from whose preaching, I profitted most, were the four following: The Rev. Robert Rollock, Mr. John Welsh, Mr. Robert Bruce, and Mr. David Dickson." Of Mr. Robert Bruce, he says, "In my opinion, never man spake with greater power, since the Apostles' days."

Being hindered by the bishops, who appear to have had a particular spite against him, from settling in Scotland, where he had many invitations, he listened to proposals to visit Ireland. And on his arrival in that country, he received a unanimous call to the parish of Killingshie. Having never yet been ordained, application was made to Dr. Knox the bishop, for his ordination. The bishop courteously invited several Presbyterian ministers to lay on hands, as he knew that Mr. Livingston was in favour of Presbyterian ordination, and gave him the service book to mark any thing in it, to which he had any objection. But he found everything of this kind already marked; and so he was ordained in accordance with his own views. He found the people of his parish very tractable, but exceedingly ignorant. And at first, he saw no prospect of doing good among them; but afterwards, the Lord gave him the pleasure of seeing some fruit of his labours.

There are several occasional notices of Mr. Livingston, in Wodrow's "Select Biographies," besides the connected narrative, here in substance given. One or two extracts from the aforesaid work, will be added to what has already been said, which will serve to show in what high estimation this servant of God was held by the pious of his own time, who enjoyed the privilege of his acquaintance. The first is from a letter addressed to him by the lady Culross. This letter was written on the occasion of Mr. Livingston's going to Ireland, in the year 1680. She says, "Your sudden voyage has troubled me more lately than ever; and many of this congregation, who would have preferred you to others; and would have used all means possible, if you had been in this land. But now, I fear, the charm will be spoiled. But yet, you cannot go out of my mind, nor out of the mind of some others, who wish you here with our hearts, to supply that place, and pray for it if it be his will. Though by appearance, there is no possibility of it, for I

think they have agreed with another. Yet if God have a work, he can bring it about, and work contrary to all means, for nothing is too hard for him."

Walter Pringle in the memoir of his own life, makes honourable mention of Mr. Livingston. "In the year 1661," says he, "I became a constant hearer of that lively man, Mr. John Livingston, going every Sabbath day from Stichel to Ancrum. By the way, I have had many a sweet hour, and I ever heard him with great delight and profit to my soul; always esteeming the word spoken by him, not to be his, but God's. Beyond all, I ever knew, he hath brought his wisdom, learning, and parts, whereof he has a very large show, most in subjection to God; so that, not by these, but by the movings of the Spirit of truth, did he speak out of the abundance that was in his own heart. Therefore, through the goodness of God, his words did reach unto the hearts of others. But in a word, he hath seen the glory of God, and doth speak what he hath seen and heard. I am a debtor, more than I can express, to this worthy man; for besides hearing him preach, I have had sweet fellowship with him, ever delighting in his company."

For an account of the persecutions which he endured, by which he was driven from Ireland, also of his attempt to emigrate to America, and of his final expulsion from Scotland, and his taking refuge in Holland, we would refer to the account of his life, in the Biblical Repertory.

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## Review and Criticism.

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*The Life and Times of John Calvin, the Great Reformer.* Translated from the German of PAUL HENRY, D. D., by Henry Stebbing, D. D. In two volumes. Vol. I. Robert Carter & Brothers, New York.

A popular and faithful biography of John Calvin is still wanting. We know of no living man better qualified, on the whole, for such a work than Dr. Merle D'Aubigné. The above publication of Dr. Henry is rather for literary men and scholars than for the mass of church members. It is full of rich materials, and it brings to light the interesting incidents in the life of the great Reformer. We cannot better commend the work than by subjoining the titles of its chapters.

PART I. *Chapter I.*—State of the Church at Calvin's first appearance—Progress of Religious Opinion in England—Italy—Germany. *II.* Calvin's childhood—Studies—Early conversion—First labours. *III.* The Work on the Soul's Sleep—The Anabaptists. *IV.* Calvin endeavours to convert Francis I.—Persecution in France—Calvin's "Institutes." *V.* The First Edition of Calvin's "Institutes." *VI.* Reformation in Switzerland, particularly in Geneva. *VII.* Calvin in Italy. *VIII.* Calvin's arrival in Geneva—Calvin, Farel, and Viret. *IX.* Calvin's first struggle in Geneva. *X.* Calvin in Strasburg.

XI. Sadolet. XII. Journey to Frankfort—First interview with Melancthon. XIII. Calvin's Treatise on the Lord's Supper. XIV. The Second Edition of the "Institutes;" and Calvin's matured theological character. XV. Publication of Calvin's Commentary on the Epistle to the Romans—Exegetical talent of Calvin. XVI. The Scriptures translated into French. XVII. Calvin at the Diet of Worms and Ratisbone—He becomes the friend of Melancthon. XVIII. Calvin's poetry—A letter of condolence addressed to a father. XIX. Calvin's return to Geneva. XX. Characteristics of Calvin—His marriage—Domestic life—Poverty and moderation—Peculiarities of his mind and temper. XXI. Calvin's love of truth, the fountain of his inner life—His sense of piety—Struggles and extraordinary nature of the two Reformers.

PART II. *Chapter I.*—Introductory remarks—Calvin necessary as a central point in the development of the Reformation. II. Calvin's first arrival at Geneva. III. Calvin a Theocrat. IV. Calvin as a Legislator. V. Calvin the Founder of an Ecclesiastical Constitution—Common principles of reform adopted by him—His principles of Church discipline. VI. Remarks on the principles adopted by Calvin in the foundation of the Genevese Church. VII. Calvin's Catechism—His Liturgical Order—Outward Worship: its relation to the Arts—Psalm-singing in the Reformed Churches—Calvin's excess in reform: compared with Vincentius de Paula. VIII. Calvin's pastoral labours—Characteristic of his practical efforts—His laborious life—His epistolary correspondence—Calvin as a Preacher. IX. Calvin's general activity—He attacks the Catholics—Pope Paul III.—Writes against Pighius on Free Grace—Melancthon—The Council of Trent. Appendix.

*The Footprints of the Creator, or the Asterolepis of Stromness, by HUGH MILLER.* Boston, Gould & Lincoln. 1850.

*The Old Red Sandstone, by HUGH MILLER, &c.*

These books are the productions of a great mind; but their topic is geology, and many a geologist, like the *Asterolepis* of Stromness, lies between strata of weighty superstructure. Mr. Miller has undoubtedly done valuable service. Jael-like, he has driven the "petrified nail" of the Orkneys into the head of the literary Sisera quietly slumbering in the midst of the "vestiges of creation." That heathen has been slain with a terrific blow by a man accustomed to the stone hammer from his early youth. The Lamarkian "development theory" has also been smashed into fragments as innumerable as geological ages, and there is nothing left of the dreamer or his dream. So far so good. We have, however, some distrust of Mr. Miller's general views of geology, which are the common and current explanations of that so called science. Whilst he has demolished one "development theory," he cleaves to two others. He holds to the common notion that creation was a development which required "myriads of ages" to perfect it. In other words, this world was elaborated into being through a succession of indefinite eras, and after the lapse of millennial ages, it at last became a fit habitation for man. In this indefinite terrestrial "development," we confess that we do not see "the footprints of the Creator."

Equally unsatisfactory is the theory that, in the progress of these earth-making eras, there was a slow and gradual development of animated being in the Lamarkian order of little, larger, great, greatest. For although Mr. Miller overthrows the development theory, so far as it relates to a transformation of animals from one class to another, he does it by referring to the *exceptions* to what he conceives to be the general rule; and he still maintains that geology "establishes the *general* fact that the lower plants and animals preceded the higher." Mr. Miller, in one of the ablest chapters of his book, maintains that "superposition is not parental relation"—

an axiom which, we doubt not, will be received hereafter in a much wider sense than its present limitations.

One reason why we are not prepared to adopt the generalizations of geology is, that the science is yet in its infancy, or to use one of its own terms, it is in a state of development. When we studied geology at Yale College, the absurd theory that a day is an *indefinite period of ages* was in vogue in the fascinating lectures of that institution; and other positions, now untenable, were adopted. Indeed Mr. Miller, in the volume before us, makes admission which are clear proof of the rushing progress of geological inductions. For example, "from evidence of a kind [a wrong kind] exactly similar to that on which I built, it was inferred, some *two or three years* ago, that there had lived no reptiles during the period of the Coal Measures, and no fish in the times of the Lower Silurian system." When *fundamental* facts are thus being brought out from year to year, we have a right to be incredulous about the shifting theories which float about in the *débris* of the "palæozoic" world. The besetting sin of geology is the *rapidity of its generalizations*. Its terrestrial rappings are sometimes as full of nonsense as the "spiritual knockings" of Rochester and the whirligigs of Stratford, Connecticut.

*The Country Year Book; or the Field, the Forest, and the Fireside.* By Wm. Howitt. Harper & Brothers, New York, 1850.

A very entertaining volume for various classes of readers. Its object is to combine instruction with agreeable narrative. As its name indicates, many interesting facts are recorded respecting the different months of the year, and the reader has a very pleasant tour through the series of the seasons. The farmer must not expect to find in the work a great amount of agricultural or scientific information. Many valuable suggestions however, are thrown out from time to time. Mr. Howitt writes in a serious spirit on religious matters, and intersperses moral reflections throughout his book; but his religion, which he keeps to himself, is not of the straitest sect. He has considerable powers of description, and knows how to keep one wide awake, as appears from the following paragraphs about the *farmer's daughter*.

"There are no places in the country whither this season so naturally conducts you as to farm-houses. There is a world of buxom beauty flourishing in the shades of the country. But, beware! Farm-houses are dangerous places. As you are thinking only of sheep or of curds, you may be suddenly shot through by a pair of bright eyes, and melted away in a bewitching smile that you never dreamt of till the mischief was done. In towns, and theatres, and thronged assemblies of the rich and the titled fair, you are on your guard; you know what you are exposed to, and put on your breastplate, and pass through the most deadly onslaught of beauty safe and sound. But in those sylvan retreats, dreaming of nightingales, and hearing only the lowing of oxen, you are taken by surprise. Out steps a fair creature, crosses a glade, springs a stile; you start—you stand, lost in wonder and astonished admiration; you take out your tablets to write a sonnet on the return of the nymphs and dryads to earth, when up comes John Tomkins, and says, 'It's only the farmer's daughter!'

"What! have farmers such daughters nowadays! Yes, I tell you they have such daughters—those farm-houses are dangerous places. Let no man with a poetical imagination, which is but another name for a very tinkery heart, flatter himself with fancies of the calm delights of the country—with the serene idea of sitting with the farmer in his old-fashioned chimney-corner, and hearing him talk of corn and mutton—of joining him in the pensive plea-

tures of a pipe and brown jug of October—of listening to the gossip of the comfortable farmer's wife, of the parson and his family, of his sermons and his tenth pig, over a fragrant cup of young hyson, or lapped in the delicious luxuries of custards and whipt-cream—in walks a fairy vision of wondrous witchery, and with a courtesy and a smile, of most winning and mysterious magic, takes her seat just opposite.

“It is the Farmer's Daughter! a lively creature of eighteen. Fair as the lily—fresh as May-dew—rosy as the rose itself—graceful as the peacock perched on the pales there by the windows—sweet as a posy of violets and ‘clove-gillivers’—modest as early morning, and amiable as your own idea of Desdemona, or Gertrude of Wyoming.

“You are lost! It's all over with you. I would not give an empty filbert or a frog-bitten strawberry for your peace of mind, if that glittering creature be not as pitiful as she is fair. And that comes of going into the country, out of the way of vanity and temptation, and fancying farm-houses only nice old-fashioned places of old-fashioned contentment.”

*Bible Dictionary for the use of Bible Classes, Schools and Families.* Presbyterian Board of Publication. Philadelphia, 1851.

This Dictionary has been prepared with great care and labour by the Rev. Dr. Engles, Editor of the Board of Publication. So far as we have examined it, we consider it an eminently successful publication. It is not a mere compilation. The distinguished editor has written every sentence in his own language, which is a guarantee, not only that it is written well, but that the facts have been carefully considered. Presbyterianism, instead of being filtered out, is truthfully retained. The Dictionary keeps pace with the recent geographical and archæological discoveries; and has five maps to assist the inquirer in his investigations. We are sure that a very large edition of this work will be demanded.

#### LITERARY INTELLIGENCE.

**LOST WORK OF ORIGEN FOUND.**—The *London Athenæum* states that a large portion of a work of Origen's, long supposed to be lost, has been discovered in Paris by the librarian of the National Assembly, among some Greek manuscripts brought to that city by M. Mynas about ten years ago. It was originally in ten books, the first of which is known to the world under the title of *Philosophumena*. The part now recovered, and about to be published, comprises the last seven books. It is described by the *Journal des Debats* as “a refutation of heresies, in which the author endeavours to prove that the heresiarchs have all taken their doctrines from the ancient philosophers.” In another paper it is stated that the work also throws great light on ancient manners, literature and philosophy.

**MORE MANUSCRIPTS DISCOVERED.**—We learn from a Constantinople letter of March the 15th, in the *Risorgimento* of Turin, that public attention has been greatly excited there by the discovery of an immense treasure of Greek manuscripts, of the highest antiquity, found by a learned Greek of the name of Simonides, in a cave situate at the foot of Mount Athos. According to this account, the importance of this discovery is incalculable, since it brings to light a vast quantity of celebrated works quoted by various ancient writers, and hitherto deemed entirely lost.

**NEWSPAPERS OF THE WORLD.**—There are 10 newspapers published in Austria, 14 in Africa, 24 in Spain, 20 in Portugal, 30 in Asia, 65 in Belgium, 65 in Denmark, 90 in Russia and Poland, 300 in Prussia, 320 in other Germanic States, 500 in Great Britain and Ireland, and 1800 in the United States.

**DR. BUSHNELL'S NEW BOOK.**—Dr. Bushnell has published a work explanatory of his preceding publications. The title of his last work is "Christ in Theology." We have not seen the work. But a friendly review of it appears in the *Hartford Herald*, the writer of which says:—"Having presented his own view of the Trinity, he makes no effort to conceal its antagonism to New England orthodoxy, but boldly 'makes issue with it, and arraigns it as heresy.'" p. 169.

**DR. ALEXANDER'S ISAIAH.**—An abridged edition of this sterling work has been just published. It will now be better adapted for popular use than before. Its excellence as a commentary is acknowledged by all competent judges; and he who adds to the resources, which facilitate the understanding of the word of God, is a public benefactor.

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## The Religious World.

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ABSTRACTS OF THE REPORTS OF THE VARIOUS BENEVOLENT INSTITUTIONS, WHOSE YEAR OF OPERATIONS ENDED ON THE 30TH APRIL.

The following is a summary of the receipts and payments of the Boards of the Presbyterian Church for the year ending May 1st, 1851, excepting the Board of Domestic Missions, whose accounts were not made up fully at the time of our going to press.

### BOARD OF FOREIGN MISSIONS.

Receipts from all sources,	-	-	-	-	-	\$139,084 33
Balance of last year,	-	-	-	-	-	1,137 39
						\$140,221 72
The Expenditures have been	-	-	-	-	-	140,085 56
						\$136 16

### BOARD OF PUBLICATION.

Receipts from donations, &c.,	-	-	-	-	-	\$12,019
Do. from sales of Publications,	-	-	-	-	-	58,644
						70,663
Balance of last year,	-	-	-	-	-	10,324
						80,987
The expenditures have been	-	-	-	-	-	70,845
Balance of May 1st, 1851,	-	-	-	-	-	\$10,142

### BOARD OF EDUCATION.

Receipts from all sources,	-	-	-	-	-	\$37,707 80
Balance of last year,	-	-	-	-	-	5,963 76
						43,671 56
The expenditures have been	-	-	-	-	-	38,011 03
Balance, May 1, 1851,	-	-	-	-	-	\$5,660 53

## AMERICAN SEAMEN'S FRIEND SOCIETY.

The Report presents a detailed account of the operations of the Society in foreign lands; particularly in Canton and Shanghai, China; Honolulu and Lahaina, Sandwich Islands; Valparaiso, Panama and San Francisco, on the coast of the Pacific; Rio de Janeiro, in Brazil; St. Thomas and Havana, in the West Indies; Havre and Bordeaux, France; Gottenburg, Stockholm, and Gottland, Sweden. It speaks of its domestic operations in connection with the numerous auxiliary and local societies, both on the seaboard and inland. The Sailors' Home under its direction in New York has had within the year, ending May 1, 2525 sailor boarders, and in nine years 30,500. It is a House of Mercy for the wrecked and the destitute; a Refuge for the tempted and a Home for all.

The receipts of the Society for the year ending the 1st instant, were (including \$1147 30 for Hymn Books, Sailor's Magazines and Libraries), \$20,399 91; and the expenditures \$20,446 57. This, it will be remembered, does not embrace the several amounts raised by its auxiliaries, nor a considerable amount raised directly and indirectly through its agency and disbursed from other treasuries; as, for example, over six thousand dollars raised by the chaplain in Canton, and expended on the Bethel there.

Intoxicating liquors are not furnished on board merchant vessels, and those employed in the fisheries and whaling business as formerly: and in the navy some of the seamen are getting in advance of those members of Congress who insist on the continuance of the grog-ration.

Every where seamen are more temperate than formerly; thousands have signed and keep the temperance pledge. Within the past year the Superintendent of the Sailor's Home deposited for eighty-two of his boarders, \$5247; while many others belonging to the house and other similar establishments, made deposits for themselves; so that the single bank at 82 Wall-street, has now more than one million of dollars of sailors' money in safe keeping for them, and yielding them an interest.

There has been a manifest improvement in the character of the commanders and their modes of government. There is less resort to brute force, and more reliance on moral influence.

In the use of various means the Holy Spirit continues to bring seamen to Christ—to trust in Him alone for salvation. Many facts under this head of thrilling interest are mentioned, showing fruits which the angels might covet the privilege of gathering; ample returns for all the bread cast upon the waters; abundant encouragement to sow beside all waters with a far more liberal hand.

## AMERICAN AND FOREIGN CHRISTIAN UNION.

The Treasurer's report stated that the receipts had been affected by the death of one of the secretaries, the absence of the treasurer, and other causes, and the report embraced but eleven months of the year. Receipts from donations and sale of books, \$45,942 63. Expenditures, for salaries, \$8900; missionary operations, \$33,933 22; printing, &c., \$8577 55; Portuguese, \$1763 23; expenses, Treasurer, &c., \$2092 12.

The report notices in an appropriate manner, the death of the Rev. Herman Norton, one of the Secretaries of the Society; and also of Rev. Dr. Cuyler, one of the Vice Presidents. The mission of this Society is two-fold, first to enlighten the Protestant churches in relation to the true

nature of Popery, and the means of opposing its influence, spreading so wide among us by the immense immigration of foreigners, and to labour for the enlightening and conversion of these people. The second object of the Society was, to labour for the conversion of the Romanists in this country and abroad. The whole number of missionaries employed by the Society in this country the past year was seventy-eight, belonging to most of the different evangelical denominations of Christians, and mostly foreigners, some of them converted Romanists, labouring for the conversion of their own people. The number of churches collected by the missionaries is thirteen, and preaching stations twenty.

It is not the design of the Board to form churches, but to recommend their converts to go to churches already established. Much success has attended the labours of the missionaries, in some instances whole families being converted. Many more labourers are needed, and the Society could find employment for two or three hundred.

In the foreign field, the Society has employed thirty missionaries. The truth advances in France; and we have with us to-day a delegate from the Evangelical Society of Paris. The Society has employed three missionaries in Italy, one of whom is the chaplain of the American Mission at Rome. The Treasurer's report shows a decided advance, notwithstanding the embarrassments under which the Society has laboured.

#### AMERICAN TRACT SOCIETY.

*Results of the Year.*—New publications in nine languages 78, of which 42 are volumes, including the Family Testament with brief Notes and Instructions, the Riches of Bunyan, Afflicted Man's Companion, Life of Summerfield, Hannah More's Cheap Repository Tracts, 8 volumes, illustrated, and 14 volumes in German; total publications on the Society's list, 1598, of which 327 are volumes, besides 2594 approved for foreign stations in about 114 languages and dialects.

Circulated during the year 886,622 volumes, 7,837,692 publications, 269,984,615 pages; total in 26 years, 6,567,795 volumes, 119,826,867 publications, 2,777,087,404 pages. Illustrated Family Christian Almanac for 1851, 310,000 copies; American Messenger, 186,000 monthly; German Messenger 18,000. Gratuitous distributions, in 2697 distinct grants, to missionaries at home and abroad, the army and navy, seamen, humane, and criminal institutions, Sabbath schools and individuals, by colporteurs, and to life-members and directors, 56,638,543; value \$37,759 03.

Receipts of the year in donations \$109,897,76, for sales \$200,720 33; balance in treasury last year 110 23; total \$310,728 32. Expenditures for paper, printing, binding, engraving, copy-right, translating and revising, \$179,984 48; for colportage \$73,278 23; remitted to foreign and pagan lands, \$20,000; other expenditures as by items in the Treasurer's report, \$37,356 59; total, \$310,616 30: balance in the treasury, \$109 02. Due for printing-paper, to be paid within six months, \$32,908 64.

*General Agents.*—Twenty general agents, and seven superintendents of colportage, have been employed in large districts.

*Colportage.—Statistics of the Year.*—Including 135 students from 40 colleges or seminaries for their vacations, 569 colporteurs have been employed for the whole or part of the year. Sixty-seven colporteurs more have been recently commissioned. Of the whole number 109 were for the German, French, Irish, Spanish, Welsh, and Norwegian population. The

whole number in commission April 1, was 354. The statistical tables show that the colporteurs have visited 505,422 families, of whom 90,779 were destitute of preaching; 68,027 were without religious books; 34,084 without the Bible, and 54,321 families were Roman Catholics. They have conversed or prayed with 238,864 families; sold 451,951 volumes; granted to the destitute 127,884 books; held prayer-meetings, or addressed public meetings to the number of 13,306, and distributed 14,201 Bibles and Testaments.

*Ten Years of Colportage.*—The Report contains a sketch of the rise and the progress of this system for ten years. The statistical results are most cheering. No less than 1599 different persons in all have been in commission as colporteurs, including 531 theological students; the number of families visited has been 2,168,793, equal to nearly one-half our entire population, of whom 374,320 were destitute of all religious books except the Bible; 137,711 were without the Scriptures, of whom 84,707 were supplied; and 224,913 families were Roman Catholics. Within the past three years, 233,345 families have been visited who were habitual neglectors of the sanctuary. The colporteurs conversed or prayed with 1,103,344 families; held prayer-meetings or addressed public meetings to the number of 60,578; sold 2,424,630 books, and granted 652,668 volumes to poor and destitute families. The providence of God and the wants of the country demand a thousand colporteurs.

*Foreign and Pagan Lands.*—Roman Catholic and nominally Christian countries, and heathen lands where missionaries connected with our several Foreign Mission Boards are labouring, have increasing claims on the Society, with increased evidences of good. To meet as far as possible immediate demands, the Committee have remitted in cash, during the year, \$20,000.

#### AMERICAN HOME MISSIONARY SOCIETY.

The Society has had in its service the last year 1,065 ministers of the gospel, in 26 different States and Territories: in the New England States, 311; the Middle States, 224; the Southern States, 15; the Western States and Territories, 515. Of these, 640 have been the pastors or stated supplies of single congregations; and 425 have occupied larger fields. Four have ministered to congregations of coloured people; and 41 have preached in foreign languages—10 to Welsh, and 29 to German congregations; and two to congregations of Norwegians and Swedes. The number of congregations supplied, in whole or in part, 1820; and the aggregate of ministerial service performed is equal to 853 years. The pupils in Sabbath schools and Bible classes amount to 70,000. There have been added to the Churches 6678, viz.: 3855 by profession, and 2823 by letter. Many of the Western churches have been visited. Seventy-seven missionaries make mention in their reports of revivals of religion in congregations, and 366 report 3,096 hopeful conversions. The balance in the treasury, April 1st, 1850, was \$15,553 09. The receipts of the succeeding twelve months have been \$150,940 25; making the resources of the year \$166,493 94. There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due \$151,515 41; making the total of liabilities \$163,451 18. Of this sum, \$153,817 90 have been paid. The remainder, \$9,633 28, is still due to missionaries for labour performed. Towards liquidating these claims and redeeming the additional pledges on commissions which have not yet expired—making, in all, \$64,906 49—

there is a balance in the treasury of \$12,676 04—the greater part of which was received near the close of the year, and is available only as a means of cancelling the present indebtedness of the Society to its missionaries. Thirty-three more missionaries have been in commission than in any preceding year, and this increase has been mainly in the Western States and Territories; forty-one more years of ministerial labour have been performed; and two hundred and forty-five more congregations blessed with the preaching of the gospel. Forty-three churches have passed from a condition of dependence to that of self-support; sixty houses of worship have been completed; fifty-five others repaired; and the building of forty others commenced. During the twenty-five years of the Society's labours, not far from eight hundred churches, which had been reared and nurtured by its instrumentality, have passed from the list of beneficiaries, and are now supporting their own gospel institutions; some of which are among the strongest and most influential churches in the land.

#### AMERICAN BIBLE SOCIETY.

The Hon. Theodore Frelinghuysen was called to the chair, and, contrary to the Society's former custom, the exercises were opened by a prayer, as well as the reading of a portion of the Scriptures.

Dr. Tyng, who had before strongly opposed this innovation, evinced his concurrence in the measure, by delivering the prayer himself. He also read the appointed scriptural passages; after which, the President read an address.

The Treasurer's report showed the receipts of the year, from all sources, to have been \$276,882 52. This sum, including legacies, is somewhat less than the income of the previous year; but, excluding legacies, is larger, by \$8450 18. The amount received by legacies in the past year was but \$18,000, whereas, in the previous one, it amounted to \$30,000; thus showing that their living friends were as active as ever, or more so.

During the year, sixty-three auxiliary societies had been formed. The number of Bibles and Testaments issued were, 592,492, making a total, since the formation of the society, of 7,572,967. The Board had issued a new diamond 64mo. New Testament, some of the copies having also the Book of Psalms appended. They had also issued a School Testament, of large type, for children and imperfect readers; a New Testament of Swedish and English, in parallel columns. A similar Testament, in French and English, was in course of preparation. They had also completed and issued the Spanish Bible mentioned in the previous report, conformed to the Hebrew and Greek. The Book of Genesis and the Book of Acts had been published at the Society's House, in the Grebo tongue, for Western Africa, translated by the Rev. Mr. Payne, a Protestant Episcopal Missionary. The Gospel of John was also soon to be printed. The number of agents employed had been thirty, including two in Texas and one in California, and one, part of the year, in Hayti, West Indies. Grants of books had been made to local auxiliaries, to Sunday schools, seamen, missionary, and other benevolent societies, and to individuals for distribution at numerous places, at home and abroad, on the land and on the waters. No needy applicant had been sent empty away. Besides the grants of books, funds had been furnished for publishing the Scriptures in France; also to the Missionary Boards of the Presbyterian, the Protestant Episcopal, Methodist Episcopal, and Congregational Churches, for publishing the same in China. The accounts closed on the 1st April, since which time two further appropriations have been made—one for the pub-

lication of the Armenian Bible, and one for the North American Indians. A pamphlet was about to be produced, pointing out the variations in the different editions and versions of this one book; and while they would be surprised to find how many small ones there were to be found, they would be gratified to learn how they coincided in all material and important parts. The society had already done much; but so large was our population becoming, that they must do more.

#### AMERICAN SUNDAY SCHOOL UNION.

The report sets forth that during the past year the receipts amounted to \$182,840 48, of which \$34,244 35 were donations, and \$568 51 legacies; \$142,823 78 for sales and in payment of debts; from tenants renting rooms of the Society, \$2208 84; rent of depository, \$3000. Balances from last year, \$4727 97. The expenditures for the same time were \$185,440 46, and the total indebtedness of the Society is \$79,350 37, with a stock of paper and books amounting to \$84,795 36.

There are 127 Sunday School Missionary Colporteurs, which have been employed for various periods of time in twenty-four different States and territories. These colporteurs have established 1394 new schools, and have visited and revived 1919 other schools, altogether embracing 24,339 teachers and 163,492 scholars. They have distributed by sale and donation, \$32,984 worth of religious books for children and youth. The donations of books, tracts, &c., made (including \$1400 79, the details of which are not yet reported), sum up \$17,930 16, and these, with the charges to the donation account, specified in the general report of receipts and expenditures, makes the amount expended in missionary labour and donations, during the year ending March 1, 1851, \$45,780 72. Showing an actual expenditure by the Society, during the past five years, for services of Sunday-school missionary colporteurs and donations to Sunday-schools, of \$18,695 50 beyond the contributions received for this purpose. The total value of publications distributed during the same period, is \$139,820 33.

#### AGGREGATE OF RECEIPTS.

The following tabular statement shows the receipts of the principal Societies for the year ending 30th April, (unless otherwise specified.) Though large, they are, in the aggregate, only \$69,500 greater than during the preceding year:

	1849—'50.	1850—1851.
American Tract Society,	\$308,266 72	310,618 09
“ Bible Society,	284,614 34	276,852 53
“ Board of Com. Foreign Missions,	161,355 63	†176,676 83
“ Home Missionary Society,	157,160 78	150,940 25
“ and Foreign Christian Union,	58,885 84	††56,625 82
“ and Foreign Bible Society,	41,625 01	45,373 41
“ Baptist Home Missionary Society,	26,128 52	29,648 28
“ Seaman's Friend Society,	22,291 19	19,252 61
“ Sunday School Union,	167,652 07	182,840 48
New York State Colonization Society,	17,414 71	22,000 00
American Society for Ameliorating the Condition of the Jews,	6,000 00	11,163 02
Presbyterian Board of Foreign Missions,	126,075 40	139,084 33
“ “ Publication,	59,062 90	70,663 00
“ “ Education,	33,447 97	37,707 80
<b>Total,</b>	<b>\$1,469,981 08</b>	<b>\$1,529,446 45</b>

† For eight months.

†† For eleven months.

## ECCLIASTICAL STATISTICS OF CANADA.

The following is a list of the ministers of the different religious denominations of Canada :

	Canada East.	Canada West.
Scottish Presbyterian Church	17	52
Free Church	6	59
United Presbyterian	5	40
<i>Total Presbyterian</i>	28	151
Congregationalists	12	35
Wesleyan Methodists	20	177
Methodist Episcopal	-	98
Other Methodists	6	58
<i>Total Methodists</i>	26	333
Baptists	13	109
Church of England	84	140
<i>Total Protestant (Evangelical)</i>	163	768
Roman Catholics	464	79
<i>Total in East and West Canada</i>	627	847
	847	

Total in all Canada - 1474

Of which, Protestants 931; Romanists 543.

The population of Canada is about 1,500,000; and the two parts of the province contain nearly an equal number of inhabitants.

**THE BIBLE; THE CHEAPEST BOOK IN THE WORLD.**—The time was when the Bible was one of the most expensive books in the world. Maddox, in his History of the Exchequer, says “that in 1240, the building of two arches of London bridge cost eight pounds less than the estimated value of a single Bible which a certain abbot bequeathed to the Abbey of Croxton. In 1272, it is said that a labouring man was obliged to lay aside the wages of fourteen years in order to be able to procure a Bible. In 1299, the Bishop of Winchester borrowed a Bible from a convent in that city, and was obliged to give his bond drawn up in the most formal and solemn manner, for its return at a certain specified time.

Since that period the art of printing has been discovered; and improvements, many and great, have been made in the art; all of which have been brought to bear upon the publication of the Word of God; until now an entire and beautifully executed copy can be furnished for the trifling sum of *twenty-five cents*. The American Bible Society is at this time, printing English Bibles and sending them out in large numbers in every direction; beautifully bound with embossed leather and on excellent paper, for the sum which has just been named; and the Bible has, by this means, come to be, in point of fact, the cheapest book in the world! The writings of the Apostles and Prophets can be printed at a cheaper rate than the writings of novelists and infidels! The Word of God can be published at a lower price, even than the works of the best men the world has ever seen, both living and dead! As if to confer special distinction upon this blessed book, Providence has so ordered it, that it is not only the first book ever printed, but by far the cheapest book ever printed by man.

Ought not the very cheapness of God's word to operate as a reason, why its friends, everywhere, should redouble their efforts to promote its universal dissemination?—*Bible Society Record.*

**METHODIST SUNDAY SCHOOLS.**—From the Report of the Sunday-School Union of the Methodist Episcopal Church, we abstract the following statistical items, showing the state and progress of the Sunday school cause in that Church during the year 1850.

*General Aggregate of Statistics.*

	Schools.	Off. and tea.	Scholars.	Vol. in libr.
Total in 1850,	8021	84,840	429,589	1,117,083
“ 1849,	7334	73,874	392,233	967,586
Increase in 1850,	687	10,966	37,356	149,497

To the above may be added the following aggregate for 1850 :

Bible classes.	Infant schools.	Exp. of schools.	Conversions.
5486	32,826	\$54,587	11,389

*Increase in Four Years.*

Increase in Schools.	Off. and tea.	Scholars.	Books.	Conversions.
1847, 457	4056	19,600	114,312	4118
1848, 190	5118	16,802	108,527	8240
1849, 576	3610	35,201	136,407	9014
1850, 687	10,966	37,356	149,497	11,398
<b>Total, 1910</b>	<b>23,750</b>	<b>108,959</b>	<b>508,743</b>	<b>32,770</b>

The Sunday-School Advocate is printed simultaneously at New York and Cincinnati. It circulates about 84,000 copies to regular subscribers, with advance payment in all cases.

**Sales of Books.**—The amount of sales of Sunday school books is greater than it has been any previous year; but as the business is intermingled with that of the general books, the amount cannot be accurately determined. It is estimated at \$60,000.

*Department of Benevolence.*

Total receipts in 1850,	-	-	-	-	\$5008 60
“ grants for books,	-	-	-	-	5346 48
Excess of disbursements,	-	-	-	-	337 88

**AN EPISCOPAL HOSPITAL.**—A new Hospital is about being erected, with the name of “The Hospital of the Protestant Episcopal Church, in Philadelphia.” The funds for its establishment and endowment are to be raised by voluntary contributions. A sum of not less than \$50 will entitle the contributor to a vote at the annual election of managers. \$1000 will entitle the donor to have one person constantly in the Wards, on his or her recommendation, and contributors of larger sums are to have increased privileges of the kind.

The Board of Managers will consist of twenty-four persons, communicants of the Protestant Episcopal Church, one-third clergymen, in addition to the Bishop, who shall be *ex-officio*, President. The medical, surgical, and other attendants, are to be chosen by the board. A chaplain, appointed by the Bishop, is to have divine worship daily, and shall discharge all duties of a minister of the Gospel in attendance upon the patients. Patients are to be admitted “without exclusion of creed, colour or country,” provided that among incurable patients, likely to be long in the hospital, preference is to be given to members of the Protestant Episcopal Church.

## Treasury of Good Things.

### THE PSALMS OF DAVID.

AMONGST all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and in all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration, they ascend to the glory of creation, and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first it whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions, and ennobled its rituals.

And thus it has been, not alone, in the august cathedral or the rustic chapel. Chorused by the winds of heaven, they have swelled through God's own temple of the sky and stars; they have rolled over the broad desert of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; through the steeps and caves of Scottish highlands, in the rude chantings of the Scottish Covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of the early pilgrims.

Nor is it in the congregation, alone, that David has given to the religious heart a voice. He has given an utterance, also, for its privacy—for the low-lying invalid—soothing the dreariness of pain, softening the monotony of heavy time, supplying the prayer or the promise, with which to break the midnight or the sleepless hour; for the unhappy, to give them words of sadness, by which to relieve their disquieted and their cast-down souls; by which to murmur between themselves and God, the holy sorrow that heaven alone should hear: for the penitent, when the arrows of conviction rankle in his breast, when the light of grace would seem departed, and the ear of mercy closed—then David gives the cry of his own impassioned deprecation, in supplication and confession. And when contrition has found repose, and the tempest of lamentation been stilled by the assurance of peace, he gives the hymn of his exultant and of his grateful praise.—*Sharp's Magazine.*

### DIALOGUE ON PREDESTINATION.

"I hope you will not be offended," said a gentleman, "if I declare, notwithstanding all you advance, I *do not*, I *cannot*, believe in this doctrine of predestination."

"And I hope," rejoined Mr. C., "that you will not be offended if I declare, I am quite of opinion you *do believe* in it."

"I beg, Sir," said the other, "you will explain yourself."

"If you will favour me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose," replied Mr. C., "I have little doubt but I can prove what I have affirmed."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began, "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C., "it will be formally and finally determined at the day of judgment, who are to be saved and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask, then," continued Mr. C., "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved and the wicked who are to perish?"

"By no means," said the other, "for he certainly knows already."

"When do you imagine," asked Mr. C., "that he first attained this knowledge?"

Here the gentleman paused, and hesitated a little, but soon answered, "He must have known from all eternity."

"Then," said Mr. C., "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C., "that he did not *know* from all eternity, but only *guessed*, and happened to guess right; for how can Omniscience *know* what is yet uncertain?"

Here the stranger began to perceive his difficulty, and after a short debate confessed, it should seem, it must be fixed from eternity.

"Now," said Mr. C., "one question more will prove that you believe in predestination as well as I. You have acknowledged what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.—*H. Bonar.*

#### LET HIM ALONE.

Let him alone! Methinks it should startle thousands, if it could meet them in their dream of bliss and contentedness with this world's good. Ephraim is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full; his spirit is sated; he drinks it eagerly, and does not wish for more. Let him alone—do not rouse him from his dream to tell him it is no reality—do not disturb his conscience, or mar his pleasures, or wake his fears, or check his hopes: he has made his choice, let him have it, and abide it—I have done with him. O God, rather than pass such a sentence on us, pursue us for ever with thy chastening rod! If we have an idol that we love too much, better that it be dashed in pieces before our eyes—better that the scorpion-sting of sorrow chase from our bosoms every thought of bliss—better, far better, that we be the wretched and miserable of the earth, than that we be left to such a prosperity—a happy dream, from which the only waking will be eternal misery. While he deigns to correct us, there is hope in the very zenith of our folly. While he pursues our sins with punishment, mocks our wild hopes, mars our mad schemes, and blights our expectations, there is hope that he will save us from the eternal consequences of our folly. But when he lets us alone—when the careless conscience feels no pang, the stupified conscience sounds no alarm, all on earth goes well with us, and no warning from heaven reaches us—when, in the enjoyment of this world's good, the Giver is forgotten, and no evil comes of it—when the laws of our Creator are broken and disregarded, and no punishment ensues—when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy withal, start not our bosoms at the thought? He may have said of us, as he said of Ephraim, "Let him alone!"—*Caroline Fry.*

#### VICE CHANCELLORSHIP OF DR. OWEN AT OXFORD.

"The presiding mind at this period, [1652.] was *Owen* himself, who, from the combined influence of station and character, obtained from all around him willing deference: while associated with him in close friendship, in frequent conference, and learned research, which was gradually embodied in many folios, was *Thomas Goodwin*, the President of Magdalene College. *Stephen Charnock* had already carried many honours, and given token of that Saxon vigour of intellect and ripe devotion which were afterwards to take shape in his noble treatise on the 'Divine Attributes.' Dr. *Pocock* sat in the chair of Arabic, unrivalled as an Orientalist; and Dr. *Seth Ward* taught mathematics,

already noted as an astronomer, and hereafter to be less honourably noted as so supple a time-server, that, 'amid all the changes of the times he never broke his bones.' *Robert Boyle* had fled hither, seeking in its tranquil shades opportunity for undisturbed philosophic studies, and finding in all nature food for prayer; and one more tall and stately than the rest, *John Howe*, might be seen now amid the shady walks of Magdalen College, musing on the 'Blessedness of the Righteous,' and now in the recesses of its libraries, 'unsphering the spirit of Plato,' and amassing that learning and excogitating that Divine philosophy which were soon to be transfigured and immortalized in his 'Living Temple.' *Daniel Whitby*, the acute annotator on the New Testament, and the ablest champion of Arminianism, now adorned the roll of Oxford—*Christopher Wren*, whose architectural genius has reared its own monument in the greatest of England's cathedrals—*William Penn*, the founder of Pennsylvania, and the father of the gentlest and most benignant of all our Christian sects—*John Locke*, the founder of the greatest school of English metaphysics, to whom was to belong the high honour of basing toleration on the principles of philosophy—*William South*, the pulpit-satirist, whom we alternately admire for his brawny intellect and matchless style, and despise for their prostration to the lowest purposes of party—*Thomas Ken*, the future bishop of Bath and Wells, whose holiness drew forth the willing homage of the Puritans, and whose conscientiousness as a nonjuror was long after to be proved by his sufferings in the Tower—*Philip Henry*, now passing to the little conference of praying students, and now receiving from Dr. Owen praises which only make him humbler, already delighting in those happy alliterations and fine conceits which were to be gathered from his lips by his admiring son, and embalmed in the transparent amber of that son's immortal Commentary—and *Joseph Alleine*, who, in his 'Alarm to the Unconverted,' was to produce a work which the Church of God will not willingly let die, and was to display the spirit of a martyr amid the approaching cruelties of the Restoration, and the deserted hearths and silent churches of St. Bartholomew's Day."

#### MATURITY OF GRACE.

Flavel, in his meditations on the *harvest-season*, gives the following *three signs of the maturity of grace*.

1. When the corn is near ripe, it bows the head, and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying, than in the days of their first profession. The longer a saint grows in the world, the better he is still acquainted with his own heart, and his obligations to God; both which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. i. 15; Eph. iii. 8. A Christian in the progress of his knowledge and grace, is like a vessel cast into the sea, the more it fills the deeper it sinks. \* \* \*

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with the Christians; the affections of a young Christian perhaps are more fervorous and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more and more in all judgment. Phil. i. 9. The limbs of a child are more active and pliable; but as he grows up to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble; but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own accord to the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord; that is, they are urgent and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near."

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Miscellaneous Articles.

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OUR COUNTRY AND ITS WANTS.

GOD, who reigns over earth and sea, has distributed the territory of the globe for the growth of nations. The inheritance of our own country is goodly in present possession and in future hopes; and the men, to whom is assigned a position of so great honour and power should be able to work out the destiny which Providence seems to have in view. A few thoughts of privilege and duty are worthy of consideration.

I. OUR COUNTRY is a land eminent in *natural* advantage. Without designing to put forth extravagant pretensions, we may not withhold lawful acknowledgments from Providence for the beneficent distribution of its gifts. In the *isolation* of our position God foreordained the United States a great and prosperous nation. The colonization and whole history of our Christian republic indicate divine guardianship and careful contrivance. European shores would never have witnessed a Revolution such as ours, successful. No memorials of our freedom, no trophies of national disenthralment, would have found a place for their quiet glory on the soil of the old world, amidst the banners of kings and the armouries of despotism. The interval which God placed between two continents was for the good of both and the distinction of ours.—Our isolation is on a *great scale*. The extent of our territory, perhaps relatively as great in old times as now, is becoming greater and greater. It is vast as a continent and in position world-centering. Our Pacific acquisitions give us the liberty of both hemispheres—the key to the commerce and the possession of the globe.—Our territory is great in *physical capacity*. Its rivers, traversing degrees, climates and States, afford unwonted facilities of intercourse, bear away in their channels the freight of

diversified industry, and like their water which returns in the cloud to fertilize anew the land it drains, bring back to the inland settlements wealth, knowledge, civilization, and religion. Our soil is rich and inviting; the climates generally salubrious; the mountains full of mineral ore, producing coal and iron, out of whose flames arise, in Phoenix-like strength, manufactures and the arts.

The country of our heritage possesses an eminence in *institutions* as well as in natural advantages. The craft of kings, a privileged aristocracy, and a Church and State connexion are, in many respects, the blight of nations. They injure social life, repress the stimulants of industry, and interrupt the power of religion upon the soul. Our free institutions, on the contrary, nurture mental and physical vigour, and educate into manhood the capacity of the nation. Above all, they invite the friendly approaches of religion, and give free course to the heralds of her sacred truth.

With natural advantages and institutions of so genial a character, our country possesses an eminence in *progress* whose description defies language. The human mind, which calculates with precision the movement of stars and systems, had no element of knowledge to trace the pathway of American destiny. The 13 States have, at the beginning of this half century, corrected the type set up in Franklin's day, and have transposed their numerals of power into 31. Within a generation the wilderness has been fought back by our warrior pioneers, until its lurking places beyond the Mississippi and Missouri, are known to few besides Mormons and Indians. In the farther West, the shores of the Pacific have become the landmarks of recent achievement. Every thing is instinct with progress. Our country, probably far beyond any other, is advancing in the career of national prosperity, and possesses the active elements of higher development and glory.

Under such circumstances the United States must be eminent in *influence* among the nations of the earth. Long ago our republican institutions became the dread of kings, and the people's hope. America is the Emigrant field of the world. Hither are many eyes wistfully turned; and here many footsteps come with the homage of the weary and heavy-laden. No darkness of despotism can now conceal the light of truth. Even the Chinese have heard of Washington, and think him a remarkable man. Our country is becoming more and more known through its commerce, manufactures, literature and missionary effort, and is receiving the respect of the civilized world.

Our political, social and religious influence, already great, will become greater in the expanding power of a general progress, and greatest with the increasing illuminations of truth and the conquests of righteousness.

II. The WANT of our country is to secure, under God, a generation of men suited to unfold its true destiny. The question then is, How shall our country fulfil its mission in the raising up of men competent to the service required?

1. And here we hesitate not to affirm that *the FAMILY must be exalted to the true honour of its divine original*. There is no hope for a country except through its families. "Every thing that is moral in a nation, and holy, worthy and useful in the Church, if not actually formed, is fostered and cherished before the household fire." God has established natural ties which unite the race, by families, in the strongest bonds. Within the sacred precincts of the little home-kingdom are an oracle, an altar, and a throne. The parent teaches, officiates in religion, and rules. The cradle-place of greatness and of goodness is there. The training of a generation for high purposes must begin there. And, thanks be to God, no country has homesteads more privileged than those in America. There is more right of soil, more ownership of home, more light and opportunity to discharge freely parental duties than elsewhere on the globe. Let then parents, and especially *Christian* parents, summon their energies to the great work. Providence calls upon them to train up a choice generation, in an eventful day, to aid a great country in doing its part in the regeneration of the world. The family that falters, draws back from the work of the Lord!

2. Next to family training, an *intelligent, pious and efficient MINISTRY* is an instrumentality of hope for the objects in view. Like the family, the ministry is divine in its appointment, has the promises of the Spirit, and unfolds the purposes of Providence. "How beautiful upon the mountains are the feet of him that publisheth good tidings of good." How full of power as well as peace is the message of salvation! "Through the foolishness of preaching God saves them that believe." The whole influence of an evangelical ministry is enlightening, sanctifying, nurturing, comforting, blessing. Men may be trained up under its sympathizing and quickening influences, to do valiantly for the kingdom of God. Our country offers a noble theatre for the exertions of an evangelical ministry. Free from Church and State restrictions, with an intelligent people, with a quiet Sabbath, and a general homage for the message and its bearer, the United States may be urged forward to perform a high evangelical service through the instrumentality of the heralds of salvation.

3. Our country must rely upon its *CHRISTIAN SCHOOLS* to forward the preparation adapting it to its high evangelistic work. Intelligence is a great blessing. It implies elevation, dignity, resources, influence. But unless sanctified, it may corrupt and destroy. We are not now about to discuss the questions relating to common and parochial schools; but we affirm the broad principle that *Christian education* in our institutions of learning is the only safeguard against the increase of a knowledge, which might otherwise be deceptive in the end. Public religious instruction was one of the principal reliances of the Reformers in the carrying on and in the perpetuation of their mighty movement. The Puritans and the Presbyterians saw eye to eye with the Reformers, and established their

institutions in the name of the Father, the Son, and the Holy Ghost. No one can doubt that the value of public education is diminished in the proportion of its omission of religious truth. Nor can any great results be expected to the Church from any system that is not invigorated by the marrow of divinity. Children must *literally* be "trained up in the nurture and admonition of the Lord," in order to advance to the utmost the Lord's kingdom upon the earth. Let our Church, then, guard her position with "the sword of the Spirit, which is the word of God." Let her feed Christ's lambs with the pure milk; and let her endeavour in her own schools and in the public schools to set forth the "Scriptures, which are able to make wise unto salvation." Education will then take its true place, as subservient to the mission of the country, through the Church, in the conversion of the world.

4. One other instrumentality must be alluded to among the methods to supply our country's wants. We refer to the influence of a SANCTIFIED PRESS. That is a mighty energy, indeed, which supplies thought. The mind is lost in wonder in contemplating its own spiritual resources, in recognizing within, an incessant whirl of soul-power elaborating thought, emotion, volition. But, even more than man is the press. Whole pages of thought are evolved by it in the twinkling of the eye—pages that will guide many an immortal in his meditations and actions for weal or for woe. The invention of the art of printing was contemporaneous with the discovery of America; and in the providence of God America is, probably, more than any other country, under the dominion of the press. Our people are a reading, intelligent people. The pages that daily impart and suggest thought to their minds are beyond computation in number, and in power still more mysterious. Here is an agency, then, that must be sanctified. The press must be employed in training up a generation of eminent, self-denying, enterprising Christians. Bunyan must edify the pilgrim; Baxter call to the unconverted; Doddridge discourse on the rise and progress of religion. Above all, God must speak with men in the revelation of his word; "the Bible for every family" must stimulate the Church to her whole duty. Too much evil is emanating from the press to admit of inactivity in the use of means to arrest or counteract its pollutions. If the Devil has the press, he will little dread the pulpit. The Church is wisely exerting herself to control this "power behind the throne." Her publication energies must be put forth for God. From the child's Primer to the highest range of mental production, literature must be sanctified. If our beloved country is ever to do its appropriate work among the nations, our children must be trained up in a literature that is pervaded with the truth and the sanctions of the word of the Lord.

The recurrence of the anniversary of the day of our national independence reminds every American of duties to God and his country. Public as well as private engagements are upon all.

Solemnly remembering their constitutional covenant as members of the United States, and their spiritual allegiance to the King of nations and of saints, may all—like one man, *E Pluribus Unum*—do their best for God, their country, and the world.

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## SEVERAL GODLY PRAYERS, BY JOHN CALVIN.

### PRAYER FOR THE MORNING.\*

MY GOD, my Father and Preserver, who of thy goodness hast watched over me during the past night, and brought me to this day, grant also that I may spend it wholly in the worship and service of thy most holy deity. Let me not think, or say, or do a single thing which tends not to thy service and submission to thy will, that thus all my actions may aim at thy glory and the salvation of my brethren, while they are taught by my example to serve thee. And as thou art giving light to this world for the purposes of external life by the rays of the sun, so enlighten my mind by the effulgence of thy Spirit, that he may guide me in the way of thy righteousness. To whatever purpose I apply my mind, may the end which I ever propose to myself be thy honour and service. May I expect all happiness from thy grace and goodness only. Let me not attempt any thing whatever that is not pleasing to thee.

Grant also, that while I labour for the maintenance of this life, and care for the things which pertain to food and raiment, I may raise my mind above them to the blessed and heavenly life which thou hast promised to thy children. Be pleased also, in manifesting thyself to me as the protector of my soul as well as my body, to strengthen and fortify me against all the assaults of the devil, and deliver me from all the dangers which continually beset us in this life. But seeing it is a small thing to have begun, unless I also persevere, I therefore entreat of thee, O Lord, not only to be my guide and director for this day, but to keep me under thy protection to the very end of life, that thus my whole course may be performed under thy superintendence. As I ought to make progress, do thou add daily more and more to the gifts of thy grace until I wholly adhere to thy Son Jesus Christ, whom we justly regard as the true Sun, shining constantly in our minds. In order to my obtaining of thee these great and manifold blessings, forget, and out of thy infinite mercy, forgive my offences, as thou hast promised that thou wilt do to those who call upon thee in sincerity.

(Ps. cxliii. 8.)—Grant that I may hear thy voice in the morning since I have hoped in thee. Show me the way in which I should

\* These prayers were composed by Calvin, A. D. 1560.

walk, since I have lifted up my soul unto thee. Deliver me from my enemies, O Lord, I have fled unto thee. Teach me to do thy will, for thou art my God. Let thy good Spirit conduct me to the land of uprightness.

PRAYER ON PREPARING TO GO TO SCHOOL.

Ps. cxix. 9. Wherein shall a young man establish his way? If he wisely conduct himself according to thy word. With my heart have I sought thee, allow me not to err from thy precepts.

O LORD, who art the fountain of all wisdom and learning, since thou of thy special goodness hast granted that my youth is instructed in good arts which may assist me to honest and holy living, grant also, by enlightening my mind, which otherwise labours under blindness, that I may be fit to acquire knowledge; strengthen my memory faithfully to retain what I may have learned: and govern my heart, that I may be willing and even eager to profit, lest the opportunity which thou now givest me be lost through my sluggishness. Be pleased therefore to infuse thy Spirit into me, the Spirit of understanding, of truth, judgment, and prudence, lest my study be without success, and the labour of my teacher be in vain.

In whatever kind of study I engage, enable me to remember to keep its proper end in view, namely, to know thee in Christ Jesus thy Son; and may every thing that I learn assist me to observe the right rule of godliness. And seeing thou promisest that thou wilt bestow wisdom on babes, and such as are humble, and the knowledge of thyself on the upright in heart, while thou declarest that thou wilt cast down the wicked and the proud, so that they will fade away in their ways, I entreat that thou wouldst be pleased to turn me to true humility, that thus I may show myself teachable and obedient first of all to thyself, and then to those also who by thy authority are placed over me. Be pleased at the same time to root out all vicious desires from my heart, and inspire it with an earnest desire of seeking thee. Finally, let the only end at which I aim be so to qualify myself in early life, that when I grow up I may serve thee in whatever station thou mayest assign me. AMEN.

The secret of the Lord is with them that fear him; and he will make known his covenant unto them. (Ps. xxv. 14.)

BLESSING AT TABLE.

All look unto thee, O Lord; and thou givest them their meat in due season; that thou givest them they gather: thou openest thine hand, and they are filled with all things in abundance. (Ps. civ. 27.)

O LORD, in whom is the source and inexhaustible fountain of all good things, pour out thy blessing upon us, and sanctify to our use the meat and drink which are the gifts of thy kindness towards us,

that we, using them soberly and frugally as thou enjoimest, may eat with a pure conscience. Grant, also, that we may always both with true heartfelt gratitude acknowledge, and with our lips proclaim thee our Father and the giver of all good, and, while enjoying bodily nourishment, aspire with special longing of heart after the bread of thy doctrine, by which our souls may be nourished in the hope of eternal life, through Christ Jesus our Lord. AMEN.

Man liveth not by bread alone, but by every word which proceedeth from the mouth of God. (Deut. viii. 3.)

#### THANKSGIVING AFTER MEAT.

Let all nations praise the Lord: let all the people sing praises to God. (Ps. cxvii. 1.)

WE give thanks, O God and Father, for the many mercies which thou of thy infinite goodness art constantly bestowing upon us; both in that by supplying all the helps which we need to sustain the present life, thou showest that thou hast a care even of our bodies, and more especially in that thou hast deigned to beget us again to the hope of the better life which thou hast revealed to us by thy holy gospel. And we beseech thee not to allow our minds to be chained down to earthly thoughts and cares, as if they were buried in our bodies. Rather cause that we may stand with eyes upraised in expectation of thy Son Jesus Christ, till he appear from heaven for our redemption and salvation. AMEN.

#### PRAYER AT NIGHT ON GOING TO SLEEP.

O LORD GOD, who hast given man the night for rest, as thou hast created the day in which he may employ himself in labour, grant, I pray, that my body may so rest during this night that my mind cease not to be awake to thee, nor my heart faint or be overcome with torpor, preventing it from adhering steadfastly to the love of thee. While laying aside my cares to relax and relieve my mind, may I not, in the meanwhile, forget thee, nor may the remembrance of thy goodness and grace, which ought always to be deeply engraven on my mind, escape my memory. In like manner, also, as the body rests may my conscience enjoy rest. Grant, moreover, that in taking sleep I may not give indulgence to the flesh, but only allow myself as much as the weakness of this natural state requires, to my being enabled thereafter to be more alert in thy service. Be pleased to keep me so chaste and unpolluted, not less in mind than in body, and safe from all dangers, that my sleep itself may turn to the glory of thy name. But since this day has not passed away without my having in many ways offended thee through my proneness to evil, in like manner as all things are now covered by the darkness of the night, so let every thing that is sinful in me lie buried in thy mercy. Hear me, O God, Father and Preserver, through Jesus Christ thy Son. AMEN.

## ON THE WITNESS OF THE SPIRIT.

ROM. viii. 16.—“*The Spirit itself witnesseth with our spirit that we are the children of God.*”

THE Holy Spirit is the author of every good desire, every pious resolution, and every holy act. He renews our souls, preserves us in grace, and assures us of our reconciliation to God. Being thus dependent on him, we should often examine into the nature of his actings, and the mode of his operations. One part of his office to believers is to witness to their adoption; and it will be the object of these remarks to inquire into the manner in which this witness is made.

“The Spirit itself beareth witness”—evidently the *Holy Spirit*, who is sent to dwell and operate in the hearts of all Christians, as expressed in the preceding verses. It is equally evident that by “our spirit,” is meant that principle within, which is distinct from the flesh, by which we are enabled to think, reason, compare and judge—called the *mind*, the *heart*, the *conscience*, the *soul*.

But what is this witness of the Spirit? We are not to understand by it that *work* which he performs in the hearts of all his children. This work, and this witness cannot be the same; though the former takes place only in those to whom the latter is given, yet they must be distinguished.

Nor does this witness mean those *inward illuminations, and comforting influences of the Spirit*, which believers enjoy. He does not indeed grant these influences to any but to those to whom he bears witness; but there is a distinction between them, as we shall show hereafter.

Neither does this witness mean the *suggestion of any promises, or declarations of Scripture to the mind*. That the Spirit does bring scripture to the remembrance of believers, for comfort and support, conviction and reproof, we readily admit. But all this is different from that act of the Spirit here spoken of.

In order to determine the meaning of the apostle, let us inquire into the sense of the phrase, *to witness*, and *to bear witness*, in the New Testament. It most frequently signifies *to hold forth evidences from which the truth of a circumstance may be argued and proved*. Thus in Heb. ii. 4, God is said to “*bear witness* with signs and wonders, and divers gifts of the Holy Ghost.” Thus in John v. 26, the Saviour asserts, “the works that I do *bear witness* of me, that the Father hath sent me.” In both these places, miracles are said to witness, by *way of evidence*, being proofs from which the divine mission of the Saviour can be established. In Acts xiv. 17, it is said, “God left not himself *without witness*, in that he did good, and gave us rain from heaven, and fruitful seasons.” Here “the rain, and the fruitful seasons” are evidences of the existence of

God, and of his loving kindness to the Gentiles. An attention to other passages will show the same meaning.

“The Spirit itself witnesseth with *our spirit*”—that is, these two witnesses concur in establishing our adoption—our spirit receives the testimony of the Holy Spirit; and hence an assured hope of our covenant relation to God.

It is not uncommon in the New Testament, to ascribe the same act both to the Holy Spirit and to those who perform it by his power. Thus in John xv. 26, 27, our Saviour says, “I will send the Spirit of truth, and he shall testify of me; and ye also shall bear witness.” Here the witness of the Spirit seems at first view distinct and separate from that given by the Apostles; and yet the Spirit gave no witness to the Saviour, except in and by the disciples; and they bore no witness to him except what they were enabled to give by the power and influences of the Holy Ghost. In like manner, when the Apostle says, “the Spirit witnesseth with our spirit,” the meaning seems to be, that he gives us the temper and affections of children; and then our spirit receives and rests upon this evidence which he affords of a gracious state.

By the witness here spoken of, we mean, *the testimony of the Spirit in the word of his grace, in which he fully and plainly declares that all such, and only such as are described in Scripture, are the children of God.* In his inspired word, he gives the clearest evidence on this point, explicitly declares who are the children of God, and lays down various characteristic marks by which they can be distinguished from the impenitent and unrenewed. Sometimes they are those who “have received Christ, and believed in his name,” (John i. 2); sometimes those who “love God, and keep his commandments,” (1 John iii. 24); sometimes those who have righteousness and charity towards their fellow men, and special affection to the disciples of Christ, (1 John iii. 10); sometimes they are “peace-makers,” (Matthew v. 10); sometimes they are those who “overcome the world,” (1 John v. 4); sometimes they are those who “walk as Christ also walked,” (1 John ii. 5). In these and other passages, the Spirit designates the graces and dispositions which prove our adoption; he enables those who possess them to perceive these evidences, to compare their characters with the scriptural marks of trial, and hence to conclude and infer that they are the children of God.

This, we believe, is that witness of the Spirit which is spoken of by the Apostle. Our sentiment is confirmed by the following considerations.

1. The whole train of the Apostle’s reasoning in the chapter shows that the witness spoken of is a testimony founded on observing the graces of the Spirit. The words are connected with the two preceding verses: “As many as are led by the Spirit of God, they are the sons of God.” As many as resign themselves to the guidance of the Spirit’s influences, show that they are brought into covenant relation with God. “And ye” who are real Christians,

“have not the spirit of bondage again to fear,” ye are not animated with a servile spirit that merely trembles at the rod of a master, “but ye have received the spirit of adoption”—the noble, ingenious, and affectionate disposition of children, “whereby we cry, Abba, Father”—whereby we are disposed to go to God, and act towards him, as children to a parent. By thus leading us, and giving us the disposition of children, he proves that we bear a child-like relation to God. For “the Spirit itself witnesseth with our spirit that we are the children of God.”\* Thus interpreted, we see the Apostle reasoning soundly, and view the connection between the verses.

2. That act of the Holy Spirit which is here termed witness is elsewhere denominated a *sealing* and an *earnest*. Thus in 2 Cor. i. 22, “Who hath also sealed us and given the earnest of the Spirit in our hearts.” And in Eph. i. 13, 14, “In whom also after that ye believed, ye were sealed with that Holy Spirit of promise.”

The Apostle may have alluded to the custom prevalent among all nations of marking with a seal the goods bought, that the owner might know and claim them; or to the custom of setting a seal upon what was dedicated to God, or to be offered to him in sacrifice; or to its necessity in making instruments of writing valid; or to the seals of princes, which are wont to bear their image. In any of these senses, the expression applied to believers means, that when God by his Spirit seals his people as his own, he impresses on them his eternal purity and truth, which remains upon the heart, just like the impression which is left upon the wax by the seal. It is the evidence by which they are known as his; they have the image of their Father enstamped upon them by the Spirit of promise. This is analogous to the representation we have made of the witness of the Spirit; the graces which he implants are permanent and enduring, and are to be known as his work. How different if we suppose that this witness is a secret or immediate suggestion!

The phrase “earnest of the Spirit” presents the same view of the subject. An *earnest* is a pledge of something promised; a part of the price agreed for between a buyer and seller, by giving and receiving of which the bargain is ratified; a part of the promised inheritance granted now in token of the possession of the whole hereafter. This earnest, which is the same as the seal, and so similar to the witness of the Spirit, cannot be a noted declaration, or sudden suggestion; it is that grace which is “glory begun below”—the vital, gracious, and sanctifying influences of the Holy Ghost.

3. The same truth is established by considering what is the *uniform language of the scriptural saints*, when declaring their confidence in the pardon of their sins, and their title to heaven. They point to the graces which the Holy Spirit has wrought in their hearts; to the good works which he has enabled them to perform. “Hereby

\* This is the exposition of Doddridge, who adds “for” to complete the sense, and show the causality.

we do know that we know him, if we *keep his commandments.*" (1 John ii. 3.) Paul knew that a "crown of righteousness was laid up" for him, because he had "fought a good fight," and had "kept the faith." This is the constant language of the saints of Scripture, and it is unnecessary to quote the many texts that declare it; they uniformly derive their confidence from considering that they have that holiness and love to God, which are at once the marks and the fruits of union to Christ. But would they speak thus, if they had the immediate and direct testimony of the Spirit? Would they not point to this as the ground of their confidence?

If this be the correct and scriptural view of the subject, we learn the nature of an error too common, that *only some Christians have the witness of the Spirit.* But instead of considering it the privilege of only a few highly favoured persons, we must regard the Apostle as speaking generally of believers, and restraining not the blessing from any; he places it in this respect, on the ground of all the other blessings of the new covenant. All believers possess it; all, without exception, who have experienced the sanctifying work of the Spirit in their heart; what he says to one he says to all, "Ye are the children of God." 'Tis true, all possess not the same assurance, yet all have the same ground for it, the work and witness of the Holy Spirit. Take away this foundation, the testimony of the Divine Agent in the word of truth and the work of his sanctifying grace in the heart, and you take away all upon which the least degree of Christian hope rests. The reason why some believers are assured that they are the children of God, and others have doubts and fears on the subject, is not because the one has the witness of the Spirit, and the others have not; but only because the former discern and receive the testimony more clearly and fully than do the latter. Their doubts arise entirely from the darkness and confusion of their minds, by which they do not perceive and admit the evidence. The Spirit indeed is necessary to remove this confusion and dispel this darkness, but these enlightening influences are not his witness; in imparting them, he acts in a different character, and executes a different office. We can well conceive, in a court of justice, evidence being presented in a manner clear and distinct, and yet a jury, through darkness of understanding, not perceiving it.

The idea, then, which we have of the witness of the Spirit is this, that he testifies to our adoption by evincing to us our sanctification; not by sudden impulses or immediate impressions, but in the way of argumentation. In his word he tells us that whoever repents, believes, and obeys the gospel, shall be saved. The Spirit helps us to see that we thus act, assists our inquiring and judging faculties, aids us in comparing our souls with his word, and confirms us in the belief that we are the children of God.

Our sentiments on this subject concur with the opinions of some

of the greatest divines and holiest men that have adorned the Church. We conclude by quoting from two or three.

Flavel, in his "Sacramental Meditations," speaking of the sealing and witnessing of the Spirit, says :

"In sealing or witnessing to the believers, the Spirit doth not make use of an audible voice, nor of the ministry of angels, nor of immediate and extraordinary revelations; but he makes use of his own graces implanted in our hearts, and of his own promises written in the Scripture, and in this way he usually brings the doubtful, trembling heart of a believer to rest and comfort. In miraculous voices and inspirations, it is possible there may be found some cheats or impostures of the devil; but the Spirit's witness in the heart, suitable to the revelation of the Scripture, cannot deceive us."

President Edwards, in his "Treatise on the Affections," observes :

"Many have been the mischiefs that have arisen from a false and delusive notion of the witness of the Spirit, that it is a kind of inward voice, suggestion, or declaration of God to man, that he is beloved of him, pardoned, elected or the like, sometimes with and sometimes without a text of Scripture; and many have the false and vain, though very high affections that have arisen from hence. And it is to be feared that many thousands of souls have been eternally undone by it."

Baxter, in many parts of his works, opposes the notion of an immediate witness of the Spirit. In his "Directions for getting and keeping spiritual peace and comfort," he speaks thus :

"The Spirit witnesses our sonship as a reasonable soul witnesseth that you are a man, and not a beast. You find by the acts of reason that you are a reasonable soul, and then you know that having a reasonable soul, you are certainly a man: so you find by the works or fruits of the Spirit that you have the Spirit; and then finding that you have the Spirit, you may certainly know that you are the child of God. Take heed, therefore, of expecting any such witness of the Spirit as some expect, viz., a discovery of your adoption directly, without first discovering the signs of it within you; as if by an inward voice, he should say unto you, 'Thou art a child of God, and thy sins are pardoned.' Two dangerous consequents follow from this mistake. Some poor souls have languished in doubtings and trouble of mind all their days in expectation of such a kind of witness as the Spirit useth not to give; when in the meantime they have had other sufficient means of comfort, and know not how to improve them. Yea, they had the true witness in his habitation and holy workings, and did not know it; but run as Samuel did to Eli, not knowing the voice of God, and looked for the Spirit's testimony when they had it, as the Jews did for Elias and the Messiah. Others do more dangerously err by taking the strong conceit of their own fancy for the witness of the Spirit. As soon as they entertain such an opinion, that it must be such a witness of the Spirit, without the use of marks that must assure men of their adoption, frequently they are confident that they have that witness themselves; and the devil gladly cherisheth that presumption, that he may thereby destroy true faith and assurance."

Such is the opinion of Baxter. He again expresses his sentiments on the subject in his Preface to "Howe's Blessedness of the Righteous."

"This book describes to you the true witness of the Spirit, not that of supposed internal voices, which they are usually most taken up with, who have the smallest knowledge, and faith, and love, and the greatest self-esteem and spiritual pride with the strongest passions and fancies—but the objective and sealing testimony, which is the Divine nature, the renewed image of God."

We might present similar quotations from other writers equally distinguished; but these must suffice. Well may we wonder, when men professing godliness, still confidently assert that he who has not the direct witness of the Spirit is no child of God; or when others maintain that those have made but the smallest advances in the Christian life, who possess not this *immediate* testimony. Humility lies at the foundation of the Christian virtues; and surely it is not consistent with that grace to entertain such sentiments, and utter such declarations.

S. K. K.

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### ALONE WITH GOD.

ALONE with God! How solemn, how sublime the idea! How tranquillizing! how comforting! how fraught with impregnable security, with indefatigable strength! Yet how awful! "Jacob was afraid, and said, how dreadful is this place!" And Peter was bewildered and awe-struck, while he exclaimed, "it is good for us to be here!"

Alone with God! Such is the attitude of the Christian in prayer. "Thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray." "There are" says Stilling, "heart-sorrows and plagues which the Christian could not bear to tell to his most intimate earthly friend." There are fears which we dare not whisper into any mortal ear. There are hopes and joys too vast and glorious to be imparted. But when the Christian has hid his face in the bosom of his Father, he can breathe forth all—for when words fail, he can resort to the language of sighs and groans, for "He knoweth our thoughts afar off." "He that searcheth the heart, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." These *συναγαγεὶς ἐλάλητος* are then the workings of the interceding Spirit in the heart. The Infinite Spirit prompts, the Infinite can alone understand them. Here there is no fear of betrayal, of contempt, of lack of appreciation and sympathy. For we converse with an Infinite Spirit whose name is Love, and who has told us to "*pour out our hearts* before him."

Wondrous privilege! Does then this lowly, mortal, sinful and suffering state admit of such intercourse with God? Yes! "Our communion is with the Father." Thou mayest at any moment, even at this, in the name of Jesus, enter the palace of the Universal Majesty, and, unquestioned by the bright guards who surround him, penetrate to the recesses of his glorious and awful abode, and stand in the very presence of the "king eternal, immortal, and invisible," and then, "make thy requests known unto God," sure, yes, absolutely *sure* of a gracious hearing and a ready answer. For he hath said, "Call upon me and I will answer thee." "Draw nigh to God and he will draw nigh to thee."

Christian, be often thus *alone with God*: for this sweet and holy solitude, though it is much aided by occasional external silence and seclusion, may be attained even in the midst of bustle and multitudes and cares. Be often alone with God—and thou shalt never faint in sorrow, nor sink under duty. “Happy shalt thou be and it shall be well with thee.” Thou shalt begin heaven upon earth. For communion with God is heaven’s commencement, and glory’s dawn. Thou shalt “dwell in the secret place of the Most High, and abide under the shadow of the Almighty”—and all the promises which follow, (read and ponder them well, Ps. 91,) shall be thine, even to seeing “the salvation of God.” J. P.

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### NOTES OF AN EXCURSION TO ST. LOUIS.

The distance from Philadelphia to New York is now travelled in about  $4\frac{1}{2}$  hours, which is at least one hour behind the improvements of the age; and the expense, which is \$3, ought certainly to be reduced one-third, the distance being less than 90 miles. We are sorry to say that the great Company which controls and monopolizes the travel on this route is not a Sabbath-keeping Company, as appears by the advertisement taken from one of the public papers, which is inserted below.\*

On Board the steamer *Isaac Newton*, the floating palace of the Hudson river, the distance from New York to Albany, 150 miles, was travelled in the night in 10 hours. The next morning at 7 o'clock, the Express train carried us to Buffalo, 323 miles, in  $12\frac{1}{2}$  hours, at an expense of \$6.60. The competition of the Erie railroad and other demonstrations of opposition, have been of great service in improving the Central road. The route to Buffalo is a delightful one. Western New York is famous for its fertile soil and its enterprising population. It is also famous, so far as Presbyterianism is concerned, for the “Plan of Union” which divided our Church. So unpresbyterian was this whole arrangement that the “Middle Association,” a Congregational body, was actually enrolled as a constituent part of the Presbyterian Church in the Minutes of the Assembly of 1810. (See p. 433.)† The Assembly of 1837 wisely cut the knot of these ecclesiastical troubles with the

\* “Sunday trips up the Delaware.—Sunday, June 8th, 1851, Steamboat *Trenton*, Capt. Hinkle, will leave Walnut street wharf at a quarter before 8 o'clock, A. M., for Tacony, Beverly, Burlington, Bristol, Florence, and Bordentown. Return, leave Bordentown at 2 P. M. Afternoon, will leave Walnut street wharf at 5 P. M., for Tacony, Beverly, Burlington and Bristol. Return, leave Bristol at 7 10. *New Philadelphia*, Capt. Agnew, for Tacony, Beverly, Burlington and Bristol, at a quarter before 2 P. M., from Walnut street wharf; Return, leave Bristol at 4½ P. M., Refreshments on board. *Washington*, Captain Heath, for Bridesburg and Tacony, at 10 A. M., and 3 o'clock P. M., from Walnut street wharf. Return from Tacony at 12 M. and 6 P. M. Fare for the excursion only 12½ cents.”

† In a future number we propose to give a history of the “Plan of Union.”

sharp sword of a legislative enactment; the Plan of Union was repealed, and all the ecclesiastical organizations, formed under its evil influence, declared to be outside of the Presbyterian Church. Dr. James Wood, who collected the statistics of these organizations, found that out of 620 churches in the four disowned Synods, 334 were nominally Presbyterian, and 286 Congregational.\* It is a matter of regret that the really sound portion of these Presbyterian churches have not returned to the connexion to which they naturally belong. In no part of our country has Presbyterianism failed to express its true characteristics as in Western New York. The Synod of Buffalo will, it is hoped, gradually pervade this territory with its wholesome conservative influences.

At Buffalo, we took the steamer Atlantic for Detroit, about 275 miles; time 17 hours, and fare \$5. This steamer is one of the first class, and had on board about 500 passengers. The trip on Lake Erie was delightful, and we reached Detroit about 4 P. M. We were somewhat disappointed in the general appearance of this city. The construction of the Southern Michigan railroad must divert a large portion of the travel and business from Detroit.

At 5 P. M. the cars of the Central Michigan railroad started for "New Buffalo," on Lake Michigan opposite Chicago, distance 224 miles, time 12½ hours, and fare to Chicago \$8. The fare from Buffalo to Chicago, if paid *through*, is only \$11. The country from Detroit to Ann Arbour appeared to be very fertile and beautiful. The State University at the latter place was invisible from the railroad. After an uncomfortable ride in the night, we reached New Buffalo early in the morning, and went through the process of what was called eating breakfast; after which we embarked in a small steamer for Chicago, distance 60 miles, time 5 hours.

Chicago is destined to be one of the greatest cities of the West. It is the natural outlet of the commerce of a large section of country. On approaching it, the traveller notices a large cathedral-like structure, built of dark stone. It is often taken for a Roman Catholic house of ceremonies, but it is a New-school Presbyterian church. Internally, as well as externally, the building is beautiful. The only failure is in the pulpit, which is a bad place to fail in. Dr. Patterson, the pastor, was absent in Milwaukee, engaged in organizing a New-school Presbytery upon the soil of the "Wisconsin Convention." The First Church (New-school) is a large building of plain architecture, and well suited to the purposes of public worship. The North Presbyterian Church, (Old-school) is a small but tasteful building. This church has met with opposition and trouble not a little; but trial seems to have sanctified it, and the burning of the furnace to have refined its silver and gold. The congregation contains some choice spirits, and with its hard-working and zealous pastor claims the sympathy of all who hold and prize the truth. The Methodists, Episcopalians and Baptists

\* Old and New Theology, p. 10.

have convenient and tasteful houses of worship, especially the Episcopalians, whose fine Gothic church is said to witness Puseyite forms.

Chicago is just emerging from the comparatively forlorn condition of a new settlement. The original wooden buildings are giving place to fine brick stores and dwellings; and the improvements made since the great fire are of a very creditable description. The Tremont house is the great hotel of the place, and is equal to any in the United States, with perhaps the exception of the Burnet House in Cincinnati. The side-walks and streets of Chicago are covered with *plank*, this being the only kind of pavement used at present. The position of Chicago must make it a great city. It is the chief port for the commerce of the lakes, and will have one of the finest railway connexions in the country. The great Illinois railway from Cairo is almost on a line with Chicago; to the west the city is united with Galena and the whole country of the upper Mississippi, and it is in direct communication with the great eastern line of railways from New York.

From Chicago the route to St. Louis is ordinarily by the canal connecting Lake Michigan with the navigable waters of the Illinois at La Salle, distance 80 miles, time 24 hours. Our party preferred the landward route, to Aurora by railroad 40 miles, and thence by stage to La Salle 54 miles. After emerging from the plain in which Chicago is situated, the country gradually becomes more rolling and diversified. The situation of Aurora is very prepossessing. After travelling a few miles on the banks of the Fox river, we came to the prairies. Who can describe this wonder of nature—a prairie—a vast sea of soil—a bewildering array of tangible space—the firmament with its expanse of rolling cloud turned into earth, and the stars into flowers and grain? All I can say is that he who has not seen a prairie has yet to take in an *original idea*. It is one of God's handiworks, and like mountain, ocean, air and glen, it is *unique* in its characteristics, a new species in the genus of creation. With all its beauties, a prairie is a very dangerous region for a traveller in rainy weather. Instead of reaching La Salle at 6 or 7 o'clock in the evening, we were detained until 2 in the morning, and came near camping out until daylight. Nevertheless, a prairie for ever, sunshine or rain!

At La Salle, we took the steamer *Prairie Bird* at 5 P. M., and commenced our voyage down the beautiful Illinois. At breakfast, we were at *Peoria*, a flourishing, well-built town; at evening at *Beardstown*, a pleasant looking place; and a little farther on at *Naples*, which connects by railway with *Jacksonville* and *Springfield*. The next morning, we hailed with indescribable delight the majestic Mississippi, whose island-bearing junction with the Illinois is one of the bright scenes of nature. A few miles below is the city of *Alton*, built on a splendid site, and presenting an appearance of unusual attraction. Its trade with the interior is in a great degree intercepted by the railway which terminates at Naples, and

Alton has failed to realize the prospects of growth and prosperity entertained some years ago.

Four or five miles below Alton, the great turbulent flood of the Missouri comes into competition with the meeker but undaunted Mississippi. In this combat of Indian waters, which chief bears the victory—he of St. Anthony's Falls or the wilder savage of Council Bluff? The shock of conflict is tremendous. Although the nominal honours are borne away by the Mississippi, the real triumph is with the sullen, gigantic Missouri. What has been often described we witnessed. When the rivers first come together, there is a distinct line of demarkation between the limpid Mississippi and the muddy Missouri. On one side of the boat the traveller sees one river, and on the other side the other. Soon, patches of dark discolorings thrust themselves out in random sport into the purer waters, like the feints of a warrior crossing weapons with his antagonist. The rolling masses of dark turbulence venture farther and farther until it becomes apparent that the contest of the rivers is deep and deadly. A few miles show that the Mississippi has been left behind, and that the real river which propels the vessel with new rapidity is the Missouri, changed by name into the Mississippi, as if to preserve some memorials of the upper flood and of the junction contest.

Eighteen miles below the junction stands the city of St. Louis. All hail, thou joyous queen of a growing empire! No inland locality was ever more influential than the site of St. Louis. Its commerce extends up the Ohio to Louisville, Cincinnati and Pittsburgh, down the Mississippi to New Orleans, up the Mississippi and the Illinois to Galena and Chicago, &c., and westward through all the tributaries of the Missouri. It is a centre of great radii, of radii which traverse outwardly to the enlarging circle of Yankee-Saxon enterprise. The city itself is well situated on a gentle slope, which allows a most admirable levee for commercial purposes. It has no hills, like Cincinnati, to grudge its expansion; but with sufficient diversity, there is a unity of natural plan for the upbuilding of a great capital. The great fire has advanced St. Louis with uncommon rapidity. The row of new stores upon the levee is of the first order; and the buildings generally of St. Louis indicate an advancing condition of prosperity.

Dr. Pott's church (the Second Presbyterian) is by far the most influential one in the city. The congregation is large, its communicants 458 in number, its social position high, and its wealth very great. There is no one church in our communion that has opportunities of usefulness so great and so numerous. Its pastor possesses a distinguished reputation and unbounded confidence, and has a field of action which calls forth his whole enterprise, prudence, and energy. The Church edifice has a good exterior; and its interior is a very model of architecture—convenient, pleasing to the eye, and in harmony with sacred purposes. The *Central* and the *Westminster* Presbyterian churches have recently invited the Rev.

S. J. P. Anderson and the Rev. S. B. McPheeters, who have entered upon their ministry with great acceptance and promise. A new church under the care of the Rev. D. McNair, completes the list of (Old-school) Presbyterian churches. Our conviction was strong that the number ought to be increased without delay. Our New-school brethren have six churches. The only one I attended was the *First Presbyterian*, under the pastoral charge of the Rev. Mr. Bullard. The building is old and small, and the congregation not numerous (at least in the afternoon). The Baptists, Episcopalians and Methodists have their usual proportion of churches; and the Romanists have a good looking cathedral. The Romanists have also a number of influential institutions of education, whilst we poor Presbyterians have nothing to show in this department.

Although the writer has been several times across the Alleghany mountains and down the Mississippi to New Orleans, he felt that he had not fairly seen the West until he visited St. Louis. Here is a centre of power, which in his judgment, surpasses any other in that vast region of country. The historical associations of St. Louis are, in a religious point of view, of no little interest to Presbyterians, as may be seen from the following graphic sketch of Dr. Humphrey, the Moderator of the Assembly, at the conclusion of one of the ablest sermons ever delivered before that body.

"Nearly one hundred and seventy years ago, the brave La Salle having followed the Mississippi from the mouth of the Illinois to its confluence with the sea, took political possession of the whole country in the name of Louis the Great. At the same instant, he took spiritual possession of the land in the name of the Church of Rome, by erecting the *crucifix*, and singing before it the *Vezilla* and the *Domini Salvum*.

"A few years after La Salle had descended to his grave on the banks of the Brazos, the French attempted the magnificent enterprise of establishing a line of military posts from Detroit, through Peoria, Vincennes, and Kaskaskia, towards the distant south-west. At all these posts the missionaries of Rome built their rude chapels, and instituted the sacrifice of the mass, to realize, if possible, the dreams of La Salle, by bringing this whole western world under subjection to their faith.

"About eighty years ago the city of St. Louis was founded, and became at once the seat of Roman Catholic power for this boundless region. Thirty-two years later, near the beginning of the present century, when the Assembly, for the first time, appointed its Standing Committee on Missions, there was probably no other religion here than what was common to the French and Spanish settlements in the West—a religion, indicated perhaps by the tinkling of a few convent bells, and here and there a crucifix surmounting a dilapidated chapel. Sixteen years after, our Board of Missions was instituted, and in the same year, Salmon Giddings planted in St. Louis the standard of Presbyterianism. Thirty-five years more brings us to the present time. And now at last, here, in the ancient province of Louisiana, so early seized by the Church of Rome, here, far in the rear of that old line of missionary posts; here, in the stronghold of Roman Catholic power, we find in session the General Assembly of a Church whose faith, order, and worship, are as thoroughly repugnant to those of Rome, as her's are to the word of God. This, our supreme tribunal, has been drawn hither through fifteen degrees of longitude from its original seat, to the western side of the Mississippi, to this beautiful city which sits like a queen upon those mighty waters, to the emporium and heart of the grandest missionary field which God hath given to his Son for a possession."

Our notes of the excursion to St. Louis have taken up so much space that we now bring them to a close. In returning, we took the route by the river to Cincinnati, and thence by railroad to Cleveland, and thence to Buffalo, &c.

The following table of distances, with time and expense of traveling, is inserted as a matter of some geographical interest.

*Philadelphia to St. Louis, May 1851.*

	Distance.	Mode.	Time.	Expense.
Philadelphia to New York	88 miles,	Railroad	5 hours	\$3.00
New York to Albany	145 "	Steamboat	10 "	1.00
Albany to Buffalo	323 "	Railroad	12½ "	6.60
Buffalo to Detroit	275 "	Steamboat	19 }	11.00
Detroit to New Buffalo	224 "	Railroad	12 }	
New Buffalo to Chicago	60 "	Steamboat	5 }	4.00
Chicago to Aurora	43 "	Railroad	2½ }	
Aurora to La Salle	58 "	Stage	10 }	
La Salle to St. Louis	300 "	Steamboat	40 "	5.00
<b>Total,</b>	<b>1516</b>			<b>\$30.60</b>

Whole running time about six days. The \$30.60 includes only the fare; the extras amount to from \$10 to \$15.

*St. Louis to Philadelphia, May 1851.*

	Distance.	Mode.	Time.	Expense.
St. Louis to Cincinnati	700 miles	Steamboat	80 hours	\$10.00
Cincinnati to Cleveland	254 "	Railroad	12 }	10.00
Cleveland to Buffalo	190 "	Steamboat	12 }	
Buffalo to Albany	323 "	Railroad	12½ "	6.60
Albany to New York	145 "	Steamboat	10 "	1.00
New York to Philadelphia	88 "	Railroad	5 "	3.00
<b>Total,</b>	<b>1700 Miles</b>			<b>\$30.60</b>

The latter route is rather the speediest and the cheapest, the extras not being so many; but the difference is slight.

The whole time in going to St. Louis from Philadelphia was just eight days, including a day and a half at Chicago. The whole time in returning was about seven days, including a day at Albany. The route to and from St. Louis, with its natural *branchés*, is one of the finest in the United States.

## BUSINESS AND RELIGION.\*

"A soul occupied with great ideas, will best perform small duties."

HE is a miserable man who has no fixed and regular occupation; such an one *exists*; but he does not *live*. To awake in the morning, and to ask oneself, 'How shall I get through this day?' and to spend whole days in doing nothing;—this is not to live. *Bodily*,

\* This interesting article is extracted from the "*Monthly Christian Spectator*," recently established in London.

this is not to live. The eye of a man thus circumstanced is but half-open—his ear is dull—and his whole frame, like the body of a leper, is torpid and faint. *Spiritually*, this is not to live. By lack of occupation, the understanding and the judgment, the heart, the conscience, and the will, are severally cast into a deep sleep. An idle man *lives not* either in body or in soul. His independence of labour is to his whole nature what separation from the soil is to a tree; and his retirement from activity makes him like a caged lark in a city attic, or as a chained eagle in a pit. Let us not envy those who have *nothing to do*; but let us extend toward them a redeeming hand, while we cherish for them true compassion.

The nature of our occupations should be determined by our abilities and opportunities. There are diversities of labour qualifications, and there are diversities of employments. That man is injured whose industrial sphere is too high or too low, too narrow or too extended, for his capacity. Keep the glow-worm on the earth, and let the star abide in the heavens; let the camel tread the sand, and the reindeer traverse the snow. In choosing occupations, men should *know themselves*; and if pursuits have been chosen for us, or by us, which prove to be unsuitable, we should look for a way of escape. Prosperity in an uncongenial occupation is impossible. The varied forms of human industry are adapted to the variety of human talent. Agriculture, manufactures, and commerce, include departments both of intellectual and of physical labour, in which every man may find scope and sphere. The agriculturist and the manufacturer change the forms of the riches of the earth, and adapt them to the supply of human want and to the gratification of human desire. The merchant and the tradesman convey to society the products of the soil and the educts of human skill. The inventor and discoverer facilitate the toils of every department of industry, and mark out the surest path to success. Surely, every man's hand may, in one of these departments, find somewhat to do! And we repeat, the man who does nothing, *is nothing*; he is less than nothing, worse than nothing; every day consuming, and on no day producing, he is to society what caterpillars and locusts are to the produce of the earth.

Industrial labour and religion have long been, and now are, most mischievously separated. Many men—connected, as they say, both with business and with religion—keep two sets of principles; one set for Sundays, and another for working days: the former to be used before they go to their daily avocation, and after they return; the latter to be employed during business hours: the one to be confessed in places of worship and in hours of prayer; the other to be used in shop and in warehouse, in counting-house and factory. Of the church such men would say, 'This is not the place for business;' and of the sphere of their daily calling they avow, 'This is not the place for religion.' Moreover, where these remarks do not altogether apply, they are applicable in degree; and we fear that the tendency of some kinds of religious teaching is to nourish this

evil. Of the existence of the evil we have no doubt. We know that, both in sentiment and in practice, religion and business are regarded as separate spheres and distinct pursuits, followed and filled under different auspices and influences, and for separate ends. We wish to show that lawful business and pure religion *can* work and *ought* to work together.

I. *Real religion* QUALIFIES a man for business. We must here define religion. There are religions which disqualify man for industrial labour. The monster corruption of Christianity is an illustration. Hereby man, as a working animal, is emasculated. Saints'-days, and other holidays, perpetually occurring, rob him of his *time*; the most abject subjection to his fellow-mortals strips him of his strength. At the confessional and before the altar he is like Samson in the lap of the harlot, shorn of his power. The genius of the Papacy is the degradation of the people for the elevation of the priesthood; and wherever this principle is recognised, we admit that religion, instead of promoting good business habits, makes every industrial occupation like Solomon's field of the slothful. But we do not call this pure religion; on the contrary, we denounce it as impure and defiled. By real religion we mean filial union and intercourse with the true God. The man who sees God, listens to God, speaks to God, walks with God, lives with God. The man who knows that God sees him, listens to him, speaks to him, and is present with him—that man is really religious; he is bound to God, he thinks of God, and God cares for him; he loves God, and God is a Father to him; he obeys God, and God instructs and guides him. This union and sympathy with God is real religion.

The religion we have defined secures an amount of *mental activity*. If godliness were mere bodily exercise, then mental bondage rather than intellectual life, would be one fruit of religion. But instead of its being animal, it is spiritual; instead of its being a binding to ceremonies and to priests, to isms and to a Church, it is allegiance to and alliance with God. And rites and ministries, hours of prayer and places of worship, instead of being the end of such religion, are but its instrumentalities and means. Now it would be impossible to walk and talk daily with an intelligent *man* and be intellectually uninfluenced by the association. Whether conscious or not of the particular influence, our intellect would be moved by the presence and manifestation of a mind superior to our own. The dullest minds thrown into contact with men of science like Brande and Faraday, Lyell, Owen, Forbes, and the venerable Humboldt, would be, must be, intellectually stored by the converse. If superficial, the surface would be moved, and if deep, the depths would be stirred. And we ask, 'Can a man walk with God and remain intellectually the same—abide unelevated and unimproved by the fellowship?' God is light, and none who have communion with him can walk in darkness. Jehovah is the living God, and those who walk with him imbibe the breath of his life. Intellectual inanity and true godliness cannot co-exist.

We all know what is meant when we hear one man say of his fellow—'He is going through the world with his eyes open.' This *wide awake quality* godliness promotes. Vigilance is distinguishable from intellectual life. There may be stirrings of mind attended by introspection and not by circumspection. Vigilance is not a looking within, but a looking without and around. We sometimes meet in the crowded thoroughfares men with fixed eyes and muttering lips. They are alone, yet they speak. They are awake, yet they see nothing, but gaze into vacancy or look upon the dust which they tread. The wonder is that they pass without collision through such crowded thoroughfares. Here is a case of mental activity without vigilance. If these men united, as they pass along the streets, their ever-working minds with *observation*, they would blend wakefulness with intellectual life. Religion makes men wakeful. It does this by teaching them that there is no duty contemptible, and that God requires us to be faithful in that which is least. The religious man knows that there is no action small enough to evade the eye of God, or to be driven as an unimportant matter from His judgment seat. He sees the same God pour floods of light through the firmament of this planet, and with the pencil of his power paint the grass-blade green. He watches the same God piling the mountain ranges, and holding in life the tiny insect—seen only by the microscope; and he learns to count no influence contemptible, no action small. He is continually on the look out—like a seaman at the helm and like a soldier upon guard.

*Habits of attention and fixedness of purpose* are secured by real religion. A religious man, unlike Rehoboam, has learned to say, 'No.' He is not a clock-pendulum, but a clock-spring. He is not a floating iceberg, but a well-manned vessel. He has determined his port. There is in his eye a desired haven. Before an adverse gale he can furl his canvass and drop his anchor. But he so trims his sails that side-winds act with direct breezes to bear his vessel forward. There is a *centralizing* influence in religion, by which attention to the matter in hand, and by which fixedness of aim are promoted. To a really religious man, God is *in* all, and God is all. If any object come before him he looks for God's connexion with that object. If any path of action open to him, he inquires about it of God. If any object appear desirable, he pursues it in obedience to the Divine will, and in harmony with the Divine glory. This habit of bringing all conduct under one law and motive, cherishes the qualities to which these remarks relate.

To activity, vigilance, and attention, we may add *carefulness and prudence*. Although a godly man is active, he is not hasty; he guides his affairs with discretion. He does not depend upon 'lucky hits;' he relies upon right courses. He cannot cherish levity, nor does he lift up his soul unto vanity. His intercourse with God begets seriousness. His fellowship with the 'only wise' brings into his own spirit a pure and fertile wisdom, which, in all his concerns, is profitable to direct. *Diligence* is so frequently the topic both of

precept and promise in the Holy Scriptures, that the mere mention of this, as an attribute 'according to godliness,' will suffice. And when thereto we add activity, vigilance, firm purpose, carefulness, and attention, we see that, instead of religion being antagonistic to business, it endows its disciples for that sphere of industrial labour to which, by constitution and circumstances, they are adapted. So that a godly youth, entering upon some suitable occupation, is, by godliness, furnished for that employment. He may not be equal to others who are irreligious. But without religion he would have been less qualified than he is; and the other would, by religion, be more largely endowed. When an ungodly man in business becomes religious, instead of his being, by his religion, unfitted for his daily employment (provided always it be lawful in itself), he ought to be a better man of business than before. We admit that there are good business men who are not religious men, and that there are religious men not good business men. But we say, that the one would, by religion, be made yet more eminent; and that the other either does not apply religion to business, or he is in an unsuitable occupation; and that, bad as he is, he would be worse still were it not for the influence of godliness upon him. These cases do not, therefore, at all affect our position—that *real religion fits a man for business.*

II. We also hold, that *business is a GOOD SPHERE FOR THE EXERCISE AND MANIFESTATION OF RELIGIOUS PRINCIPLES.*

Principles, as the word imparts, are *beginnings, seeds of action, germs of conduct*; that which originates, which gives birth to conduct. Business has its own occasions for Christian principle, and its own opportunities of manifesting it. Let us dwell a little upon this. A godly man communing with his own heart, will say, '*I am always and everywhere accountable for my actions to God.*' The man who holds this truth *subjectively* will apply it to his daily labour. He will be influenced by it, not only in those things of business which are upon the counter and before the public, but in those matters which are behind the scene. So far as he is true to this principle he cannot say, 'It is naught—it is naught.' He will not sell brass for gold; he cannot use 'devil's dust;' he will not sell articles of inferior material and workmanship, when he professes to supply the best; he does not believe in 'white lies,' far less does he speak them; he cannot be satisfied in working less time for an employer than that for which he receives wages. To all this, and to much more, a godly man may be tempted; he has the opportunity of secretly practising these deceits; he can get gain hereby; he is in want of money. Other tradesmen and artizans do such things—all *honourable men*. But, holding that he is always and everywhere accountable, he says here, 'How can I do this great wickedness and sin against God?' To avoid doing wrong, when wrong might be done, and when no fellow-creature would detect it; to do right when we have no expectation of being seen of men; this is to exercise oneself unto godliness: and occasion for such conduct business abundantly supplies.

'I am one of many,' a godly man will say. And applying this principle to business, he will not only try to live, but he will let live. Hereby he will decide what is *fair* profit, *fair* wages, *adequate* returns. In securing remuneration for his own labour, and advantage for his own capital, he will not cut off the fair expectations of his neighbour. The mechanic is not created merely for himself and for his class, but for his employer and for all. The employer is not sent into the world for himself and for his class, but for his workmen and for all. Wealth is often gotten by monopoly; the perception of our social relations forbids monopoly. Trade is frequently pushed forward, even *by* the injury of others; the perception of our relations *with* all men condemns such injuries. Religion does not leave us inquiring in vague uncertainty, 'Who is my neighbour?' it counts all with whom we have to do our neighbours, and bids us love them as ourselves. The questions of 'profit' and of 'wages' can only be met by a good conscience, acting under a right view of our social relations. A fair day's wages for a fair day's work cannot be decided by any other principle than that contained in the law, 'Thou shalt love thy neighbour as thyself.' In like manner the obligations of the employed to the employer can only be met by embodying the principle of neighbourly love. The consideration merely of individual interest makes men selfish; and *class* interest is only an extension of the selfishness of the individual. But the recognition of a man's relation to all his fellows, while it does not exclude attention to individual interest, makes the pursuit of personal good consist with due regard to the welfare of others.

'Of all that I possess I am the steward of God.' This is another religious principle which the spirit of every godly man will confess; and this, too, finds sphere in the mode of conducting business. He who acknowledges himself in trust for God will not, if he have but one talent, bury it because it is but one; and if he have ten talents, he will not say, five are enough for my use, and I will cast away the other five. Whatever he has he puts out to usury, and whatever he does he does with his might. A good merchant has no unemployed capital; a good manufacturer wastes neither power nor material; a good mechanic throws into his work his highest skill; and to all this godly principle leads the man of business.

'Righteousness before advantage; my spirit before my body, and God before all things.' This is another sentiment of a truly religious man. These sentiments will control the *spirit*, the *amount*, and the *end* of business. He who holds these sentiments will not find secular occupations quench devotion. He will be "diligent in business, fervent in spirit, serving the Lord." He will pursue business in *moderation*; and he will perform every transaction to the glory of God. Where there is energy and success in business, there is no lesson more difficult to learn than moderation. If business be pursued to the destruction of health, to the neglect of mental cultivation, to the omission of domestic and social duties, to the neglect

of public religious ordinances, to the exclusion of all attempts to do good to others, such devotedness to industrial labour is, without doubt, excessive. Business has its right place when it allows room for intellectual culture, for attention to Christian ordinances, and for all the duties which spring from our earthly and heavenly relationships.

The sum of these remarks is this:—Business has its own occasions for acting as becometh the gospel of Christ; the religious man takes advantage of these opportunities. Business has its own temptations: the religious man endures them, and is blessed in the trial. Business presents its own channels for the outsending of good social influence; and the religious man pours moral power through these channels, and is a useful man; so that business is a noble sphere for a really godly man. The light of the religious husband and father shines on the candlestick of the house; but the light of the godly man of business is elevated on the candelabra of the mart and of 'Change, and multitudes see this light there who have no other opportunity of beholding it.

From the doctrines we have propounded we draw the following inferences:—

1. *Business conducted on religious principles will be well conducted.* A sense of accountability to God—the perception of our relations to each other—regard to the welfare of the soul and to the honour of God, will keep a man from the evils of business, and will help him pursue its advantages. In this case, the style of doing business will be good—it will be decided—earnest—animated. The effect on society of business thus conducted will be good—it will stimulate, and yet give no real cause for offence. The results to the individual will be satisfactory; a larger amount of lawful success than he could otherwise secure will be his; he will not sacrifice all other interests to business; other and more important objects will be gained, and he will have the greatest of blessings—peace of mind. To earn bread for ourselves, and for those who are dependent on us—to provide in the summer of life for the winter—to attend to the wants of the spirit as really as to the need of the body—to have regard to our fellow-creatures, and to keep our eye upon God in our daily labour—this is so to conduct business as to reap lawful benefits and avoid besetting evils. Religion teaches and promotes this. We do not say that a mere lip-creed—that a cold, intellectual grasp of Christian revelation—that religious musings—that church and chapel-going, and psalm-singing, will secure these results. But this we say—If an indolent man becomes *really* godly, his religion will awaken disposition to labour, and will call forth dormant powers and resources; and if a good business man become religious, his religion will direct and train, prune, and still further develope his industrial powers.

2. *Religious principle embodied in the transactions of business will grow thereby.* The objects and circumstances which are occasions of evil to others are not necessarily injurious to the godly

man. "The love of money is the root of all evil." But the man of real religion, while he handles money, does not make it his "soul's seat, his master organ, his pineal gland." If he made money his friend, and gold his confidence, it *would be* a root of serious evil; but he makes money his servant—he uses rather than loves it, and it is in his hand an instrument of good, and not a means of mischief. The ways of the ungodly are covered with snares, and traps, and stumbling-blocks; and every man of business has dealings with the unholy and with the profane; but the religious man walks not in their counsel, and is therefore unharmed in his dealings with them. He has frequently to be in the presence of accursed things, and if, like Achan, he coveted and took them, he would be defiled, but as he touches not, tastes not, handles not, he is unpolluted and unharmed. A man is not necessarily polluted by business. He may pollute himself any where; he may every where, by God's grace, preserve himself unspotted. The advantage of godly principle in business is truly manifest. But we have made these remarks to show, that religious principle is tried in business, and that by reason of use it grows in stature and in vigour—by means of trial it roots itself in the soul. If, when tempted to love money, a godly man resists the temptation—if, when allured to the path of evil men, he avoids it—if, when seduced to adopt evil principles, he acknowledges his accountability with a more tender conscience, realizes the human brotherhood with a fuller sympathy, recognises his stewardship to God with a deeper conviction, then in enduring the moral trials of business a godly man is blessed. Without such temptation his growth would be stunted, but by their means he rises like the palm-tree, and spreads like the cedar in Lebanon.

3. *A religious man of business may, in his business, be exceedingly useful.* He may be a most successful teacher of religion. He may have few opportunities of lip-teaching, and may but seldom be able to instruct by the circulation of books. But his deeds will be words, and himself a living epistle of Christ. As the salt of the land, he will destroy prejudice against religion, and will dispose men to inquire about Christ and his doctrine. As the light of the world, his example will be suggestive and instructive.

When will Christian men carry their religion into their business, and make their business a part of their religion? Our great Teacher is an example of moral greatness in ordinary circumstances. All who follow him will embody the divine in affairs that are human. Where will it be seen that religion is of advantage to men of business? Even the seasons of devotion ought to tell beneficially on the toils of business-hours. To rise above our duties, and look at them as the eternal light shines upon them, is to understand them better. To soar above our toils and trials, and compare them with eternal rest and eternal life, is to be in a position to count the longest sorrows short, and the heaviest burthen light. To get out of life occasionally, and to return, is to come back as a labouring man to his toil after refreshing sleep; or as a student to his loved pursuits,

after the hour of recreation. Oh! that men were wise—that they understood these things! Fountain of Wisdom, teach all engaged in works of industry to carry religion into their business, and to make their business a part of their religion! Then shall men know the truth, that “a soul occupied with great ideas will best perform the smallest duties.”

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## The General Assembly

### OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

THE General Assembly of the Presbyterian Church met at St. Louis on May 15th, 1851, and was opened with a sermon by the Rev. A. W. Leland, D. D., the Moderator of the last Assembly, from 1 Cor. i. 21. After which, the Assembly was organized by the election of the Rev. Edward P. Humphrey, D. D., of Louisville, Kentucky, as Moderator.

We propose to give a tabular view of the acts and proceedings of the Assembly, and then to make some remarks on a few of the more important measures.

#### LIST OF THE ACTS AND PROCEEDINGS OF THE ASSEMBLY.

1. Dr. J. Addison Alexander was appointed to preach the sermon on Popery, and Dr. Baker that on Domestic Missions, before the next Assembly.
2. Delegates were appointed to Corresponding bodies, as usual.
3. Directors of the Seminaries at Princeton and Allegheny were chosen.
4. The Delegates from Corresponding bodies were heard, and their statements responded to by the Moderator.
5. The Annual Reports from the Boards of Foreign Missions, Domestic Missions, Education and Publication, were read.
6. Charleston was selected as the place of the meeting of the next General Assembly.
7. The records of the different Synods were examined.
8. The Assembly declined adopting any rules respecting the transfer of churches to or from their connexion.
9. Dr. J. Addison Alexander was transferred from the Professorship of Biblical and Oriental Literature to that of Biblical and Ecclesiastical History in the Theological Seminary at Princeton, New Jersey.
10. The Rev. Melancthon W. Jacobus was elected Professor of Oriental and Biblical Literature in the Western Theological Seminary.
11. The Board of Publication were recommended to place a full assortment of the works published by them at such central accessible points as they may select.
12. The Board of Foreign Missions were specially charged with the additional work of diffusing evangelical truth in Papal countries.
13. The form of dismissing members to other churches was left to the sound discretion of the various church sessions, under the constitution of the Presbyterian Church.

14. The Synod of Texas was formed.
15. The Board of Education were authorized to discontinue the practice of receiving "pledges" from young men looking forward to the ministry, &c. [See pp. 334-337.]
16. The various Boards were authorized to increase the salaries of some of their officers, if they think proper.
17. A Narrative on the state of religion was adopted.
18. A special committee was appointed to answer the letter from the General Assembly of the Presbyterian Church of Ireland.
19. A special committee was appointed to investigate the condition of the funds belonging to the General Assembly.
20. The subject of a cheap weekly newspaper was discussed, and referred to a committee to report to the next Assembly.
21. The action of the Presbytery of Philadelphia in reference to receiving the Rev. Wm. Blackwood, a foreign minister, was approved.
22. The Assembly, by two different votes, decided that there is no scriptural or constitutional mode of dissolving the connexion of a member with the church, except by dismissal to another church, or excommunication upon trial.
23. The appeal of Wm. Lively, a coloured licentiate, was dismissed, as beyond the control of the Assembly.
24. A committee was appointed, to report to the next Assembly, on the subject of the expenses of Commissioners to the Assembly.
25. The Synod of Wisconsin was formed.
26. The Presbytery of Oregon was formed.
27. The American Colonization Society was recommended to the continued patronage of the churches.
28. The boundary line between the Synods of New Jersey and Philadelphia, was so changed as to transfer the church at Easton, and a few others, to the Synod of Philadelphia.
29. The committee on Church Music were, at their own request, discharged, and the Board of Publication were authorized to publish, as soon as practicable, the book of church tunes prepared by the committee.

#### TRUSTEES OF THE GENERAL ASSEMBLY.

Some person moved the appointment of a committee to inquire whether the "trustees of the *General Assembly*" could not elect trustees *themselves*, without the action of the Assembly. Dr. Plumer—who, by the by, was far the most influential member of the Assembly—stated that the charter, which only alluded once to the mode of election, gave that power expressly to the Assembly—that the most able lawyers in Philadelphia had so decided after a careful examination, and that it was highly inexpedient to *agitate* such subjects, even if there were not particular reasons, at this time, against such a course, some of which he mentioned. Dr. Plumer's speech was so lucid and satisfactory, that the mover obtained unanimous permission to withdraw his proposition.

At a later period in the session, Stacy G. Potts, Esq., of Trenton, introduced a proposition in these words, which was carried:

*Resolved*, That a special committee on the financial concerns of the Presbyterian Church be appointed, with instructions to investigate the whole subject, in all its aspects and departments, and to report to the next General Assembly full information in relation thereto, stating distinctly, under appropriate heads, all the funds belonging to the General Assembly, whether for the general pur-

poses of the Church, or for the Theological Seminary at Princeton, how they are invested, and what deficiencies are found in each.

It is all important for the General Assembly to exercise a watchful supervision over its trustees. No body of men can be safely entrusted with the pecuniary interests of Church or State, without being called to an account before a higher power. That some serious mistakes have been made by the trustees of the Assembly in former days is now universally acknowledged. The investment of trust funds in bank stock, especially in the stocks of foreign banks, is both illegal and unwise. The loss incurred by the Assembly has been not far from \$80,000, or considerably more than one-third of their whole property. Whether or not the different funds can now be traced through the various changes of investment to which they have been subjected at different times, is an interesting inquiry. We believe that the investigation will show that this can be done to a very considerable extent. The resolution of Mr. Potts does not imply any want of confidence in the trustees. It is believed that a great improvement has of late years taken place in the management of the funds; all the stocks have been sold, except the worthless ones, and various checks and rules have been adopted to carry out the trust in a more business-like manner. The inquiry proposed, will, in all probability, bring to light interesting intelligence respecting the pecuniary affairs of our Church. The Assembly ought, from time to time, to examine into the condition of its funds by a special committee. A great deal may also be gained by the introduction of new members into such a corporation, at reasonable intervals.

#### CORRESPONDENCE WITH OTHER BODIES.

Delegates were appointed, as usual, to the bodies in correspondence with the General Assembly. The appointment of these delegates is a matter of no little importance. A representative of the Presbyterian Church should be a man of character and ability. Great good or great injury may be done abroad by the person representing our Church, especially in these times of jealousy and agitation. Important questions relating to our principles and policy, may come up for discussion; and our delegates should, in all respects, be men equal to emergencies.

It will be remembered that last year the Association of Massachusetts declined sending a delegate this year to our Assembly, partly because no delegate from our body was sent to theirs, owing to peculiar circumstances, and partly because the Assembly gave a very plain declaration of its unwillingness to have its own ecclesiastical action interfered with by foreign bodies. The Assembly this year appointed a delegate to the Massachusetts Association, with the distinct avowal, that it "by no means recedes" from the resolution of last year. We trust our New England brethren will continue their correspondence in a form that will be mutually beneficial. It seems unreasonable, that a body like the Massachusetts Association, which only possesses advisory powers over its own churches, should attempt to interfere, in any way, with the legislation of other churches. Suppose that the General Assembly were to express, through its delegates, its sympathies with that party in Massachusetts which distrusts the soundness of theological instruction at Andover, and should insist upon such action as may remove suspicion from that school of the prophets; or suppose that the Assembly were to urge the Connecticut Association to attempt to purify Yale College from philosophy "falsely so called," and were to intermeddle with the various doctrinal discussions which agitate the ministers and churches—is it not easy

to see that the descendants of the Puritans would not relish this retaliatory warfare? We hope that the Presbyterian Church will steadily adhere to the plan of correspondence with the Congregational Churches, and enjoy the advantages which spring from Christian intercourse, and from the communications of intelligence relating to their mutual operations. But if other churches are determined to interfere with our internal legislation, and thus pervert the original purposes of correspondence, we think they now understand that it will be taken as an indication to have us resort to peaceable and honourable means to avoid the agitations which must otherwise necessarily ensue. There are so many methods through the press of bearing testimony against what is considered evil, and of discussing measures of duty and policy, that there is no justification in taking advantage of the opportunity afforded by the courtesies of ecclesiastical correspondence, to obtrude opinions which are as insignificant in producing any useful results, as they are uncalled for and gratuitous in the premises. Our Church has a cordial attachment to the Puritans and their true descendants; and far distant be the day, when fraternal intercourse shall be interrupted between brethren who ought to agree together in unity!

Whilst upon this subject, we rejoice to say that the influence of the delegates from foreign bodies, was this year exceedingly pleasant and useful. Drs. Coit, Wheeler and Scott left the best impressions, both personally and in regard to the churches they represented. All felt it to be good to have such men with us. They will be held in honourable and grateful remembrance.

#### A CHEAP RELIGIOUS NEWSPAPER.

The subject of a cheap paper occupied a good deal of the time of the Assembly. The *object* aimed at is certainly an excellent one, being the diffusion of religious intelligence among all the families in the Presbyterian Church, and their general edification. If it be admitted that the press is an important agency in the formation of public opinion, in the development of Christian character, and in the elevation of the community, then the establishment of a cheap paper must be regarded with some interest. What is meant by a *cheap* paper? The idea is now commonly entertained, that a weekly religious paper, in order to be cheap, must be offered at *one dollar a year*, or two cents a number. A higher price than this would bring it so near to the ordinary price, that the name would scarcely be characteristic. The following is the price of the newspapers now having a circulation in the Presbyterian Church:

	In advance.	At end of year.
The Presbyterian, - - -	\$2.50	\$3.00
Watchman and Observer, - -	2.50	3.00
Presbyterian Advocate, - -	2.00	2.50
Presbyterian Herald, - - -	2.00	2.50
Presbyterian of the West, - -	2.00	2.50
Southern Presbyterian, - -	2.50	3.00
Presbyterian Record, - - -	2.00	2.50
St. Louis Presbyterian, - -	2.00	2.50
New York Observer, - - -	2.00	2.50

It will be seen, then, that the "cheap" paper aims at reducing the price of a religious weekly very considerably.

Is a cheap paper *needed* in our Church? The advocates of the scheme adduce various arguments in favour of their measure. *First*, The present price of religious papers is so high, that a great many families in our Church cannot

be induced to take one. *Second*, The price is above the market price at which many excellent secular papers are sold, and is higher than is warranted by the expenses of publication. *Third*, The combined circulation of all the religious papers in the Presbyterian Church is not over 30,000, whilst the number of our families is about 200,000. On the other hand, it is replied, that in our extensive country, no one paper can gain a universal circulation; that a great many families will not take a paper, even if it be a cheap one; that the present price of newspapers affords a very inadequate remuneration; and that the local papers for the different sections of our country, which are answering a highly important purpose, would be injured in their circulation. It may be stated that the fact that a cheap paper seems to be demanded by a large number of intelligent ministers, elders and laymen, seems to give no little weight to the argument in favor of the scheme.

*On what principle* shall the cheap paper be established and conducted? The following is the plan recommended by the committee of the last Assembly:

1. *Resolved*, That instead of the "Home and Foreign Record," as now published, the Board of Publication be directed to issue and circulate, as early and as extensively as possible, a religious weekly paper of the common size and form, on good material, of fair execution, and of the very best character, and at the rate of one dollar a year, to be uniformly pre-paid.

2. *Resolved*, That it be urged upon all our church courts, officers, and members, to aid the Board in the establishing of the paper, and in its circulation, so that it may reach every family willing to receive it.

3. *Resolved*, That in the opinion of the Assembly, this paper should be the medium of communication from our Board to the churches; and that for a time, the several Boards should pay a reasonable compensation for the amount of room they shall occupy; this compensation to continue only so long as the circumstances of the paper shall require it.

4. *Resolved*, That it shall be the duty of the Board to appoint an editor for the paper, who shall devote himself exclusively to its interests; also to keep an exact account with the paper; and to report annually to the Assembly.

5. *Resolved*, That in view of the additional duty here laid upon the Board of Publication, it be recommended to the increased liberality of the churches.

The principle of *ecclesiastical superintendence* does not seem to meet with much favour, at present at least, in our Church. The advocates of the cheap paper, however, argue that we adopt the principle of church action in our missionary and education operations, and also in the publication of books, tracts, and a Sabbath school paper, and therefore that no *new principle* is adopted by superintending ecclesiastically a weekly religious paper for all our families. It is objected, on the other hand, that such a power would be too great to entrust to any single editor, that in the recent conflicts of our Church an official paper might have endangered distinctive Presbyterianism, and that such undertakings had better be left to the competition of individual enterprise.

In regard to the *particular plan*, recommended by the committee, of superceding the "Home and Foreign Record," and of making the Boards co-operate, to some extent, in establishing the new paper, we may remark that this plan has some advantages over any other plan of Church action. It does not increase the number of our papers; it provides for the Boards a more popular mode of communicating with the churches; and it secures an interesting weekly, especially for those families who cannot afford a higher price. On the other hand, the Church is probably not now prepared to abandon the Record, which is only in the second year of its existence, nor is it willing to engage in any scheme

which commits so great power to any single man, and which might endanger the success of the different local papers throughout our bounds.

Notwithstanding our convictions that the Church is not at present prepared to embark in the work of establishing a cheap religious paper, we cannot get rid of the impression that such a paper is much needed, and that, if started and conducted in the right way, it would succeed. Cheapness is a strongly marked trait in the operations of the press at the present day; and it is astonishing what an impulse is given to its issues by this means. There is every probability that a weekly religious paper, established by private enterprise and conducted with ability, would command, in a year or two, 20,000 subscribers at one dollar each. Let New York be the place of publication; let the paper be a little larger than the half sheet of the Observer; let it advocate the good old principles of the Westminster Catechism and the Cambridge and Saybrook Platforms; let it be thoroughly evangelical in doctrine, without offensively meddling with the forms of church government, particularly as between Presbyterians and Congregationalists; in a word, let it be ably and wisely edited by a man who understands the times; let it be exclusively religious; and we have not the shadow of a doubt that the scheme would be eminently successful. As the basis, in part, of this prophecy of success, we appeal to the "*Genesee Evangelist*," published at Rochester—one of the ablest, most wisely conducted, and most edifying religious papers belonging to any denomination in the United States—a self-sustaining paper already, and with an increasing patronage. The idea of *editorial ability* ought to be prominent in connexion with that of cheapness of price. A cheap paper cannot afford to have an indifferent editor.

#### PRINCETON THEOLOGICAL SEMINARY.

The debate and the action of the General Assembly in reference to the Theological Seminary at Princeton, were among the interesting items that engaged public attention.

The Committee appointed on the affairs of the Seminary, recommended the adoption of the following resolutions:

1. *Resolved*, That the Assembly unite with the Board in expressions of kindness and confidence towards the Rev. J. W. Alexander, D. D., who has for two years faithfully filled the office of Professor of Ecclesiastical History and Church Government, and that believing the providence of God has called him to another field of service, his resignation of his Professorship be, and is hereby accepted.
2. *Resolved*, That the Rev. J. Addison Alexander, D. D., be, and he hereby is, transferred from his present professorship to that of Ecclesiastical History; and that his salary be the same as that of previous incumbents in the same office.
3. *Resolved*, That the Professorship of Biblical and Oriental Literature, made vacant by the above transfer of the Rev. J. Addison Alexander, D. D., be filled by this Assembly.
4. *Resolved*, That this Assembly will receive nominations, and fix a time, for the election of a Professor of Biblical and Oriental Literature.
5. *Resolved*, That the salary of the Professor of Biblical and Oriental Literature be the same as that of the other Professors.
6. *Resolved*, That in the judgment of this Assembly, it is desirable for each of the Professors to give instruction in some portion of the sacred Scriptures; and the Board of Directors are hereby authorized to make such arrangements as shall effect this object, if the way be clear, and are requested to report their action on the subject to the next Assembly.
7. *Resolved*, That the following branches of instruction, viz: the Composition and Delivery of Sermons, and Church Government, which have hitherto belonged

to the Professorship of Church History, be transferred to the Professor of Pastoral Theology.

8. *Resolved*, That henceforth the title of the Professorship of Church History be that of Biblical and Ecclesiastical History.

The debate on the transfer of Professor J. Addison Alexander from the Professorship of Oriental Literature to that of Biblical and Ecclesiastical History, was earnest, manly, intelligent, and kind. The arguments in favour of the transfer, were the special importance of the Historical department under the present circumstances of the Church, the superior qualifications of Dr. Alexander for the investigations demanded, the fact that he at present had only *half* the department of Biblical Literature, (Dr. Hodge having retained all relating to the New Testament,) the difficulty of obtaining a suitable man for Ecclesiastical History whilst the vacancy in the Oriental department could be well supplied by a minister in view, the enthusiastic desire of the students of the Seminary for the new arrangement, and the unanimous recommendation of the Directors of the Seminary in its favour. On the other hand, it was replied that the Biblical department was the most important of the two; that Dr. J. Addison Alexander had already given great distinction to the Seminary by his instructions and books on Biblical Literature; that a number of competent men might be found for the History Professorship, but none to compare with Dr. A. for the Biblical, and that such changes were not desirable, unless under circumstances of the most imperative necessity.

The transfer of Dr. Alexander was finally made by a vote of 130 to 38.

The election of a Professor to supply Dr. Alexander's place in the Professorship of Hebrew and Oriental Literature, next occupied the care of the Assembly. The Rev. Wm. Henry Green was the candidate in nomination on the part of those who were more particularly interested in the management and instructions of the Seminary. The friends of the Seminary looked to Mr. Green as Dr. Alexander's successor, on account of his very eminent attainments in scholarship, his well-balanced mind, his religious character, his tried acceptability as an instructor, and the general confidence reposed in him as a minister of the gospel. The chief objections to Mr. Green were his youth and want of pastoral experience. The vote by ballot resulted as follows :

Whole number of votes,	- - - - -	175
Necessary to a choice,	- - - - -	88
For Wm. Henry Green,	- - - - -	112
“ James Clark,	- - - - -	31
“ J. H. Thornwell,	- - - - -	23
“ Thomas Smyth,	- - - - -	7
“ C. C. Jones, [not in nomination]	- - - - -	2

This large and decisive majority was peculiarly gratifying under the circumstances. No other man in the Church could have commanded 50 votes. The gentlemen who received votes in opposition to Mr. Green, were supported by their respective friends, rather as a testimonial to their worth and qualifications than from any decided and radical objection to the successful candidate. Indeed, the delegate who nominated Dr. Clark, suggested the desirableness, after the ballot, of giving to Mr. Green a unanimous expression of confidence; but the friends of Mr. Green objected to this course as unusual and as a bad precedent. There can be no doubt that the election of Mr. Green, so acceptable to the Directors and friends of the Seminary in the Eastern Synods, will

redound, in the kind providence of God, in the prosperity of that venerable and influential Institution.

The debate and action of the General Assembly, elucidated, in a very gratifying manner, the following points:

1. The interest taken by *all sections of the Church* in the Theological Seminary at Princeton. The Institution was justly regarded as belonging to the whole Church, and the particular friends of the other Seminaries, engaged in the debate with a zeal that was evidence of earnest attachment and universal interest.

2. A *watchful Providence* superintends this important Seminary. Its friends were not a little anxious about the result on the questions at issue; but they can trace in the particular developments of the last two years, as in the general history of the Institution, the most ample proof that "the Lord reigneth."

3. The recommendation of measures to the Assembly, by the *Board of Directors*, is right and proper in itself, and influential with the Assembly. Such a recommendation, especially when given in a modest manner, and without claims of authority, is always thankfully received by a large number of delegates. The Directors of the Seminaries at Princeton and at Allegheny, both recommended the arrangements that were finally adopted.

4. The importance of *ecclesiastical supervision* in matters pertaining especially to theological education. The prospects of the election of an unqualified or unsound man to a professorship, are exceedingly small in such a body as the General Assembly. We consider the arrangements for the purity and safety of Princeton Seminary, which is under ecclesiastical control, as far superior to those on which Andover and other Seminaries are left to depend. A self-perpetuating and small body of trustees, or visitors, is far more likely to become corrupt, or to be imposed upon, or to grow careless in the administration of their trust, than the delegates of a whole Church.

#### BOARD OF EDUCATION.

Our reason for making remarks on the proceedings of the Assembly in reference to the Board of Education, is that the Assembly authorized certain changes in its plans which need to be thoroughly understood. We shall therefore insert the resolutions of the Assembly, and add such explanations as may seem necessary.

The Committee to whom had been referred the Report of the Board of Education submitted the following resolutions, which were read:

1. *Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age demand increasing attention to the qualifications of candidates for the ministry, and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give their appropriations the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry.

Two reasons weighed with the Board in recommending this designation.

1. The *name* of scholarship keeps the *thing* implied more distinctly before the Church. It is a familiar and a descriptive name. It characterizes, better than any other, the idea to be expressed; and helps to make prominent the indispensable importance of scholarship as a qualification for the ministry.

2. The distribution of appropriations in the form of scholarships also *relieves, to some extent, the feelings of candidates.*

It is a fact known to the Board, that candidates sometimes make objections to, and sometimes decline, the appropriations of the Church, because made with the appearance of pure charity disbursements. Although there is no real ground of objection to the present form of appropriations, yet if a modification can be made in a manner less obnoxious to a delicate sense of honour and independence, it would seem to be wise to adopt it. Names have an influence in giving popularity and success to all enterprises. And especially in the distribution of charitable funds should the donor regard the sensibilities of the subjects of his benevolence by the choice of methods, which at least keep *fully in view* the equivalent which it is within the power of the recipient to render.

2. *Resolved*, That the practice of requiring a pledge from young men to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church; and the Board of Education are hereby authorised to modify their rules accordingly.

This resolution of the Assembly is not exactly understood by some who were not present at the Assembly, as we infer from remarks in some of the papers. The object of the Assembly was to leave the examination of candidates with the Presbyteries, without requiring any *written pledges*. The resolution does not dispense with a *declaration to the Presbytery of a present purpose* to enter the ministry; nor does it absolve a young man from any of the obligations naturally binding under the circumstances. The Board of Education, believe, indeed, that it would greatly benefit the whole plan of our educational operations, if indigent young men of the proper talents and character were educated in academies and colleges, without any examination before the Presbytery as to their intentions to enter the ministry, until they were prepared to commence their theological studies. But these views were not urged upon the Assembly, nor does the resolution, as passed, have reference to them. It simply declares that any thing of the nature of a vow or pledge is inexpedient. The fact that the written declaration of the intentions of the candidate has always gone by the name of *pledge*, shows that its effect was practically more than the mere declaration of a present purpose.

The practice of requiring these written pledges grew up with the forms of the voluntary Societies. For several years, the candidates under the care of the Board were recommended by examining committees appointed by the Board. In such circumstances a written pledge was more necessary. But since the whole matter was placed under the supervision of the Presbyteries, the recommendation of young men may be wisely left with the sound ecclesiastical discretion of these bodies.

The rules of the Board still require a young man to refund all moneys he may have received, if he abandons his intention to enter the ministry. He is also still required to go through a three years' course of theological study; and the fact of his receiving the appropriations of the Board will be equivalent to his declared acquiescence in all its rules. In short the *pledge* has been done away with, so far as it was *most* liable to be a snare to the conscience. Whilst there are still entanglements, in the judgment of many, which may or may not be hereafter removed, the Assembly, by a vote which was not far from unanimous, has obliterated the unpresbyterian feature of what has been considered practically a *written pledge*. One of the beneficial effects of this may be increased attention on the part of Presbyteries to the examination and over-

sight of the young men who may come before them, as candidates for the ministry.

3. *Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries, only when they are prepared to enter upon their theological studies, and until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

The object of this resolution is to require a full examination of those who have been studying in reference to the ministry at the academy or college, when they are prepared to enter the Theological Seminary. Our Plan of Government seems to consider young men as ecclesiastically candidates for the ministry, only when they have received a diploma from some college, or have prosecuted studies which may be considered equivalent to a collegiate education. This resolution of the Assembly, therefore, not only makes our plan more conformable to our ecclesiastical order, but it brings the young men, on their leaving college, before their Presbyteries, and requires another examination before they are officially regarded as *candidates* under their care.

Before this renewed examination, the young men are to be regarded as on *probation* and under "the general watch and supervision of the Presbyteries." Their *object* is and has been to enter the ministry; but the Church is not yet prepared to enrol them as her candidates. She requires them to re-examine their motives and qualifications, and to give the Presbyteries another opportunity of testing their merit before they are officially recognized as candidates. A number of the Presbyteries have always acted upon this principle, in times past. The resolution of the Assembly is believed to be both orderly and wise.

4. *Resolved*, That whilst home nurture is, according to the word of God and the covenant of his grace, a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies, and colleges, and particularly to the intimate relation between Christian education and the power of the Gospel as proclaimed in the sanctuary, and therefore that home, the school, and the Church, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

This resolution is *up to the mark*. It distinctly declares the importance of conducting education on religious principles, wherever the process may be carried on, at home or abroad. The divine blessing will attend such education; but how can it be expected if God and his word are dishonoured and disowned? The chief end of man is to glorify God and enjoy him for ever. "Whatever ye do, whether ye eat or drink, do all to the glory of God." Is not the soul more than meat and its education than drink?

5. *Resolved*, That this General Assembly, entertaining a lively interest in Colleges, in view of the past history of the Presbyterian Church, its present prosperity, and its future hopes, learn with great satisfaction the general progress attending this department of Christian education, and also the addition of Westminster College at Buffalo, to the list of these institutions; and it is recommended to our churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid.

This resolution confers no new powers and duties upon the Board. Since 1848 the Board has aided colleges during the interval of their complete endowment, and has also assisted in their endowment, through the agency of its officers, as far as practicable. The beneficial effect of this arrangement has been felt far and wide.

6. *Resolved*, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds, and for the purpose of contributing to some extent in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.

By this resolution the Board of Education is authorized to apply any sums that may be *specifically* given for the purpose of educating deserving young men, who are not candidates for the ministry. The amount contributed for this purpose may be small, but it will be usefully expended. Sometimes the Board has received applications from ministers who were unable to defray the expenses of a collegiate education for their sons. Promising youth might be sent to our Presbyterian academies and colleges, who would otherwise never enjoy the advantages of a Christian education of a high grade. If there are benevolent individuals in our Church, who are disposed to assist in this manner young men of high talent and character, it is wise to give them the opportunity of doing so.

7. *Resolved*, That in collecting funds for the purposes of education, the Board shall, in all cases, keep the contributions for candidates and for schools, academies, and colleges, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry.

Every person who contributes to the Board has the opportunity of distinctly specifying how his donation shall be appropriated, whether to the assistance of candidates on the one hand, or on the other to the support of schools, academies, and colleges. It is hoped that all who are able will contribute to *both* departments.

8. *Resolved*, That the Board of Education, on account of its responsible work, and the increased pecuniary liabilities attending it, be commended to the liberality of our churches, and that the Presbyteries are invited to secure collections for the cause of education, either general or ministerial, as may be preferred by the churches.

Is not the educational work of the Presbyterian Church one of very *great importance*? It should, then, be helped forward by a liberal contribution from every church. The true rules for giving are, 1. *Every body something*. 2. *Each according to his ability*. 3. *All from love to Christ*. Our Boards would have overflowing treasuries if these rules were acted upon. Are they not the *right* rules?

9. *Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

Nothing can be done successfully in advancing the kingdom of Christ without the divine blessing. Prayer for the outpouring of the Holy Spirit is indispensable. The achievements of prayer form an important part of the records of Providence. In addition to daily prayer and prayer in the sanctuary, the Assembly has recommended the observance of a day of special, united prayer, for the blessing of God upon the educational work in our Church and country. Such days have aforesaid been memorable in Zion.

On motion, the resolutions were taken up *seriatim*; their consideration elicited much discussion, which occupied the Assembly several hours. After this discussion, the resolutions were adopted in the above form.

## Review and Criticism.

*The Christian Retrospect and Register.* A Summary of the Scientific, Moral and Religious Progress of the first half of the XIXth century. By ROBERT BAIRD. M. W. Dodd, N. Y. 1851.

Dr. Baird has given to the public a useful and interesting memorial of the general progress of the age. He proposes hereafter to edit an Annual on the same topics, the present volume being a sort of preface to the series. No other man within our knowledge is so competent to the task; and we predict success in the undertaking, under the auspices of the author of "Religion in America." These volumes must become standard repositories of general statistics.

*A Tribute of Filial Affection.* A Sermon, preached on the death of Mrs. JANE KIRKPATRICK. By SAMUEL B. HOW, D. D. New Brunswick, N. J.

A sermon full of precious gospel truth and biographical reminiscences of a venerable and excellent servant of the Lord. Mrs. Kirkpatrick was the daughter of Col. John Bayard, one of the ruling elders who attended the first General Assembly—a man of influence in Church and State. At the age of 19, she joined the Presbyterian Church, and for more than sixty years adorned the doctrine of God, her Saviour. As a theologian, she was familiar with the writings of Henry, Scott, Witherspoon, Baxter, Doddridge, &c. Benevolence shone forth in her actions. A courteous "gentlewoman," she was revered in the high sphere of life she moved in, as well as by persons of every rank. Her husband was the Hon. Andrew Kirkpatrick, for many years Chief Justice of New Jersey. Her son-in-law, Dr. How, owed it to the Church as well as to his own heart, to testify to the virtues and graces of this excellent Christian lady.

*History of the Puritans in England, and of the Pilgrim Fathers, &c.* Robert Carter & Brothers, New York.

The first part of this work is written by the Rev. W. H. Stowell, Professor of Theology in Rotherham College, and the second part by Dr. Wilson, author of *Cromwell and the Protectorate, &c.* Both parts of this work are written with ability, and we cordially recommend the volume, as embodying important historical truth in an attractive form. The Puritans and Pilgrims were men whose character and deeds command the homage of all who love civil and religious liberty, and who appreciate the stern virtues of the evangelical system of doctrine. Let such volumes be multiplied. The hierarchists, who hate Puritans and Pilgrims, would fain pervert history into a sort of High Church Testimonial. [Vide Coit's Puritanism.] The present volume is an effectual exposure of these legerdemain arts.

*The Life of John Randolph of Roanoke.* By HUGH A. GARLAND. Appleton & Co. New York, 1851.

John Randolph was in many respects a great man—one of the greatest that ever lived in the United States. That he had many infirmities his

best friends admit. A review of his political life is not within the purposes of our Magazine; but we express the opinion that Mr. Garland has written a very interesting biography, and one which throws light upon the constitutional history of our country.

As to the *religious* career of Mr. Randolph, it is a remarkable one. He seems to have been trained by his mother in the doctrines and precepts of Christianity. But his advancing youth gradually dissipated his early impressions. He became a disciple of Voltaire, and joined with Jefferson in the idea that a disbelief in Revelation was the highest proof of freedom. Mr. Randolph himself says that "for *two and twenty years my feet had never crossed the threshold of the house of prayer.*" We have read with attention, several times, all in Mr. Garland's book that relates to Mr. Randolph's religious experience—for he professed to have become a Christian in 1818—and are pained to say that the evidences of a scriptural change of heart are not more apparent in his writings than in his subsequent life. The following is the letter communicating to his intimate friend, Francis S. Key, Esq., the intelligence of his conversion:

ROANOKE, Sept. 7, 1818.

Congratulate me dear Frank—wish me joy you need not; give it you cannot—I am at last reconciled to my God, and have assurance of his pardon, through faith in Christ, against which the very gates of hell cannot prevail. Fear hath been driven out by perfect love. I *now know* that you *know* how I feel; and within a month, for the first time, I understand your feelings and character, and that of every *real* Christian. Love to Mrs. Key and your brood.

I am not now afraid of being "righteous overmuch," or of "Methodistical notions."

Thine, in Truth,

J. R. OF R.

Let Meade [now *Bishop*] know the glad tidings, and let him, if he has kept it, read and preserve my letter to him from Richmond years ago.

A few weeks after, he writes to another friend, Dr. Brockenbrough, as follows:

Although fear hath been cast out by perfect love, I have never yet gone to the altar, neither have I been present at the performance of divine service, unless indeed I may so call my reading the liturgy of our Church, and some chapters of the Bible to my poor negroes on Sunday.

The consummation of my *conversion*—I use the word in its strictest sense—is owing to a variety of causes, but chiefly to the conviction unwillingly forced upon me, that the very few friends which an unprosperous life (the fruit of an ungovernable temper) had left me, were daily losing their hold upon me, in a firmer grasp of ambition, avarice, or sensuality.

We forbear making remarks upon Mr. Randolph's religious eccentricities. Would that the evidences of a genuine work of grace in his heart had been illustrated in a life devoted to Christ! During his last few years, he became an opium eater; or to use his own language, "I live by, if not upon opium." It does not appear, however, that this habit grew out of mere self-indulgence; but from whatever cause it arose, it was carried to a sinful and degrading extent, resulting, according to his biographer, "in many of the aberrations of mind and of conduct, so much regretted by his friends," especially in 1831 and '32.

We insert one of the last scenes of his life, given by his biographer on the authority of the attending physician, the celebrated Dr. Parrish, of Philadelphia.

For a short time he lay perfectly quiet, with his eyes closed. He suddenly roused up and exclaimed—"Remorse! remorse!" It was thrice repeated—the

last time, at the top of his voice, with great agitation. He cried out—"let me see the word. Get a Dictionary, let me see the word." "There is none in the room, sir." Write it down then—let me see the word." The Doctor picked up one of his cards, "Randolph of Roanoke"—"shall I write it on this card?" "Yes, nothing more proper." The word *remorse*, was then written in pencil. He took the card in a hurried manner, and fastened his eyes on it with great intensity. "Write it on the back," he exclaimed—it was so done and handed him again. He was extremely agitated—"Remorse! you have no idea what it is; you can form no idea of it, whatever; it has contributed to bring me to my present situation—but I have looked to the Lord Jesus Christ, and hope I have obtained pardon. Now let John take your pencil and draw a line under the word," which was accordingly done. "What am I to do with the card?" inquired the Doctor. "Put it in your pocket—take care of it—when I am dead, look at it."

In the providence of God, we saw Mr. Randolph for the first and last time on the day before he died. Admitted to his chamber simply as a youth attending an invalid relative who came to pay his last respects to a dying friend, we were a silent spectator of an extraordinary scene. The great mind of the gifted orator glared through the death-gloom, like the varying lightning of the storm whose near thunder excited awe and alarm. As in parting, we gently pressed his hand with a solemn farewell of "May God bless you, Sir," we saw a kindly expression of the terrible, dark-flashing eye, which drew out the heart to the dying man, and bitterly did we lament the stern necessity which closed the brief interview with John Randolph of Roanoke. Two years afterwards, we stood by his grave, a rude mound without a memorial, near his tenantless house. *Sic transit gloria mundi.*

"*Have the Churches the Presence of Christ?*" A sermon by the Rev. Dr. DANA. Newburyport, Mass. Moses H. Sargent.

The venerable author of this discourse alludes to some of the errors which have crept into the New England churches on depravity, atonement, regeneration, &c., and bears his emphatic testimony against their injurious practical tendency. The following remarks are a well merited censure upon those theologians who use language in a double sense, who keep the word of promise to the *feelings*, but break it to the *intellect*.

There is another thought which must not be suppressed. Within the last thirty years, our theological *dialect* has undergone a strange metamorphosis. Words, whose meaning was definitely and well understood in years past, are now employed only in an allied, perhaps a contrary sense. It is a fact, that in the very *same terms* which were formerly employed, the very opposite doctrines are now taught. Nor is it a fact less curious, that from the same sermon, different hearers carry away different, perhaps opposite ideas. Without bringing the charge of direct dishonesty, we may yet safely say, that such modes of instruction are of all modes most undesirable. Hearers may think they are advancing in knowledge, when in fact their movement is retrograde. Inquirers after knowledge may be going in quest of disappointment. Christian hearers may find their ears filled, while their minds are starved. Others may be *ever learning, and never coming to the knowledge of the truth.*

This equivocal use of words, I must declare, is a tremendous evil. But is it a *necessary* evil? Is not the English language sufficiently affluent to afford an appropriate term for every idea? In legal courts, it is well known, the pleader is required to use words in a simple, well understood, and definite sense. Shall such accuracy be required in the trifling affairs of time, and when some petty interest is at stake; and shall gross inaccuracy and confusion be admitted where the soul's eternal well-being is concerned, and where a single mistake may be *irremediably fatal*?

*Memoir of Sylvester Scovel, D.D.*, by JAMES WOOD, D. D. New Albany, John B. Anderson.

Dr. Wood has managed to incorporate into this memoir a large amount of useful truth. Whilst the book will be interesting to general readers, especially to those who were acquainted with Dr. Scovel, it is more particularly adapted to edify ministers and candidates for the ministry. Dr. Scovel was an earnest, hard-working man, whose influence will be felt by many generations. As a minister, a missionary agent, and a president of a college, he acquitted himself in a manner alike creditable to his piety and his intellect. God was pleased to make use of him in contriving and executing many good plans for the advancement of His kingdom. His works render his memory fragrant to the Church on earth, and do follow him into heaven; whilst his manly form "being still united to Christ rests in the grave until the resurrection." Dr. Wood has published during the year two excellent volumes for general circulation, a *Treatise on Infant Baptism*, and the *Memoir of Dr. Scovel*. Few men have a better tact at useful authorship; and we trust he will be encouraged to persevere in this influential mode of doing good.

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## The Religious World.

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### NEW-SCHOOL PRESBYTERIAN CHURCH.

THIS body met at Utica and was opened by a sermon, &c. The Rev. *Albert Barnes* was chosen Moderator. Among the proceedings, we notice various movements which indicate a disposition to return more definitely to distinctive Presbyterianism.

1. It was proposed to organize the *foreign missionaries* belonging to the New-School Presbyterian Church into Presbyteries. The following recommendation was adopted:

"The committee recommend that a committee of three ministers be appointed to confer with the prudential committee, and to correspond with the ministers of our Presbyteries who are in the employment of the American Board, and to submit to the next Assembly a report embodying such information as may enable them to judge wisely of the whole matter."

2. A preliminary step was taken to establish Church Boards. A committee was appointed to report to the next Assembly a plan of church extension, by which missionary and other operations may be conducted under ecclesiastical control.

3. The duty of superintending theological instruction was also considered.

"And while the Assembly would not claim any authority over the theological institutions in which our young men are educated, yet these institutions, viz:—Auburn Theological Seminary, Lane Seminary, Union Theological Seminary, Maryville Theological Seminary in Tennessee, and the Theological Seminary of the Western Reserve, are hereby requested to furnish at each meeting of the Assembly an account of their condition, course of study, the necessary expenses of the students, and such other information as it would be profitable for the churches to possess, for publication in the Appendix to the minutes."

4. The plan of union was virtually condemned by the erection of a Presbytery in Wisconsin, where hitherto the Presbyterians and Congregationalists have united under the name of the Wisconsin Convention.

All these measures seem to be wise and proper. The Assembly meets next year in Washington, D. C.

#### PROTESTANT EPISCOPAL CHURCH.

*Diocese of North Carolina.* This diocese has been much agitated for several years by the Puseyite aberrations of the Bishop. A Raleigh paper thus sums up the proceedings of the Convention :

"The Bishop of the Diocese, and 28 clergymen, with 45 lay delegates, representing 24 parishes, were present. This attendance was much more full than has ever before been in the diocese. This was caused by the troubles which have occurred within the last three years in regard to an alleged Romish tendency in the teachings and practices of the Bishop and some of the clergy—chiefly or altogether those brought here from other States. The Bishop made to the Convention a full and most emphatic retraction of all those offensive doctrines and practices, which he attributes mainly to violent diseases, which prostrated his mental and physical system. The discussions in the Convention were earnest, interesting, and sometimes excited. A satisfactory arrangement of all difficulties was finally perfected and unanimously agreed to under circumstances of impressive solemnity."

*New York.* A jubilee celebration of the "Society for the Propagation of the Gospel in Foreign Parts," was had in Trinity Church, New York, with special honours. The charter of this Society was granted by William III., on June 16th, 1701. Dr. McVickar preached a sermon two hours long, in the course of which he claimed possession of the United States in the name of the English Episcopal Church. "We were here *first*. Seventeen years before dissent crept in surreptitiously in the Mayflower, the first altar set up in America was that at which they were about to kneel that day." The church was crowded to overflowing; "the number of communicants was very large, commencing with nearly *forty clergy in surplices*, and at least fifty others besides." The gifts of the crowd seem, however, to have been small for a jubilee occasion, although the corporation of Trinity Church did well.

The sermon being ended, the Rev. Dr. Haight began reading the offertory sentences, and the six deacons received the alms-basons and collected the devotions of the people. While they were so engaged, Mr. Harrison, the Comptroller of the Corporation, advanced to the altar rail, and in behalf of the parish, presented their jubilee offering of \$3000 in gold, which was reverently laid by the rector on the altar. The whole of the offering of the day, \$3232.67, were devoted to the diocesan missions.

We venture to suggest that Mr. Harrison, "the Comptroller of the Corporation," had no right to control the Rubrics of the Prayer Book. His "advance to the altar rail" is not according to Rubric or precedent.

*Episcopal Theological Seminary.*—The anniversary and meeting of the Trustees took place recently. There were 13 graduates. Since 1822 there have been 283. The Treasurer reported that the property is now about \$150,000, including the Kohne legacy of \$90,000, which had been received.

*Diocese of New Jersey.*—The Convention met and adjourned on the same day, under a very extraordinary state of things, which the Episcopal papers have been discussing, but which we do not feel called upon to notice

particularly at this time. The Convention took the initiatory step to alter the Constitution, so as to meet only once in three years, instead of annually as heretofore. The reason of this change was, perhaps, hinted at by Bishop Doane some years ago. In a sermon in 1845, Bishop Doane said: "The time will come when our triennial General Convention had better be *septennial*. When men are met, they must do something. Often for want of good to occupy them, they do harm." Having made the Annual Convention *triennial*, the triennial must be next reformed into *septennial*.

#### UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

This body assembles annually as a *Synod*, and not as a delegated General Assembly. It contains 507 churches, and 481 ministers. The number of communicants is about 150,000. There were present at the Synod 286 ministers, and 142 elders, making 435 members in all. The question whether elders ought to unite with ministers in "laying on of hands" at the ordination of ministers, had been debated the preceding year, and sent down to the Presbyteries for their decision. Only four Presbyteries reported in favour of a change; whereupon the Synod resolved that the practice of setting apart to the office of the ministry by the imposition of the hands of the *teaching elders only* be continued as heretofore. The total number of *theological students* is 151. A system of *scholarships* is in operation "with great completeness" and "smoothness of action." Out of 34 competitors, 20 received scholarships, the amount distributed being about \$1500. During the sessions of the Divinity Hall, which continue less than two months, the Synod appoint supplies for the pulpits of the Professors.—The Synod have foreign missionary stations at Jamaica, Trinidad, Old Calabar, and Caffraria, and raise for home and foreign missionary purposes about \$85,000. An interest is taken in the progress of evangelical religion in France, Ireland, Canada, Australia, &c. A new Hymn Book was sanctioned, three persons only dissenting "inasmuch as it is their conviction that the Psalms of David, being designed by the Spirit of God for the use of the Christian as well as the Jewish dispensation, furnish all necessary materials for the worship of the Church in the article of praise." The United Presbyterian Church of Scotland is one of the principal evangelical bodies of the age. In the numbers of ministers, it is about as far behind the Free Church as the latter is behind the Established Church.

#### FREE CHURCH OF SCOTLAND.

The Free Church Assembly was organized by appointing Dr. Duff, Moderator. *The Sustentation Fund*.—There has been a gradual increase in this fund since its commencement; but it fails as yet to reach the mark of £150. Dr. Buchanan, the able convener of the Committee, stated two grounds of discouragement during the year; first, the large number of "backgoing congregations," i. e., those whose subscriptions to the general fund had decreased, their number being 219. And secondly, "there are still multitudes in the Free Church—not adherents merely, but church members—who contribute to this fund at a rate far below their means, and multitudes more who do not contribute at all." The aggregate of the Sustentation Fund last year was about £92,000, or nearly half a million of dollars. The whole number of ministers drawing from the fund is 728; and after deducting expenses, &c. the dividend to each was about \$600.

Each congregation is at liberty to add to this amount whatever is thought proper.

*Summary of Benevolent Contributions.*—The contributions of last year were as follows:

1. Sustentation Fund, - - - - -	£92,008 16 3
2. Building Fund, - - - - -	52,167 6 4½
3. Congregational Fund, - - - - -	74,255 10 7½
4. Missions and Education, - - - - -	51,157 7 3
5. Miscellaneous, - - - - -	33,891 4 10
<b>Total, - - - - -</b>	<b>£303,480 5 4</b>

The following shows the amount raised each year since the disruption:

18th May, 1843, to 1844, - - - - -	£366,719 14 3
30th March, 1844, to 1845, - - - - -	334,483 18 9
31st March, 1845, to 1846, - - - - -	301,067 5 8
31st March, 1846, to 1847, - - - - -	311,695 18 7½
31st March, 1847, to 1848, - - - - -	276,465 14 5½
31st March, 1848, to 1849, - - - - -	275,081 4 4½
31st March, 1849, to 1850, - - - - -	306,622 0 1½
31st March, 1850, to 1851, - - - - -	303,480 5 4
<b>Sum 1843-51, - - - - -</b>	<b>£2,475,616 1 7½</b>

*College Committee and Theological Education.* Dr. Cunningham presented the Report. The number of theological students attending the New College at Edinburgh was 258, the largest number ever in attendance, of whom about 30 speak the Gaelic language. The number of students attending at Aberdeen was 39; making the whole number at both places 292. Deducting the Irish students, amounting to 17, and the whole number of young men studying with a view to the ministry in the Free Church was 275. The common fee paid by each student at the New College is £4 10s, or about \$22.50. The overture requiring *Hebrew* before commencing theological studies was approved by 52 Presbyteries against 9. The Assembly decided to encourage donations to increase the facilities for theological education both at *Aberdeen* and *Glasgow*, in addition to those now enjoyed at *Edinburgh*.

*Foreign Missions.* The amount raised for Foreign Missions was \$85,000. The total number of Bengal youth under training is 2810. The missions generally seemed to be prosperous.

*Manses Report.* The amount thus far realized for building manses is about \$450,000. The number of congregations that had obtained total or partial grants is 420. The total number of manses provided for is 503, leaving unprovided 236; deducting about 86 for congregations supposed to be able to provide for themselves, and the number yet to be provided for is about 150.

*Schools.* The number of congregational schools in the Free Church is 422; of schools of all kinds in connexion with Free Church, 617; the number of scholars, 58,385, exclusive of about 15,000 others attending Free Church schools not salaried by the Church; making in all 73,000 scholars. The number of teachers is 687. The revenue of the education scheme for the year amounted to \$65,000.

#### ESTABLISHED CHURCH OF SCOTLAND.

We have not received full accounts of the proceedings of the Assembly of the old mother Church. Although the sympathies of Presbyterians in

the United States are more with the *Free* and the *United Presbyterian* churches, a deep interest is cherished in all that pertains to Presbyterianism in Scotland. We hope hereafter to *bring up the rear* with some intelligence from the Established Church,

#### PRESBYTERIAN CHURCH IN ENGLAND.

This body, holding the principles of the Free Church of Scotland, was instituted in 1836. It numbers about 80 churches and ministers. It has a *Theological College* at Exeter Hall, London. It has *foreign missionary stations* in China and the Island of Corfu; and raised last year about \$3,500 for these purposes. The *aggregate of contributions* for all the schemes of the Church was \$15,000. The Report on the *School Scheme* says "The number of day-schools connected with the Church now amounts to upwards of 50, but nothing should satisfy us short of a full equipment of schools, that is to say, a well-taught day school in connexion with every congregation."

**COMMON SCHOOLS IN ENGLAND.**—In Parliament Mr. W. J. Fox moved a resolution for the establishment of free schools in England and Wales for secular instruction, to be supported by local rates. Sir George Grey opposed it feebly, and Mr. Hume in its support quoted the perfect success of the Massachusetts plan of separating secular from religious instruction. Mr. Hope denied that it was possible to give a purely secular education. The motion was lost by a vote—139 to 41.

**THE CRYSTAL PALACE BEATEN.**—Dr. Duff, in his speech at the anniversary meeting of the Wesleyan Methodist Missionary Society in London recently, thus described one of the heathen temples of India:—"In Seringham you have the hugest heathen temple that can probably be found from the North to the South Pole. It is a square, each side being a mile in length, so that it is four miles round. Talk of your Crystal Palace! Why, as a man would put a penny into his pocket, you might put your Crystal Palace into the pocket of this huge pagoda. The walls are 25 feet high, and 4 or 5 feet thick, and in the centre of each wall rises a lofty tower. Entering the first square, you come to another, with a wall as high, and four more towers. Within that square there is another, and within that again another—and you find seven squares one within another, crowded by thousands of Brahmins. The great hall for pilgrims is supported by a thousand pillars, each cut out of a single block of stone."

**UNIVERSITY TESTS.**—A proposition to abolish these tests is before Parliament. As a specimen of their folly, it is stated that the Established Presbytery of Aberdeen have had a special meeting to receive the signature of the new Mathematical Professor, which he is said to have affixed "with alacrity." The alacrity in this instance must have been that desperate alacrity with which one performs a deed against which his conscience revolts. For we cannot conceive how any one who has sworn to the ecclesiastical tenets of Episcopacy in regard to Church government can, but with conscience ill at ease, and shaking hand, denounce Episcopacy as a "great and intolerable grievance to this nation," and declare, by signing the tests, that "Presbyterianism is the only true form of discipline and government of Christ's Church within this kingdom."

## Things New and Old.

### THE LILY-WORK AT THE TOP.

It is said that the massive and sturdy pillars which supported the arches of Solomon's temple were adorned at the top with a delicate tracery of lily-work. It was not beneath the Divine notice, in prescribing the architecture of his own temple, to attemper strength with beauty, and to qualify that which was meant for utility, with graces that also please. This is the type of God's works everywhere—the true indication of the Divine taste. Grandeur and grace—utility and beauty—duty and pleasure—work and reward. The strength of the pillar is beautified by graceful lily-work at the top. The world is not all granite for support, nor all soil for sustenance: it has its flowers and its forms of beauty. Life is not all work nor struggle: the solid pillars are there indeed, but they have their ornaments. Pleasantries, lighter acts and utterances—flowers that fringe the margins of deep streams, on whose bosom floats the barges of commerce. The best form of piety is that which combines, in best proportions, these opposite but not discordant traits. We are made in the likeness of God, who enamels the face of the solid world with the landscapes of beauty and the splendor of flowers. To be all lily-work and no pillar, would be useless. The massive beams and expanding arches of the temple could not have rested securely upon the carving, however elaborate. Without the strong substratum of genuine principle, no outward adornments of character will possess either beauty or permanence. There must be the pillar to be adorned—there must be piety at the bottom, or the superstructure has no endurance. A frost-work of accomplishments, however cunningly carved, can, at best, be but a summer-house—good for a sunny hour, but a miserable shelter from the storm.

How gently are God's dealings with us attempered by love. In the gospel, God comes down to the household, disclosing not only grave and momentous truths, but also sympathizing with our griefs, pitying our infirmities, "folding the lambs in his arms, and gently leading them that are with young." Christ is wisdom, indeed, but it is wisdom soft-voiced and genial, seeking to save, not coming to reprove. Truth, though radiant with the glory of the Highest, puts on a meek aspect, adapted to the comprehension of the ignorant, and the encouragement of the timid. The gospel does not terrify us with rugged philosophies, perplexing mysteries, nor inaccessible heights and depths to provoke our despair. The wayfaring man, though a fool, need not err therein. There is nothing to intimidate or discourage in Christ. He neither strives nor cries, nor is his voice heard in the street; the smoking flax and the braised reed need not fear his rough hand. And though a high priest, clothed with unimaginable honours, he is touched with the feelings of our infirmities. Thus are the pillars surmounted by the carving, and the awful concerns of law and eternity, of sacrifice and expiation, of wrath and blood, reduced to the meekness and gentleness of the gospel.

Suffering and discipline, too, have their aspects of beauty and desirableness. The sanctity of sorrow, the emptiness of all created things, is the divine path which all must tread who reach heaven. A sore and rugged way it is, revolting to every natural instinct: and stern seems the hand that drives us through it. But who would be without sorrow? Who would forego the precious fruits which drop from the rude shakings of trouble and care? What does he know of pity, charity, humanity, who has never suffered? How can he rejoice in the light of God's countenance, who has never groped and groaned in darkness? How shall we long for heaven, till we are sick of earth? Who can enjoy repose but the weary—or prize salvation and peace, but those that have been in peril? Here, as in all God's works, the sturdy, rugged pillars are topped with the

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Miscellaneous Articles.

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ARE WE WALKING WITH CHRIST?

WHAT evidence have we that we are "with Christ?" The mere circumstance of our bearing the Christian name, does not prove that we are Christians in heart. Nor does the participation of Christian ordinances make it certain that we are enclosed in the bonds of the everlasting covenant. Some people say, and no doubt really think, they have always been religiously disposed. But there is danger of mistaking a constitutional sedateness, or sober temperament of mind, for a gracious heart. It seems plain, from Scripture, that, if we are *really and heartily with Christ*, we have been *renewed* in the spirit of our minds. "Old things are passed away, and all things are become new." The change designated by these and the like expressions, in holy writ, pervades the whole soul. The understanding is enlightened, the will subdued, the affections purified, and the heart softened. Can any one be the subject of such a change as this, and not be, in some measure, conscious of it? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

2. If we are with Christ, we have *believed* in him, and are relying on his merits alone for salvation. They who are with him in heart, submit to his authority, and repose entire confidence in his power, truth and faithfulness. We never yield ourselves voluntarily to the disposal and protection of any one whose veracity we suspect, or whose ability to fulfil his promises we deem questionable. Hence, a true faith in Christ includes a full belief of his gospel, and an unhesitating persuasion of his infinite merit and eternal Godhead; for no thoughtful man will resign his soul, and his immortal interests, to the care and keeping of a mere *creature*, who must himself be

fallible and dependent. A genuine faith in the Redeemer regards him as omnipresent, and all-sufficient; listening to our prayers, sympathizing with us in our sorrows, supporting us by his grace, and able to deliver us in seasons of temptation, and bear us through the toils of life and the terrors of death to unceasing rest and glory. Do you believe in Christ as ever present with you, and mighty to save? Do you depend on him, rejoice in him, and prize communion with him above all earthly enjoyments? Then are you *with him*, and he is with you, and will keep you, by his power, through faith unto salvation.

3. If we are with Christ, we shall take pleasure in *keeping his precepts*. "Ye are my friends, says he, if ye do whatsoever I command you." This is a safe criterion by which to test our Christian character. To real believers, the yoke of Christ is easy, and his burden light. Every ordinance of his appointment, every precept, every injunction, every prohibition, is good, and wise, and merciful. The self-denial which he demands, so far from being arbitrary and needless, is indispensable to our good; it is an essential link in the long chain of his redeeming love. His genuine disciples feel this to be the fact; and, therefore, do not regard him as a hard master. In the presence of his excellence, the glory of the world withers and loses its charms; animated by his Spirit, and cheered by the comforts of his grace, we "forget the things that are behind, and reach forth to those things which are before, pressing towards the mark for the prize of our high calling." If you really take delight in the ways of wisdom, and make it your constant endeavour to obey Christ, from a principle of love, he regards you with divine complacency, and will be to you "the author of eternal salvation."

4. If we are with Christ, we shall *resemble him* in our *disposition and conduct*. The resemblance may indeed be very faint at first, but it is real, and will grow stronger and more striking till there shall be a perfect conformity. "He that is joined to the Lord is one spirit"—"Let the same mind be in you which was also in Christ"—"As we have borne the image of the first Adam, so shall we bear the image of the second Adam, the Lord from heaven." This is a mark of discipleship, by which we who profess friendship for Christ ought to try ourselves. How is it with us in regard to heavenly mindedness, devotion, indifference to the pomp and splendour of the world, meekness, kindness, the forgiveness of injuries, compassion for the souls of men and zeal for the glory of God? What is our practice? Do we aim to walk in the footsteps of him "who went about doing good?" Is it our desire to live peaceably with all men, and to be useful to all as we have opportunity? Do we feel that *time is a talent*, for which we must render an account, and, under this conviction, endeavour to spend every day in such a manner as may be likely to conduce somewhat to the benefit of our families and fellow-men? Do we long, and pray, and watch, and labour for the prosperity of Zion? Are we gratified and delighted to see, or to hear of the revival and extended influence of pure and

undefiled religion? Is it as our meat and drink to *do* and *suffer* the will of our heavenly Father? Then may we indulge the hope that we are with Christ, and that we shall be blessed when the present transient scenes shall give place to the new heavens and the new earth, wherein dwelleth righteousness.

W. N.

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### MORAL RESPONSIBILITY ONE AND INDIVISIBLE.

IF we are not mistaken, there is a tendency in the public mind to sink the individual man in the aggregate mass. In our country, reasons may readily be found to account for this. Our municipal law emanates from the popular will—what the majority determine, is law; and this maxim we are in imminent peril of carrying, not into the merely positive enactments of our municipal regulations, but also into the very morality of our code. We seem to think a matter *morally right*, because the majority have decreed it. We too much neglect the salutary distinction between matters of indifference and matters of positive morality. Where the thing is itself indifferent, the *vox populi* is the *vox Dei*; but to apply the maxim where the matter is an item of essential morality, is not simply to deify the majority; it is also to undeify God. The people can never make that right which God has made wrong; or that wrong which God has made right. Such, however, it is feared, is the tendency of the public mind. Toward this arrogant claim the people's omnipotence is moving, and the movement is favoured by the principle which it is the purpose of this paper to combat. We wish to raise the question, What is the effect of *association* upon the individual's responsibility? Do I, upon uniting myself to a corporate or social body, merge, in any degree, and lose my personal responsibilities? Are my moral obligations increased or diminished? For my acts, as a member of the social body, am I morally responsible, equally as if I had performed the same act myself alone?

This is a question of that higher morality which refers to the divine standard. It is not asked whether human laws hold the members of a social body responsible, individually and personally, for the acts of the body in which they co-operated, but does the moral government of the universe so hold them? Am I personally responsible to Him for my social acts, (i. e. such as have a moral character,) for each of them all—and for all each? Or, is the responsibility divided, apportioned out, partitioned off? So that if the body consist of twelve, a hundred, a thousand, ten millions, each man must account to his Creator, not for the whole, but only for the twelfth, the thousandth, the ten millionth part! We greatly fear that the general voice proclaims 'we are responsible individually only for our share in the action of the body, and our share is a *pro rata* division of the whole. Possibly some, perhaps many, from

whom such response comes would, upon closer inspection and revision of the whole case, render a different version; and it is in the hope of reaching such a result, and bringing out an answer accordant with the principles of eternal truth and right, that the question is here presented.

Let us glance at the *extent of this evil* before we proceed to expose its false philosophy. Can you look abroad upon society without observing its pervading influence? Who has not seen bodies of men perpetrating deeds from which, because of their moral turpitude, each of their component individuals have shrunk. The gang of young marauders from a country village, only temporarily associated, will rob an orchard which every one of them would pass by if standing upon his own personal responsibility. The mob openly perpetrates deeds which not one of its members alone will venture upon. It is not until the feeling of individual safety, arising from a vastly divided responsibility, amounting nearly to immunity, takes possession of the mass-mind, that they rush on to violence. The court of Judge Lynch is a many-headed monster, in whom the thousandth subdivision has annihilated all belief of individual accountability.

But this monster inhabits not the region only which lies exterior to law and order. He enters the Court, the Cabinet, the Senate. The pale of the Church visible fails to exclude him. He sits in the sanctum, he pollutes the most holy place. Many a verdict has been rendered against truth and right, which would not have been rendered but for the feeling in the juror's mind that he bore only the twelfth part of the responsibility. Many a cabinet council has hurried on to a conclusion which could never have been reached through the dicta of consciences under the practical belief that not a part, but the whole resulting evils must lie upon each man's own soul. Many a vote has been given in the halls of legislation which never could have been given but for the pestilent heresy of a divided responsibility. Many an individual has been admitted to his own injury and that of the Church to full membership, when perhaps every member of the court doubted of its propriety, and would not so have acted but in view of this mischievous error. Many a candidate has been received under the care of a Presbytery, and afterwards inducted into the public ministry of the Church under the fostering protection of this same delusion. The same is true in the kingdom of the golden god. Notes, no doubt, have passed for discount in a board of bank directors, not one of whom would have received them on his own private account. But we may not farther particularize. This is practically a law of society. You have the essence of it concentrated in the popular maxim "Corporations have no souls."

Here we have one of the great vices of social man. It annihilates the public conscience; it uncreates the individual person, and creates a million-headed monster without heart or conscience. Under the plausible pretence of venerating, it abrogates the social principle, and converts society into an irresponsible mob. Place this monster

under the control of an infidel demagogueism, and where is the power that could stand before it and countervail the King's damage?

We have before us the evil and the germinating principle. Every practical moral evil which operates with the force of a law, has its foundation in a false philosophy; and its cure can be effected only by exposing the false, and exhibiting, illustrating, and defending the true. Now the false philosophy is the theory of *dividing the moral accountability* of an act proportionally to their numbers, among the social body which performs the act. We must show that *every moral act is one and indivisible*.

Let it be noted first, that by an act, in the sense of our question, is meant the mental operation, and not at all the mere physical movement.

The mind is certainly a simple, indivisible unit, and from this we should expect its activities, like itself, to be simple. To us they often seem otherwise. But this is owing to our slow and often confused method of arriving at a knowledge of them, through the imperfect bodily organs.

Again, this intelligent, active, thinking, conscious spirit, is moral also. Rational intelligence may perhaps exist without moral attributes and a moral character. But that it is not so with ourselves, we know from the highest of all evidence—consciousness. The same feeling by which a man knows that he exists, informs him of the essential moral character of his being.

One more principle only is it necessary to recite in order to the argument—the intention gives character to an action. Until we know what the design was, we know no feeling of approbation, or of disapprobation. This is the practical judgment of all men. Was it intentional, the act by which I was injuriously affected? If not, my indignation is not aroused. I must know the state of his mind; then only can I praise, or blame intelligently, and reasonably, and justly. What was the operator's mental act? This is the all-important question, anterior to any moral judgment.

Now if an act can be divided into twelve, a hundred, a thousand, ten millions of parts, and a part be performed by each one, then the moral responsibility of any national sin can be frittered away by an infinite subdivision. If one murderous deed can be divided into a thousand fractional parts, then may the thousand judges on Lynch's bench divide the responsibility equally among them, and each endure the thousandth part of the pain and shame of one hanging. But if these things are impossible and foolish, then it remains clear, that whenever the mental act takes place, whenever the voluntary design goes forth, there attaches and inheres the whole moral accountability of the whole action. If a thousand voices malignantly cried out, "away with him"—if a thousand hearts felt, cherished, and experienced their hatred, they all became betrayers and murderers. Saul also consented to the martyr's death, and he afterwards felt himself guilty of innocent blood.

This obvious principle of Bible philosophy has found its way into

the elements of our common law. Accessories to murder are murderers. If a dozen co-operate in one murderous deed, the whole twelve are condemned, though a single hand struck the fatal blow; for each man has performed that one mental act, and expressed it by co-operation, which the law condemns. Twelve acts of murder are perpetrated, though but one man is maliciously killed. Every moral act, every act to which we apply the terms right or wrong in a moral sense, must be one; and, as one, must pass over its just legal consequences to its agent. Intelligent, voluntary resistance to the rule of right is wrong, and the penal consequences prescribed in the rule, must follow the act of resistance. What government ever inflicts half a punishment—punishment for the half, the hundredth, the thousandth of a crime? What sane tribunal ever finds a man half guilty—guilty of half a crime? Legal consequences cannot be divided and distributed. They pass over entire upon the criminal; and whatever accomplices an assassin may have, each must have the punishment of a whole murder. Association *multiplies*, but never *divides* moral accountability.

That this is the true philosophy may appear more evident from a counter illustration. The patriot hero, who plans and executes a deed of noble daring in defence of his country's rights, does he *divide* his glory among his compatriots, or does each have the whole? Is the glory of Greene, and of Knox, and of Schuyler, and of Morgan, and of a thousand others—does it consist of so many rays subtracted from the halo that surrounds the head of Washington? The Declaration of Independence was an act—one solemn, sublime act. Has posterity divided it into fifty-six parts, and assigned his fraction to each member of that illustrious Congress? We again conclude, that moral responsibility—here of a meritorious action—is not divided, but multiplied—it passes over whole to each associated action.

We proceed to *apply the principle*, which has been, we trust, adequately vindicated. What evils may it remedy? What benefits may it secure to our social nature?

Let every man feel that for every social act he performs, which has a moral character, he is as really and as truly accountable to God, as for the most purely individual act; and what must be the effect upon his conduct? Realizing the power of this responsibility, will he dare to hide behind majorities? Will he venture, in frivolous indifference, to ask, "What is truth?" dissolve the court and mingle with the throng? Or will he not feel shut up to the solemn duty of *knowing* the truth, and obeying the right which it enjoins?

It may be said, that the relations of principal and agent will be affected by our doctrine. We reply, that if the agent of a business association enters into a lawful contract with another party, like any other contract, it is morally binding when made; and it is binding not upon the agent only, but upon the party whom he represented. If an agent, however, in negotiating the contract, commit immorality, by the advice and consent of his principals—if he deceive, prevaricate, falsify—if he bribe the agents or officers of the

other party, for these immoralities he is criminal equally with his principals; each is as really guilty as if he had perpetrated the whole himself personally. Let this sentiment be engrafted upon the code of our political morality; and can any now doubt of its salutary effects? Would custom-house oaths any longer hang up in the shambles, labelled "five shillings?" As now we have it, the professional witness, the employer, and the officer, divide the responsibility of the false oath between them, and each easily loses, through some fortunate loop-hole in conscience, his fraction. The minister who uses bribery upon professional politicians—the zealous partizan who buys in votes—all are agents and representatives of agents; they often divide and subdivide the responsibility, until the share of each sits upon conscience light as a feather upon the ebbing tide.

It may be thought our principle bears unjustly upon members of associated bodies, and even upon that great divinely constituted association, civil society, whose agency is the government. You bind heavy burdens on men's shoulders who are unwilling to bear them. Governmental acts involve the people in moral turpitude, for they are the acts of the people's agents; and thus you lay the sins of one upon the heads of others.

By no means. All rightful contracts—contracts made consistently with moral law, are binding upon the people, when negotiated by the officers of the people; and however disadvantageous, they must be fulfilled. Even an opposing minority are bound by them; but the immorality, the viciousness, the corruptions that may have been practiced—for all this none are bound to account but only those who give an intelligent voluntary assent to them. The act of the government, that is, with us, of the majority, is the act of the nation; and if it involves moral turpitude, the minority, all and each, bears it, unless they use all means lawful and right to prevent it. On this principle, we feel persuaded that all wars among Christian nations would cease for ever. That great sin attends every war, on one side or both of the belligerent parties, is undeniable. Fearful is the destruction of life, and still more terrible the havoc of virtue and morality, however glorious and honourable the war. Now where is the single individual who would dare to assume to himself the whole responsibility of such war? Who will answer to God for all this? That rational men do plunge into the horrible gulph of these bloody impurities, and play the malignant fiend towards each other, is, alas, too fearfully true. That no man, and so no nation would do it, but for this false philosophy, has, we trust, been made manifest. Let the legislators of two menacing rival nations be led over the field of slaughter; let them hear the death groans of expiring thousands; let them stride across the mangled corpses of thousands more; let them hear the heart-rending wail of widowed mothers and fatherless children ascending to heaven for that commiseration which earth denies; let them witness the air-polluting and the heaven-daring impurities of the camp; and let them see, and know, and believe that the men who voted all these things into being, God

holds responsible—each and every man for the whole of it; and will they ever dare such vote again? Will any man ever peril his soul a second time for this glory?

There is no rational account of many transactions, but by reference to this miserable metaphysics of a divided responsibility. Nor is there any remedy for the enormous evils which accompany this error, but a return to the sound philosophy—the healthful doctrine of the indivisible unity of every moral act.

Let me close by entreating the reader to ask himself, When am I in the greatest danger of erring from the path of rectitude? Is it not when I abuse the social principle, merging the individual in the mass, and loosing my moral existence in a legal abstraction? But will God account my soul as mixed up with the multitude? Can I, in the light of his divine throne, hide myself among the mass from the scrutiny of his all-pervading eye?

THEOPHILLUS.

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## RENUNCIATION OF EPISCOPACY.

WHILST it is right and wise to shun all needless controversy with other denominations of Christians, it is the duty of journalists to record the signs of the times, with such suggestions as may be supposed to be for edification. Noticing the withdrawal from the Episcopal Church of the *Rev. Dr. Aydelotte*, of Cincinnati, we shall take advantage of the opportunity to preface the record with the reasons which induced the Westminster Assembly to withdraw from the Church of England about two centuries ago. The following is the *Preface to the Directory for the Public Worship of God*, adopted by these Divines (all of whom had been episcopally ordained,) and approved by the General Assembly of the Church of Scotland, in 1645.

### THE PREFACE OF THE WESTMINSTER DIRECTORY.

“In the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain, erroneous, superstitious, and idolatrous, in the public worship of God. This occasioned many godly and learned men to rejoice much in the book of *Common-Prayer*, at that time set forth; because the mass, and the rest of the *Latin* service, being removed, the public worship was celebrated in our own tongue: many of the common people also received benefit by hearing the Scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest that the liturgy used in the Church of England, (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed churches abroad. For not to speak of urging the reading of all the prayers, which very greatly increased the burden of it; the many unprofitable and burdensome ceremonies contained in it, have occasioned much mischief, as well by disquieting the consciences of many godly ministers

and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians have been, by means thereof, kept from the Lord's table, and divers able and faithful ministers debarred from the exercise of their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their faction have laboured to raise the estimation of it to such an height, as if there were no other worship, or way of worship of God amongst us, but only the service-book; to the great hindrance of the preaching of the word, and, (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferior to the reading of *common-prayer*, which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the mean time, papists boasted, that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves: in which expectation they were of late very much encouraged, when upon the pretended warrantableness of imposing the former ceremonies, new ones were daily obtruded upon the Church.

Add hereunto, (which was not foreseen, but since hath come to pass) that the liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry, which contented itself with set forms made up by hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants, whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be diverted from all thoughts of the ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

Upon these, and many the like weighty considerations, in reference to the whole book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first Reformers, (of whom we are persuaded, that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honour) but that we may, in some measure, answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavours for uniformity in divine worship, which we have promised in our solemn league and covenant: we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following directory for all the parts of public worship, at ordinary and extraordinary times."

In addition to the above strong statement, made by men brought up under the instructions of the Book of Common Prayer, we will merely state two facts.

The first is that the Church of England, which the Reformers considered only imperfectly reformed, has always nurtured a party which at particular intervals has had extraordinary sympathies with

Roman doctrines and practices. Even Heylin, a famous churchman, says in his *Life of Archbishop Laud*, "The doctrines are altered in many things; as for example, the Pope not antichrist, pictures, free will, &c., *the thirty-nine articles seeming patient, if not ambitious, of some Catholic sense.*" Without tracing at this time the historical succession of those who have keenly relished the "Catholic sense" both of articles and observances, we fully concur with a recent writer, who, in alluding to the Puseyism now afflicting the Church of England, says, "Now one source of the heresy which at present overruns the Episcopal Church is this: That when the branches of the Romish superstitions were lopped off, and the trunk was hewn down and removed, not a few of the roots were left in the ground. Terms and phrases were allowed to remain in the Protestant formularies, which had been appropriated by the spirit of error, and which could be latent in the soil waiting favourable times and seasons for development and growth. A favourable season has recently offered, and how rapidly has the ground been covered with the saplings which have sprung from the old and buried roots. The origin of what is commonly called Puseyism may be expressed in a few words. *The hot manure of priestly ambition has been skilfully applied to every part of the English ritual where a root or fibre of the old Romish stock could be found.*"

The other fact to be noticed is, that the Prayer Book of the American Episcopal Church is in one important particular more favourable to the "old Romish stock" than that of the Hierarchy of England. We refer to the Oblation in the Communion Service. This prayer was retained in the first Book of Common Prayer, put forth by king Edward, 1549, but was struck out at the revision in 1552, in order to remove the scruples of those Protestants who were unwilling to retain what might be perverted by Romanizers. Wheatley alludes to this alteration in the English Book as somewhat "material," and states that Bishop Overall, a high-churchman, used the oblation "even when it was otherwise ordered by the public liturgy!" The love of true churchmen for this rejected prayer is apparent from the circumstance that it was restored in the Scotch Service Book, drawn up in 1637 under the auspices of Archbishop Laud, who said "And I am sorry for my part it is not in the Book of England." The Scotch Service Book was revised in 1765 by the nonjuring\* Succession; and it is this Scotch revision which the American Book more nearly follows than any other. The explanation is as follows.

Bishop Seabury, who was a very high churchman, was consecrated, not in England, but by the nonjuring Bishops of Scotland; for, as bishop White says, "not meeting assurance of success with the

\* Eight of the Bishops and about four hundred "other clergy," who refused, after the expulsion from the throne of Roman James II., to take the oath of allegiance to William and Mary, obtained the title of *Non-Jurors*. The Scotch Bishops are of the nonjuring succession.

bishops of England, Dr. Seabury had applied to Scotland for the succession."\* Bishop White further says:

"In the service for the administration of the communion; it may perhaps be expected, that the great change made, in restoring to the consecration prayer the oblatory words and the invocation of the Holy Spirit, left out in king Edward's reign, must at least have produced an opposition. But no such thing happened to any considerable extent; or at least, the author did not hear of any in the other house, further than a disposition to the effect in a few gentlemen, which was counteracted by some pertinent remarks of the president. In that of the bishops it lay very near to the heart of bishop Seabury. As for the other bishop, without conceiving with some, that the service as it stood was essentially defective, he always thought there was a beauty in those ancient forms, and can discover no superstition in them. If indeed they could have been reasonably thought to imply, that a *Christian minister is a priest, in the sense of an offerer of sacrifice, and that the table is an altar and the elements a sacrifice*, in any other than figurative senses, he would have zealously opposed the admission of such unevangelical sentiments—as he conceives them to be. The English Reformers carefully exploded every thing of this sort, at the time of their issuing of the first book of Common Prayer, which contained the oblation and the invocation. Although they were left out on a subsequent review, yet it is known to have been done at the instance of two learned foreigners; and in order to avoid what was thought the appearance of encouragement of the superstition, which had been done away. The restoring of those parts of the service by the American Church has been since objected to by some few among us. . . . Bishop Seabury's attachment to these changes, may be learned from the following incident. On the morning of the Sunday which occurred during the session of the convention, the author wished him to consecrate the elements. This he declined. On the offer being again made at the time when the service was to begin, he still declined; and, smiling, added—To confess the truth, I hardly consider the form to be used, as strictly amounting to a consecration. The form was of course that used heretofore; the changes not having taken effect. These sentiments he had adopted, in his visit to the bishops from whom he received his episcopacy." p. 187.

We need not wonder that, inasmuch as the Prayer Book has always found earnest dissentients among the pious in England, and inasmuch as the Prayer Book of the American Episcopal Church has restored passages in the Communion Service, obnoxious to the Reformers and therefore eradicated by them, there should be found dissatisfaction with its provisions by those who in this country carefully scrutinize its tendencies. With these preliminary remarks, we give in full the Rev. Dr. Aydelotte's letter to his bishop, withdrawing from the Episcopal Church.

DR. AYDELLOTT'S LETTER TO BISHOP M'ILVAINE.

*Rt. Rev. and Dear Sir:*

I need not say to you, how dreadful are the evils prevailing in our Church. You have ably exposed many of these in your various charges, addresses, and other publications against anti-protestant doctrines and practices among us. Neither need I say to you, that these evils are not of recent growth. They have been, indeed, greatly strengthened and extended by the recent Romish

\* *Memoirs of P. E. Church*, p. 13.—Bishop White states that Dr. Seabury was unpopular in those days, partly because he had been chaplain to a British regiment, and was on half pay after he became a Bishop, p. 172; and partly because he had been ordained by the Scotch Succession, and that Bishop Provost "had denied the validity of Bishop Seabury's consecration," p. 199. Bishop White also states that in the General Convention of 1786, "on the question of denying the validity of Bishop Seabury's ordinations, the vote of New York was "Aye." p. 199.

movements in the Church of England, and especially by the re-publication of the Oxford Tracts, and similar writings in our country. But, they existed long before, and the way was so prepared, that with comparatively little effort, they speedily obtained their present mastery over us.

Soon after I became a candidate for the ministry, I discovered these evils, then in their *embryo* state; and my studies were almost one continual struggle against them. The whole course of my ministry has been a similar warfare.

Every intelligent, pious man in our Church, must now see, I think, with the Bible in his hands, and the history of our Church for the last few years before him, that what is called Puseyism, or the Sacramental system, is simply High-Churchmanship developed, and that from the former, it is but a step, and that a very short one, to Rome. It was very natural, however, that one like myself, brought up in the Episcopal Church, and who had never been a member of any other, should believe the best possible of her, and be very reluctant to see her faults. Hence, when the evils now so unfolded and predominant throughout our borders, were first beheld by me in their early aspects, I could not but regard them as *incidental*—not the natural and necessary results of the system. I hoped and believed that they were merely a misfortune—great indeed—still, merely a misfortune, into which any Church, however radically sound, might be betrayed; but from which, by wise Christian effort, she might be restored to her original purity. Such were my views of High-Churchmanship, both in its doctrines and practices. Hence, I could not but hope, that evangelical truth and piety would finally triumph among us, and that without any fundamental change in our ecclesiastical system. In a word, I regarded evangelism as the native and healthful growth of the soil, and High-Churchmanship as a poisonous exotic.

With these views, and in this frame of mind, I laboured nearly ever since my entrance into the ministry, in the various positions in which it pleased Divine Providence to place me. Occasionally, indeed, doubts would cross my mind—whether the evils under which our Church suffered might not be more deeply seated than the friends of evangelical religion among us supposed. Why, if this were not the case, why have anti-evangelical principles and practices so vastly preponderated in the Episcopal Church? Why have there been in her history such frequent manifestations of popish principles and practices? Such thoughts would now and then occur to me.

It was not, however, till by the re-publication of the Oxford Tracts in this country, and by the controversy growing out of these, I was led to a yet more careful and thorough study of the errors now daily becoming more and more rife among us, I found my doubts gathering strength, and ripening into clear and well-defined, and, to me, indescribably painful convictions. At this period, in compliance with most urgent and serious importunities, I prepared a number of articles for the Episcopal Recorder, upon the unhappy state of our Church, which were afterwards collected and published in a small volume entitled, "The Condition and Prospects of the Protestant Episcopal Church." In an address to the ministers and members of our Church, prefatory to that volume, there occurs this suggestion—"Peradventure, some of us—even the best friends of a Protestant Christianity—may find that we are endeavouring to reconcile impossibilities; that we are cherishing, or at least are very little concerned about certain things, which will be sure to bring upon us future invasions of the papal anti-Christ, even should we now be able to cast him out." I then thought, in common with many others, both in and out of our Church, that there might be a division among us, that the sound would separate from the unsound, and I hoped that the former, in this event, could not but see the necessity of such changes in our system as would, with God's blessing, prevent the springing up of anti-Protestant evils among them in the time to come.

But the doings of the General Conventions of 1844, '47, and '50, and the general course of things in our Church for the last few years—these, if I have not greatly misinterpreted them, can scarcely fail to convince every candid, serious observer, however sanguine he may be, that there is now no room for us to expect either a Scriptural separation, or a Scriptural reformation.

To me, therefore, there is no alternative.

I have contended for the Evangelical cause during my whole ministry, as my health and circumstances would allow, and by every lawful means in my power. I have never shrunk back from any degree of odium to which such a ministry in such a Church would necessarily expose me; and have always endeavoured patiently, and for the most part, silently, to bear the reproaches which it brought upon me. And, what is still more painful, I have not hesitated to risk the coldness and alienation of friends when I thought fidelity to Christ required this trial. Such has been my ministry in the Episcopal Church—however feeble and imperfect, yet always open, decided, thoroughly evangelical. Both friends and opposers will, I doubt not, freely allow this.

I have, therefore, now but one course before me.

Convinced that the evils prevalent among us are not merely incidental, but, that they naturally and necessarily grow out of errors unhappily retained by us at our separation from the Papacy and incorporated in our very standards; convinced that there is thus room on our platform, where the advocates of baptismal regeneration and other kindred errors of Rome may honestly stand, so that we cannot lawfully put them off; and convinced after years of patient waiting and earnest effort, that reformation in our Church is utterly hopeless: what does Christian integrity, what does common honesty require of me?

I think that I cannot be justly charged with rashness, or a want of due consideration. I am greatly averse to changes, perhaps too much so. No mere inconvenience, no considerations of expediency alone, have ever driven me from my accustomed path. I must feel myself thrust out by conscience before I can reconcile myself to a change.

Such then is briefly my position;—after close examination, and long and prayerful reflection, I believe that the Protestant Episcopal Church needs reformation, but that she cannot be reformed. I must, therefore, reform *from* her. Duty to the cause of Christ, to my family, and to the world, forbid me any longer to give my influence, however small it may be, to the support of what I cannot but regard as FUNDAMENTALLY WRONG.

With a solemn sense of the responsibility of the step I am now taking, and with no other feeling, I trust, than that of personal kindness towards those whom I leave, I must respectfully, though in great heaviness and sorrow of heart, notify you of my determination no more to exercise my ministry in connection with the Protestant Episcopal Church. Your brother and servant in the gospel,

B. P. AYDELOTT.

BISHOP McILVAINE.

In bringing this article to a close, we wish distinctly to admit and to testify against both the sin and danger of denominational pride. Whenever any Church, be it Methodist, Baptist, Episcopal, or Presbyterian, places undue reliance upon external order and organization, its prosperity will suffer from providential judgments, or the withdrawal of the Holy Spirit. Bigotry is an offence which God will not suffer to go unpunished. Whilst every Christian is at liberty to enjoy his own religious preferences, it becomes all to remember that “neither circumcision availeth any thing, nor uncircumcision, but a new creature.” Forms are useless unless animated by a divine life; and when Presbyterianism fails to be the means under God of bringing salvation to men, or when it interferes seriously with the upbuilding of the Redeemer’s kingdom, let it either be *reformed* into something better, or *reformed from* as something bad. Presbyterianism, or any other denominational organization of the Church of Christ, cannot command homage, when it has ceased to be either EVANGELICAL or EVANGELISTIC.

## CAUSES OF DISCOMFORT AT THE LORD'S TABLE.\*

1. ONE THING which must mar our comfort at the Lord's Table is, when when we approach it in a natural state.

Whatever may be our character in society, however fair and honourable, yet if the heart is unchanged and unhumbled, if we are still seeking righteousness, as it were, by the works of the law, at the Lord's table, we are entirely out of place. It is quite possible, no doubt, and too common for multitudes to deceive themselves and think they are something while they are nothing; and though they are destitute of genuine spiritual comfort, to feel no want of it, and contrive to keep themselves, if not from some uneasiness and misgivings, at any rate from terror and alarm. But this delusive peace must one day come to a close, and then they must find to their bitter experience, that coming to the Lord's table will not be sufficient to secure their spiritual enjoyment. A person in a natural state can have no faith in Christ; and how can he have a comfortable meeting with one in whom he does not believe? He can have no just sense of the value of the blessings which he needs—pardon and righteousness, and peace; and how can he have true enjoyment in a situation where these are all in all? Alas! many think themselves good enough to be Christians if they please, and without reflecting that "they that are in the flesh cannot please God," presume to meddle with the children's bread, which must, from the very nature of the case, prove to them tasteless in the extreme.

Every thing is beautiful in its season. Let all things be done decently and in order. They first gave themselves to the Lord, and then to us by the will of God. Behold this is the law of the house. But when we invert this order, it is no matter of wonder if we are left to wander after the imaginations of our own hearts, which are only evil continually.

2. Another thing which must mar our comfort at the table of the Lord is, when we approach it with imperfect views of revealed truth.

There may be in us some good thing towards the Lord God of Israel—we may be passed from death to life—we may have our faces in good earnest Zionward, and yet there may be in us so much remaining darkness, so many strong and long-cherished prejudices, so much of ourselves, that by these means our comfort may be greatly impaired. It is true that there may be accurate and extensive views of the general plan of revealed truth, when such knowledge affects not the heart, but we know also that even where knowledge is saving, it may be so weak and small in degree that little enjoyment can be rationally expected from its subject until it has received very considerable increase and consistency. In particular, should we look upon the Lord's Supper, our Christian Passover, in the light

\* From the Edinburgh Christian Instructor—1827.

merely of a religious rite, to be observed by us occasionally as opportunity offers—a rite little connected with other parts of Scripture, and still less with the common tenor of our lives, we need not wonder if we feel no comfort in the observance of it.

A variety of circumstances may combine to produce this unhappy state of mind—our own negligence in the days of youth—the peculiar character of our education—the oversight or misconduct of parents—the sphere of society in which we move—and to mention no more, the professional engagements we may have formed. But surely in this happy land it ought not to be either neglect of our Bible or other means, nor a want of access to able and faithful ministers of the gospel, whose hearts are in their work, and who are willing to teach every man in all wisdom.

Our Lord's disciples had some very dark days after they first partook of the sacred supper; but it might have been far otherwise with them, even while Jesus was lying in the grave, if, during that period, they had remembered and believed his words, that he would rise again and go before them into Galilee.

3. Our comfort at the Lord's table may be destroyed by the general character of our ordinary walk and conversation.

If we are influenced by the maxims and manners of worldly men around us, more than by the principles and authority of the religion that we profess—if our conduct is questionable or even undecided, and the general tenor of our conversation earthly, though it may be, strictly speaking, neither sensual nor malicious—if it is destitute of that spirituality before God and man which ought to mark every heaven-born soul, it is not to be expected that, in the space of a few given hours, our minds should pass from a state of spiritual carelessness and indifference to one of lively interest and enjoyment. Nor is it necessary that our conduct or principles be positively blameworthy, and such as the word of God condemns. We may maintain a strict conformity to the letter of it, and yet from an undue attachment to lawful pursuits and ordinary enjoyments, so offend our Lord and Saviour, and grieve the Divine Spirit, as altogether to unfit the soul for the exercises and joys of the communion table. "Ye cannot serve God and Mammon." "If any come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple." These principles are the only passport to heavenly and spiritual joy. But alas! the complaint against us is as well laid, as its authority is stamped by the experience of ages. "The foolishness of man perverteth his way, and his heart fretteth against the Lord."

4. Our comfort at the table of the Lord may be much influenced by the motives under which we approach to it.

The God whom we serve is a holy and a jealous God; he will not give his glory to another, nor his praise to graven images. His own glory, we are assured, is the great end of all his own proceed-

ings, of whatever nature; and we are equally well assured, that we ought to make it the great end of all our conduct, and in a particular manner of all our religious acts. But what act in religion can we deem more solemn and important than that of "showing forth the Lord's death till he come again?"

In aiming at the promotion of the divine glory in our acts of communicating, we ought to call to mind that it is the greatest privilege we can enjoy on earth. We are then called to separate ourselves from the world, and to commemorate the death of our best friend. This ordinance is the great means he has been pleased to appoint for keeping up a grateful remembrance of his love and grace toward his people. Now if these thoughts are allowed to have a due influence upon our minds, they will naturally prevent us from giving that place in the ordinance to our own comfort which is due to the great end of our being and of our redemption, viz. the glory of the Saviour.

Again, if we approach the Lord's table under a deep conviction of its being our bounden duty, in obedience to the command of our Lord, this consideration ought to still the mind, and prevent it from idolizing comfort, or any other personal consideration. We ought to recollect that the present world is the proper field for the display of Christian fidelity, and the future state the only suitable theatre for unmixed spiritual enjoyment. "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." It ought to animate us to fidelity in our present state, that we are allowed to read these words now, although we should be allowed few foretastes of that "joy" till we reach a sinless shore. Let us learn to serve the Lord with a degree of holy gladness even in this most solemn of all our religious services, and learn also that degree of submission to his will which will enable us to dispense with any comfort in his service which he is pleased to withhold. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." INQUIRER.

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### NOT GATHERING IS SCATTERING.

IN the mighty contest between the kingdom of Christ and the dominion of sin, every individual of mankind, who is capable of distinguishing between good and evil, is engaged. The whole ground, in the entire universe, is occupied in this conflict, by the belligerent powers. Here is a war in which neutrality is impossible. The children of God and the children of the devil divide and embody the intelligent inhabitants of heaven, earth, and hell. The pencil of inspiration marks not an inch of neutral territory; wherever sin

abounds not, grace reigns through righteousness. There are no neutral desires—"he that is not with me is against me:" there is no indifferent conduct—"he that gathereth not with me scattereth abroad."

"To gather with Christ," is an expression which seems to denote the active endeavours of his people to increase the number of his faithful followers, and enlarge the boundaries of his kingdom in the world. Having tasted of his grace, and enthroned him in their hearts, they very naturally feel for those who are far from righteousness, and long to see Jesus formed in their hearts, also, the hope of glory. And it is expressly asserted, that he who does nothing in this way, actually does mischief, whether he deliberately mean so or not. Now this may be thought a hard saying by some; but it is the decision of Jesus Christ, and deserves our serious regard. Multitudes of people make no religious pretensions; the gospel of God has never arrested their attention. They do not consider themselves as having any just claims to the character of real believers, and yet they are not aware of doing, or of intending any thing against the Christian cause. Such persons are certainly under the influence of a dangerous error. A thought may cross a man's mind, or he may do an act occasionally, which, if viewed apart from the general tenor of his spirit and deportment, it may be difficult to say whether it be moral, immoral, or indifferent. But we are so constituted, and so related to God and his creation, that our conduct, in its main bent and tendency, must be either favourable or hostile to the cause of truth and righteousness. Take a few instances, for illustration.

Suppose a minister of the gospel. If he perform the duties of his office faithfully, his labour will not be altogether in vain in the Lord. But if he pervert, or keep back the truth, either because he does not relish it himself, or from an undue regard to the fear or favour of his hearers, his preaching will not only be useless, but mischievous. The souls of the pious will be deprived of their proper nourishment, inquirers will embrace wrong views of religion, and the impenitent will be hardened in their sin.

Take the case of a parent, whom Providence has placed at the head of a family. Admit that he is amiable, and in a general sense, correct in his moral conduct; but he does not set a godly example before his children. He lets them grow up unbaptized, and uninstructed in the doctrines of the gospel. He neglects the Sabbath, the sacraments, and the house of God. No Bible is read, no prayer, no praise is offered on the family altar. What is the consequence? Does not this parent, we will not say intentionally, but indirectly, and so far as example goes, keep his children from Christ, instead of bringing them in his arms, and imploring a blessing for them?

Consider a civil magistrate, who is a minister of God for good, and who ought to be a terror to evil doers, and a praise to them that do well. He may be a well disposed, a benevolent man, and an orderly citizen; but if he is too indulgent to public offenders—if he

connives at moral evils which he knows exist, and which might be corrected, how tremendous the consequences to the community, and to the cause of morality and religion!

Again, let us suppose, what is often the case in fact, a question to arise concerning some benevolent institution, or some Christian enterprise. The execution of the design requires the co-operation of many individuals. The subject is brought before the public; it is discussed and shown to be practicable, provided a competent number of persons will agree to unite their counsels and their means. But here is a man, not inclined perhaps to oppose the measure openly, but he is silent, cold, and inactive. He will neither *do*, nor *say*, nor *give* any thing. What are the consequences? How many are deterred, or disheartened by his negative example, especially if he be a man of influence, and of good judgment in ordinary matters?

In all such instances a negative course produces positive effects—effects, too, often exceedingly pernicious in their influence. “He that gathereth not with me scattereth abroad.” We cannot neglect Christ or his gospel without sustaining damage ourselves. If we are not cordially with him, we are opposed to him. Nor can we withhold our exertions and influence from his cause and kingdom without injury to our fellow men.

W. N.

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### DISCRIMINATING BENEVOLENCE.

SEVERAL years ago, while conversing with a wealthy and liberal Presbyterian, who has since gone to his rest, he took out of his pocket-book a list of annual contributions, which he read to me. \$100 to the Board of Foreign Missions, \$100 to the Board of Domestic Missions, \$100 to the American Sunday School Union, \$100 to the Widows' Asylum, &c., amounting in all to \$1000. I was struck with the want of discrimination in his contributions. No more was appropriated to the Boards of Foreign and Domestic Missions, which are designed to benefit the souls of men, than to institutions which contemplate the relief of the temporal wants of men. This, I fear, is a common error in the distribution of their charitable funds by professing Christians.

This error was noticed by the writer in a discourse he delivered more than *thirty years* ago, on a very public and important occasion, and subsequently published. From that discourse the following extract is taken:

“In addition, I would suggest that pains ought to be taken to impress on the minds of Christians *two ideas*—one is, that the time has arrived in which our Lord and Saviour manifestly demands from his people more liberal donations for the great purpose of extending the limits of his kingdom in the world; and, therefore, that

attachment to his honour, and fidelity to his cause require that they should set apart a large portion of their substance for his use. In the affairs of human governments a crisis will sometimes occur, in which it becomes necessary to increase the burden of taxation in order to defend a people against a hostile power, or to secure to them some important advantages; and, in such a position of affairs, no man who loves his country will complain of the burden, but will cheerfully bear his part. And shall Christians complain when more than usual is demanded by their Lord and Saviour for the purpose of maintaining the interests of his kingdom against some furious assaults of the powers of iniquity? or when some favourable season arrives for diffusing its blessings among the destitute, among nations who have never known his name, and nations who have owned no other sway than that of the prince of darkness?

How lamentable the parsimony of Christians in contributing of their substance to support a kingdom in which they enjoy benefits of inestimable value; a kingdom founded in the world, not for those inferior purposes contemplated by earthly kingdoms, but purposes the most exalted and sublime—the salvation of immortal souls, and the glory of God. Ah! when shall the time come, when its subjects shall pour into the treasury of the Lord their silver and their gold, with an uncomplaining hand! When shall such a spirit be manifested as appeared when the tabernacle of Israel was to be erected in the wilderness, and the temple to be built at Jerusalem!

The other idea is, that it is the duty of the *few* Christians who are in the habit of appropriating a liberal portion of their wealth for charitable purposes, to apply, in the present promising state of religious affairs, the *chief part* of this sacred fund to the maintenance of the missionary cause, and to the promotion of other purposes connected with the prosperity of the Church of Jesus Christ. An undue proportion of this fund, it is believed, has been expended in favour of objects of a temporal nature. We wish not to withdraw our brethren from succouring their fellow creatures in distress. We would not turn away their eyes from the nakedness and the wants of the poor. No; let them sympathize with the afflicted, and delight in ministering to their wants. Let them continue to patronize charitable objects in general. Let them maintain their character for liberality. But it becomes them to reflect on the superior importance of supplying the *spiritual wants* of mankind; that, by contributing to the reformation and religious improvement of the world, they assist most effectually in drying up those prolific sources of sin which impoverish and ruin so many thousands; and consequently that while providing for the poor the *bread of life*, they are indirectly providing for them their *daily bread*, and other necessaries of life. Other men apply the chief part of their charity in relieving the *bodily wants* of their fellow creatures; and Christians ought to apply theirs in relieving the *spiritual wants* of man.”

J.

## THE CRYSTAL PALACE.

THE "Exhibition of all Nations," which is now going forward in the "Crystal Palace," London, deserves more than a passing notice in our journal. Its influences, social, economical, political and religious, will, in all probability, be not only powerful but permanent.

The idea of industrial exhibitions appears to be derived from France. The first French exhibition of this kind, recognized as national, occurred in 1798. Others followed in 1801, 1802, and 1806; but it was not until 1817, that the Exhibition assumed a systematic and influential form; since which time, exhibitions of machinery, and manufactures, &c., have been common in England and other countries, including our own. Other French national exhibitions on a larger scale, occurred in 1823, 1827, 1834, 1839, and 1849; the latter, the eleventh and last, taking place in a building erected on the Champs Elysées, covering more than five acres of ground.

Prince Albert has the credit of suggesting the idea of an Industrial Exhibition of *all nations*; and the British government has carried out the proposal on a scale worthy of the most enlightened monarchy of the age. The plan of the building—itsself the greatest wonder of the exhibition—originated in the mind of *Joseph Paxton*, the celebrated horticulturist. Two hundred and forty plans were presented to the Commissioners, some good, most worthless, but not one to be compared with that finally adopted.

The extract which follows is taken from the "New York Evangelist" of July 17th.

"The site of the Crystal Palace for this great Exhibition is in that part of Hyde Park which lies along the Kensington Road, about half a mile west of the Duke of Wellington's mansion at Hyde Park Corner.

The ground plan of the building is a parallelogram, 1851 feet long by 456 feet wide in the broadest part, with a transept of 408 feet long and 72 feet wide, intersecting the building at right angles in the middle. The side walls rise in three steps. The outer wall rises from the ground 24 feet high. The second rises 20 feet higher, or 44 feet from the bottom of the pillars below; and the third rises 20 feet higher than the second, or 64 feet from the bottom of the supporting pillars, giving within the building a great central avenue or nave 72 feet wide, and on each side of it three avenues 24 feet wide, and two 48 feet wide, the transept being 108 feet high, to give ample room for the large elm trees which remain under it, and which from their value, the Government were unwilling should be destroyed. The roofs of the different sections of the main building consist of a series of ridges and valleys, of 8 feet span, running transversely, so that there is a valley at the top of each column. The transept has a semi-circular roof, with a radius of 36 feet, or 72 feet span, and 108 feet high, under which are now a number of lofty elms, clothed with a dense green foliage, around whose trunks on the ground are arrayed a great variety of plants in full bloom, and together present a beautifully picturesque appearance, and suggest the pretty idea of venerable patriarchs surrounded by their children.

The space occupied on the ground floor is 772,784 square feet, and that of the galleries above, 217,100 square feet, making together about 21 acres. The

total cubic contents of the building are 33,000,000 feet. There are four exits at the east end, four at the west, and six on the south side. The main entrances are three in number: one at the south end of the transept, with seven pairs of doors, each of eight feet span. The other main entrances are at the ends of the centre aisle, each with nine doors of a similar width. "The plan is so simple," says Mr. Paxton, who originated it, in all its details, that "a section of one part shows the whole; for it is only by the multiplication of those parts that the stupendous structure is extended, resting in every part on columns 24 feet apart, which form regular avenues through the building." The columns are all hollow, it being well known to scientific men that a hollow pillar is much stronger than a solid one of equal gross diameter.

The building is supported by 3300 iron columns, 2224 cast iron girders, and 1128 iron beams for the galleries, and about 900,000 superficial feet of glass, weighing 400 tons. The surface water from the skylights is received into the longitudinal or three way gutters, and these again empty themselves into the framed transverse gutters at either end. The hollow iron columns act as rain-water pipes in carrying the water from the roof into the cast iron drain-pipes running in parallel lines along the whole length of the building. The flooring on the ground floor consists of boards nine inches wide, laid half an inch apart on sleepers, so as to permit the dust in sweeping to fall through the spaces between the boards, and this necessary operation is rapidly performed by a moveable hand engine, immediately followed by a sweeping machine, consisting of brooms, fixed to an apparatus on light wheels, drawn by a shaft.

For safety from fire, a 9 inch water main, charged constantly with a 70 feet column of water, has been laid, and from it 6 inch pipes run all around the building, with 16 branches into the interior; so that an immense quantity of water could be poured on with hose. An engine has been put up specially at the Chelsea Water Works, which can supply, if needed, 300,000 gallons a day.

Besides the immense space thus devoted to the purposes of the Exhibition, there is on the north side of the building a room set apart for the reception of machinery. The dimensions of this department are on a scale proportionate to the important branch of inventive industry to which it is dedicated. The room is 946 feet long, 48 feet broad, and 24 feet high. The engine stands at the northwestern side of the Glass Palace, and furnishes steam to the extent of one hundred horse power to the models within the building. Its steam prints off copies of newspapers, works all kinds of looms, and in fact does more at once than steam from any single boiler has ever accomplished.

An electric telegraph is constructed in the building, to enable those employed officially to communicate with each other with the greatest possible facility, and without any running about in confusion. As *no brick and mortar were used*, and all the proportions of the building depended upon its iron pillars and girders, nearly all the materials arrived on the spot ready to be placed and secured in their destined positions. Yet vast operations were necessary even then in its construction, and called forth the most admirable display of scientific ingenuity, systematic arrangements, and great energy. Hardly any scaffolding was used, the columns as they were set up answering the purpose. Machines for performing all the preparatory operations required to be done on the spot were introduced into the building, some of them invented for the occasion. The first column was fixed on the 26th of September; and the building, though not completed in all its details, handed over on the first of January to the royal commissioners. When the whole structure was elevated and completed, every beholder was struck with its grandeur and simplicity, says Professor Cowper, as one of the most astonishing and successful examples of imagination, contrivance, science, industry, and engineering skill, the world has ever known. In the week ending September 6, 1850, says the report of the commissioners, 39 men were employed; October 4, 419 men were employed; November 1, 1476; December 6, 2260; January 3, 2112 men—averaging about 2000.

The rapidity with which this edifice was erected outrivals all precedents. "A building covering 753,984 superficial feet, having an exhibiting surface of about 21 acres, was roofed in and handed over to the commissioners within a little more than three months from its commencement—constructed almost

entirely of glass and iron, the most fragile and the strongest of working materials, combining the lightness of a conservatory with the stability of our most permanent structures." Enchanted palaces that grow up in a night are confined to fairy-land, and in this material world of ours the labours of the bricklayer and the carpenter are notoriously never-ending. It took 300 years to build St. Peter's, at Rome, and 35 to complete St. Paul's. The new palace of Westminster has already been 15 years in hand, and still is unfinished. The Great Palace of Industry in Hyde Park is something different."

The articles on exhibition in this great building correspond with its purposes, and are on a grand and comprehensive scale. A description of them will be found in the secular press, particularly in the "*London Illustrated News*," where the descriptions are accompanied by suitable pictorial illustrations.\*

As an exhibition of this kind contains materials of profitable meditation to the Christian, we present to our readers an interesting train of thought from the pen of the Rev. W. K. Tweedie, of the Free Church, Edinburgh. Although written for "the *Children's Missionary Record*," we think our most intelligent readers will find it to be among the best *religious* notices of the Exhibition that has yet appeared.

"All our readers know that a magnificent fabric has been built in London, all of glass, and called THE CRYSTAL PALACE. In that grand building, there are displayed manufactures and works of art from every part of the civilized world. Not only France, and Italy, and Germany, and Russia, but Turkey, and Persia, and China, and Africa,† have sent articles to be displayed at the Great Exhibition. It is actually called THE WORLD'S FAIR, as if the whole world had come to our island to sell or buy.

Now, surely so grand and so amazing a sight may supply some lessons to us, if we have learned to imitate Jesus, and seek spiritual good in every thing that happens, as He did.

1. And first, Are *all the nations* represented in the Crystal Palace? Then will not the time come when the Lord shall gather in his redeemed "out of every kindred, and tongue, and people, and nation"—when "all the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ?" Just as men from every land are gathered together now in our metropolis, will the gathering of the nations yet be to Christ—nay, we see that work already begun, for have not Hindoos, and Chinese, and Persians, and Africans, and men from every land, already acknowledged that Christ is Lord, to the glory of God the Father? When the Church of Christ does its duty to heathen lands, the final gathering of the nations will soon take place.

2. But again, Where will that structure, with all its elegance and beauty be, say in two hundred years? Where will it be in one hundred years? Nay, where will it be in fifty years? Its elegance

\* This paper can be obtained in New York, Philadelphia, and other cities.

† The Rev. writer has left out the United States, probably because our articles are insignificant in comparison with those of other countries.

may have utterly vanished. A storm of hail may have shivered it to pieces; the lightning may have melted it; or the hand of slow decay may be crumbling its beauty into dust. We admire it now; but almost while we admire it, it melts before our view. But there is a city which hath foundations. There is a building resting on a rock which no tempest can overthrow, or no accident injure; and were it not a blessed thing were the felt frailty of the palace of glass to induce some of the crowds who throng it to think of the New Jerusalem—the palace of the Great King—into which, according to the promise which cannot be broken, “they shall bring the glory and the honour of the nations?” Look at that poor Persian; in his own rich land he worships the sun and fire. See that poor Chinese; he adores Buddha, or, perhaps, only Buddha’s tooth. Next, see that swarthy African; he is from a land where slaves taken in war often form the horrid banquet of their captors. Or see that Frenchman; amid all that is deemed refined and exquisite in taste, he perhaps denies that he has a soul, or that there is a God. Now, at sights so painful as these, does not the soul feel relieved by resting on the assurance, “They *shall* bring the glory and honour of the nations into that great city, having the glory of God?”

3. Further, the works of all nations are crowded into the Crystal Palace, and there has been great competition and jostling for proper places to exhibit these *works*. Now, in one sense, man’s works will yet be tested and scrutinized on a far more grand and searching occasion. There will be less of competition there; but there will be a far purer standard, and far stricter justice. The eyes which are like a flame of fire will examine all. He who cannot look upon iniquity will be Judge of all; and, oh, what masses of works, apparently attractive and beautiful now, will then be burned up! What heaps of wood, and hay, and stubble, will be utterly consumed, when men are judged “according to their works,” and when every one “shall receive according as his works shall be!”

4. Lastly, we have all heard how difficult it is to secure access to the palace of glass. Large prices have been given for admission. Thousands have murmured because they were excluded; and even the Queen, in her kindness, has been obliged to take measures to stay the murmurs. But how different with the palace of the Great King! “Whosoever will” may enter there; the gate is never shut. “Without money and without price” we are invited to come. “Him that cometh unto me I will in no wise cast out,” is the announcement of the King himself; and those who are excluded are *self-excluded*. It is true, “many shall seek to enter in, but shall not be able;” but that is because they refuse to enter in by Him who is the door. They who enter there will find peace and rest unto their soul. How many of our young readers, then, will enter into that rest?”

## Household Thoughts.

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### THE FAMILY OF ELI; OR, PARENTAL RESPONSIBILITY.

THE signal and awful example of domestic affliction in the family of Eli, recorded in the beginning of the first book of Samuel, is strengthened, in all its painful outlines, by an extraordinary union of aggravations.

1. The pious and venerable priest had taken under his patronage, and into his family, a child of distinguished birth and of remarkable promise, who was rising to be the chief magistrate of the nation, and one of the most eminent of the prophets of the Lord. That child, before he was old enough to know his sacred and honourable destination, at a time when prophetic inspirations were rare, and given only in private, was called to receive from the Lord an overwhelming denunciation against the family of his reverend friend and patron; and he received it as a secret, which he could not be persuaded to communicate, but by the most urgent and solemn appeal. "And the Lord said to Samuel, behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And, therefore, I have sworn unto the house of Eli, that the iniquities of Eli's house shall not be purged with sacrifice, nor offering for ever." This astounding and distressing denunciation was the more grievous to the father, from being given, not to himself immediately, but to a mere child whom he had taken to train for the public and sacred service.

2. The family of Eli was so conspicuous in civil and religious station, that its fall was notorious and memorable. The father was a priest, and; besides this, had been the highest magistrate of the nation well nigh forty years; and his two sons, who were bringing infamy on their father's house, were obtruding their vices with shameless effrontery upon the public notice, and prostituting the sacred office which they had received as a divine endowment and trust from a consecrated ancestry.

3. Eli himself appears in the history as a man of sincere and unquestionable piety. He received, with true submission, the dreadful message he had extorted from the child; and when his troubles began, when his army fell before the Philistines, when his two unworthy sons were slain, and the ark of God was taken, the good

man forgot his domestic bereavement in his sorrow for the ark of God. Notwithstanding his lamentable failure in the training of his family, he must be respected for his pious sincerity and devotion.

4. His very lack of parental efficiency was joined with a pardonable and even amiable tenderness of the fatherly heart. He was not himself so degenerate as to countenance and vindicate the misbehaviour of his sons; but when he heard of their scandalous deeds by all the people, he was evidently grieved, and wished to save not only his house from shame, but religion from scandal. He reproves his sons. He does it with enough of fatherly kindness, but not enough of fatherly authority. His reproofs do not restrain; and that mildness which neutralizes the rebuke it is meant to soften, leaves the mistaken and unhappy father under crushing liability for the vices of his sons.

5. The religious character of the father and the sacred offices of both father and sons made the gross misdemeanours the greater offence. It is commonly noticed with a stress of reproach by the community, when members of a religious family take to vicious ways; and all the more so, if the parents are had in special repute for any pious qualities or deeds. And it usually betrays some parental fault. It is commonly charged to parental infirmity, and, as in the case of Eli, the charge has the sanction of God. The eminent piety, the high civil station and the sacred office of the man, so far from covering or excusing his parental failure, magnified, beyond all other aggravations, the scandal of his son's licentiousness, and the severity of public reproach against himself. Such dissoluteness in so conspicuous a family brought the civil administration under embarrassment, and the rites of religion into contempt; "for men abhorred the offering of the Lord." For all this public scandal and nuisance the reproach rested on Eli as the head and representative of the family; and the penalty must threaten the sons by a divine announcement which charged the chief responsibility and brought the first affliction upon himself.

It seems in these days hardly lawful that Eli should be thus held to account for the public conduct of his sons after they had come to be men. They were in our view their own masters, and had families of their own, and were amenable to God and their nation for the exercise of high public office. The apparent anomaly is explained by the fact that in those times, while something of the patriarchal lingered in the elements of society, there was more of parental control over all branches of the family, and a stricter exaction of filial obedience during the father's life. There were more domestic reasons for prolonging the children's subjection. The family in all its branches continued more like one household, had a closer union of interest in the common sustenance and defence, and the mutual relations of the members were not so soon relaxed, nor so easily superseded by their relations to the State. This primitive tenacity of family relationship is seen in the Hebrew commonwealth, where the tribe which had its territory defined by the general legislation of the

nation, which had its internal organization for civil ends, its military heads, magistrates, and local interests, was constituted solely by the blood relationship to one of the twelve patriarchs, and all the twelve again formed one commonwealth by their relation of consanguinity to Abraham. It may further be admitted that, in the case of Eli, the parental responsibility was blended with the official. As senior priest he was charged to guard the priesthood against abuse. The men who officiated under him were his own sons who were coming to the office by inheritance; and no lawful authority could reach them but that of the senior priest, their father, from whom they received their office. The evil was without legitimate remedy by the people, or by any power in the state except that held by Eli himself. But after all these abatements there remains the chief ground of his responsibility in his relation to the men as their father. The punishment of the sin was to be a family affliction for that reason only. If his fault had been solely official it would not have thus involved the destiny of his household. Nay, if the scandal had occurred without his parental neglect, by persons in whose training he had had no share, the denunciation would not have been directed against him, nor been sent on the transgressors in his name. We take this case therefore, as a fair example of the universal and perpetual law of the responsibility of parents to God for the conduct and destiny of their children.

It will afford us instruction to observe how this *parental responsibility* is recognized by the natural and common sense of mankind under the divine administration of human affairs.

1. The natural sentiment of all ages and nations has thrown strong light upon it. So far as the history of man is known, except in some rare cases of fanatical perversions of nature, the family organization has always been thought as indispensable as the dependence of children is universal. In this organization, the fundamental law is the authority, and consequently the responsibility of parents. This responsibility has somewhat of an essential ground. The parent is, under God, the natural cause of many qualities both bodily and mental which he propagates in the child, and which become in the body the constitutional ground of stature, symmetry, complexion, and health in the soul; the ground of much that is peculiar in all the qualities of the intellect and the heart. If some characteristics of the parents do not appear in the children, it is always considered remarkable. This inward, constitutional ground of responsibility, is joined with the corresponding natural affections, which powerfully predispose the parent for such a charge, and prompt him to claim it against all pretensions or provisions to the contrary. These are, doubtless, the natural reasons why no wisdom of man has ever adopted the policy of interfering with the parental control, till the children have come to maturity. The world has with almost entire unanimity left the children under the care of the parents for sustenance, protection, and education. The only exception, in a quarter worthy of any notice, is one where children were taken in charge by

the State, removed from the homes of their parents, and educated for the public service. But the Spartan legislator still left the mass of the children where nature placed them—in the charge of the parents—taking only males, and such of these as were at a given age, able-bodied and sound in mind. And the education of these by the State was not vindicated by denying the law of parental control, but solely by the plea of exigency in the State. Thus the civilized world has always left the education of children to the parents, with such aids and direction as the State or the Church might afford. And since the maxim of the world has always been, the education forms the man, the parents have always been held responsible for the character and conduct of their children; if not always responsible to the civil law under penalty, yet always to the moral sense of mankind.

2. This responsibility has received, in many and memorable ways, the decisive sanction of God.

The patriarch Noah was rewarded for the effectual training of his children in the ways of obedience to himself and to God, by seeing them all saved with himself in the ark. Abraham received promises for his children—the great promises of the everlasting covenant; and these divine assurances to Abraham that in his seed should all the families of the earth be blessed, were given with expressed reference to his future faithfulness in the religious instruction of his children. Abraham believed God; he trusted the covenant; but he must also be faithful in teaching his children. The condition of the promise was his parental fidelity. If he had not diligently taught his children, he would have found the promise null and void. Here was a divine sanction of the doctrine of parental responsibility. The steadfast obedience of his children to the covenant of the Lord must be secured by the faithful and timely instruction of the parent; and by this instruction must he determine the temporal and eternal condition of millions then unborn.

It was not considered doubtful whether this faithful discipline would succeed. It was taken for granted that the children properly trained in the religious ways of the parent would not depart from them; and since Abraham would be faithful, the promise would be sure.

The whole scheme of divine dispensation, which treats with men by families, is one comprehensive sanction of parental responsibility. The laws of Providence are not more uniform in any course, than in maintaining the prosperity of families where the children are rightly trained, and in bringing in adversity where the work of family instruction is neglected. "I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." And accordingly, how often do we see a tide of pain and shame rolling back from the vices of neglected children upon careless or unskillful parents.

3. This responsibility of the parent corresponds with his natural right and power of control.

The only case of a natural right of one human being to the absolute control of another, is the right of the parent to control his child. And this control is as truly absolute as human power can ever be. It is not indeed the power of life and death directly, yet indirectly it is even that. It is the right to determine the circumstances and the experience of the life, so far as a man can determine the circumstances and experience of any creature. No other human being has the right to interpose between parent and child against the parent's will. During the minority of the child, it is the parent's right and duty to select influences under which the child shall live; by which his conduct shall be governed and his character formed; to apply or cause to be applied to him such discipline as the parent may choose, and prevent, as far as he can, all others from reaching him. And in this whole matter, it is undeniable that the responsibility borne must be equal to the right enjoyed.

What we have said of the right is true of the power. The parent has the first word. He can make the first impression. Even if others could come after him with a contrary influence, and with equal right, yet would he enjoy a vast advantage from having been first. The tinge he has given to the character will appear through all the colours afterwards laid upon it. But then the power remains with him afterwards too. He must conduct the course of training throughout; and this is well nigh equivalent to the power of forming the character of his child according to his choice. It is indeed a solemn matter to hold such a power over the character and destiny of a human being, an immortal; yet such is the parent's power, and with it comes a corresponding responsibility.

4. This responsibility of the parent may be justified further by his peculiar interest in his children. No other heart can feel for the welfare of one in the beginning of life, like the heart of a parent. No other anxiety can be so strong, no other so constant and oppressive as his. If his children disappoint his hopes, there are no regrets, no sorrows like his. If he succeeds in the proper training of his children, a rich reward comes to his own bosom. The peaceful, priceless reward of guiding children in the ways of virtue, or the dreadful retribution of unfaithfulness arising from their disgrace and misery, who but a parent can know? The citizen approves and commends the virtue and promise of a well-trained youth; the parent enjoys them. They seem like his own. In a high and delightful sense they are his. And his delight in them is the greater, the more clearly he can trace them to his own parental energy and skill. They are the harvest of his own sowing, and they praise his husbandry. If on the other hand, the children become slaves of vice, and a public scourge and curse, the parent bears the chief affliction. The citizen frowns and condemns, but as for the parent, the sword pierces through his soul. He grieves in silence over disappointed hopes. A wise son maketh a glad father, but a

foolish son is a grief to his father, and a bitterness to her that bare him.

The interest of the parent in this matter is extremely delicate and important. And it is, under God, very much in his own keeping. There is no other matter in reference to which we are thrown more upon ourselves to secure our happiness. But we cannot gain our end under the impulse of a moment. The work must be continued long, with watchful care and devoted labour. The foundation must be laid in the beginning, and the rearing of the superstructure must keep pace with the course and progress of nature. But with this faithful and skilful care the result is sure. There is even more certainty that a child trained up in the way he should go will not depart from it when he is old, than that a favourable seed time and skilful husbandry will be followed by a plentiful harvest. The great satisfaction arising from the good results of a right education belongs largely to the parent. The child himself, when he becomes a man, is indeed a great gainer. But scarcely does the parent enjoy less than he, in this life, the blessed fruits of his knowledge and virtue. Who can describe the happiness of an anxious and faithful parent, who, after years of care and labour for his children, sees them doing well; meriting and receiving the esteem of their fellow men; doing good with the talents he has laboured to cultivate in them, and living in the peaceful hope of eternal life. Such happiness, next to that of one's own hope in Christ, is the greatest that can be tasted from the cup of our earthly experience. How well it repays the labour it may have cost. It makes a life of care and pains seem well bestowed.

The affectionate and faithful parent finds happiness in his cares themselves. In the bitterness of his anxieties there is a mixture of sweetness. The self-denying offices of parental love are a part of the zest of life. While he is living himself into his children in all his better qualities, and endeavouring to restrain the worse, he witnesses their development as an issue from himself. He lives over again in them. And not a little will it heighten and refine his pleasure, if he may but see his own failings and infirmities corrected in them, if he may have procured for them a better mental discipline than he had himself; raised them higher in social refinement, given them better views of life and duty; formed them to a higher standard of virtue, and for a higher sphere of enjoyment; if he may see them occupying a larger field of usefulness than his own, and promising higher attainments in the knowledge and comfort of true religion. The parents of such children see their last days their brightest and happiest days; for what they lose in the decline of their own activity and usefulness, they gain in the growing and ripening honours of their children.

Again, the parent of worthy children has a valuable interest in the grateful applause of the community to whose welfare he has contributed by his parental faithfulness. If there is any man who liveth not wholly unto himself, it is the parent who trains up a worthy

family to leave behind him when he is gone. It is a noble bequest. Such parents have lived to a high purpose. Their children, their community, their country, will rise up and call them blessed. They have done the world the greatest favour that can be done by mere man. What is wealth, what are all provisions for sensual pleasure, what are the prizes of ambition, compared with these? What are bequests of funds for the support of men devoted to benevolent works, compared to a family of devoted labourers, whose faithful service will draw from the field of its action its own support? Such public and wide-spreading good is done in the narrow circle of a well conducted household. However simple and obscure the movements, and wanting in what is visibly imposing or sublime, (and the more so the better,) there is the still and steady working of intellectual and moral machinery, which, like the private laboratory of the chemist, though seldom seen or thought of, supplies a large circle with its remedial and wholesome compounds.

But think of the contrast. What a curse do those parents inflict on society who let loose from their ill-conducted household, as from a nursery of demons, a family of undisciplined, ungovernable creatures, against whose alien and ungenial natures society must keep a guard as long as they live. The scene of this pestilential process may likewise be private, hidden from the public view, and beyond the reach of public remedy; like an infected ship at sea, which is preparing to discharge from its filthy and suffocating bilge a pestilence over all the shore when it arrives. But the signs of the want of family discipline appear in the waywardness of the children, while yet they are young. Given up to idleness, knowing no restraint but such as they are wont to defy; having no domestic exercise for entertainment and profit, and nothing to keep them at home but their bed and board, and dreading their home for their leisure hours as a place of confinement; familiar with drunkenness, profaneness, and all the captivating forms of youthful dissipation; what have the parents or the community to hope from such children, and what in the range of human perpetration have they not to fear?

Virtuous children are a crown of glory from the Lord.

J. W. Y.

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#### FAMILY PRAYER.

A person of great quality was pleased to lodge a night in my house. I durst not invite him to my family prayer, and therefore for that time omitted it; thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a link might have endangered the scattering of the chain.

Bold bashfulness, which durst offend God whilst it did fear man! Especially considering, that though my guest was never so high, yet, by the laws of hospitality, I was above him, whilst he was under my roof. Hereafter, whosoever cometh within the doors, shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my homely devotion; and sitting at my table will be entreated to kneel down by it.—*Fuller's Good Thoughts.*

## Historical and Biographical.

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### A PRESBYTERIAN HISTORICAL SOCIETY.

MANY treasures of our Church History are irrevocably lost; and many more, now accessible, will be soon covered over by the diluvium of time, unless gathered up without delay.

The Board of Publication, under the superintendence of its assiduous editor, has done excellent service by publishing the old records of the original Synods, and republishing the Minutes of the General Assembly from 1789 to 1820. Individuals, also, especially Drs. Alexander, Hodge, Davidson and Foote, have contributed rare and rich materials for portions of our ecclesiastical history. But a great work is yet to be accomplished in the wide field of historical literature. Biographies of the early fathers, histories of our particular churches, the statistics of our denominational progress, notices of our institutions of learning, a view of Presbyterian literature, including valuable replications, and many other interesting and important topics, appeal for scholarlike research, persevering labour, and systematic antiquarian zeal. Few persons will deny the *importance* of preserving the precious records of our Church history.

There are three ways of accomplishing the object in view; through the General Assembly, by isolated individual effort, or by an association animated by congenial sympathies and co-operating with a single purpose. We think that little reliance can be placed upon the General Assembly, partly because such a body has other things to attend to and cannot be readily induced to spend time, talent and money for inquiries which have no *immediate* connexion with missionary objects; and partly because experience has shown that the General Assembly has utterly failed to accomplish any thing valuable in the premises. As early as 1791, the Assembly undertook to gather historical materials, and revived its recommendations to the Presbyteries from year to year, until finally in 1804, a committee consisting of Dr. Green and Mr. Ebenezer Hazard, was appointed "to write the history of the Presbyterian Church in the United States of America." This committee reported progress the next year, but in 1813 requested to be discharged; when the whole subject was committed to Dr. Miller. In 1819, Dr. Green was associated with Dr. Miller. No history, however, ever appeared from these venerated men, who were the most competent of all others for the work. Dr. Green indeed published two chapters of a Church history in the *Christian Advocate* of 1825 and 1830, but these were merely preliminary. After such an experience, there does not appear to be much probability that the Assembly with the multiplicity of its

business, and its committees already burdened with miscellaneous and professional duties, could be prevailed upon to prosecute the matter with the requisite energy and perseverance, if at all.

Shall the reliance be upon the occasional efforts of *individuals*? So far as our brethren have engaged in historical inquiries, they have been highly successful. Dr. Alexander's Log College, Dr. Hodge's Constitutional History, Dr. Davidson's History of the Presbyterian Church in Kentucky, Dr. Foote's Histories of North Carolina and Virginia, the contributions of K. H. in "The Presbyterian," and a few other productions have been of the most essential service in this department. But it is obvious that where so much time and not a little expenditure are required, and such unremitting perseverance in systematizing even the records of the present generation, the entire subject cannot, except in a very precarious and imperfect manner, be left to the random efforts of individuals.

The advantages of an *Association* to perform the work are such as these:

1. An Historical Society will *concentrate the efforts* of all who take an interest in the subject. The General Assembly, composed of all kinds of minds, and convened for very different objects, lacks the *esprit du corps* necessary for such inquiries. An association will not only gather together men who are all engaged in a common object, but it will concentrate their labours.

2. It will keep the subject *prominently before the public*. Many old letters, sermons, pamphlets, &c. now concealed, will be found to possess a public value, and will be delivered over to those whose very organization is a standing advertisement. In various ways a sound state of public sentiment, nurtured by an active association, will contribute to collect historical materials.

3. It will *stimulate individual inquiry*. Our brethren, who have a taste for such pursuits, will be encouraged to prosecute them under the auspices and influences of a public body, which appreciates, invites and preserves the fruits of their study.

4. An association can *raise the necessary means* to carry on the work. Some of our brethren cannot even afford to pay the postage on letters, much less incur the expenditure of copying documents, of travelling for the purposes of examination, of printing, &c. &c.

5. It will follow the guidance of *experience*. Other Historical Societies have been eminently successful in their aims. For example, the New Jersey Historical Society, recently formed, has brought to light documents, incidents, biographical characteristics, statistics, &c. of great interest.

6. It will *rally a Church feeling*. No denomination has materials in its history for more heart-felt gratitude to God than the Presbyterian Church. The whole tendency of a Presbyterian Historical Society, in its aims, efforts, publications, anniversaries, &c. will be to honour the Church which God has so signally blessed in past times with great and holy influences in Church and State.

7. It will *form a library* of old books, pamphlets, manuscripts,

&c. illustrating our ecclesiastical history. Such books are becoming more and more scarce. The few that remain ought to be collected together, as well from their intrinsic worth as for convenience of reference.

8. It will secure the *co-operation of our Church Judicatories* in all practicable modes within the sphere of their influence. Much may be done by Presbyteries and Churches to facilitate the object in view, and to gather many interesting statistics of permanent value.

9. There is an *elevating influence* attending the investigations of history. Studies of this nature are an important branch of learning. They require and invite scholarship, and in their general tendencies are of service both to those who pursue them and to those who avail themselves of the literary labours of others. An Association for historical purposes is a lyceum, a school of learning, a knowledge-receiving and knowledge-imparting institution.

Considerations of this nature induce us to throw out, in this public manner, the suggestion, whether there ought not to be a **PRESBYTERIAN HISTORICAL SOCIETY**.

If the suggestion meets with suitable favour, measures will be taken to call a meeting of all those interested in the subject at some convenient place, and at as early a day in the autumn as may be practicable.

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#### NOTICES OF DAVID BRAINERD.

WHEN Brainerd engaged in the Indian mission, he supposed he should have no need of the property left him by his father. He set himself to think which way he might spend it for the glory of God, and no way presenting to his thoughts wherein he could do more good with it than by being at the charge of educating some young person for the ministry, of good abilities and well disposed, he selected a dear friend, Nehemiah Greenman, and acquainted him with his thoughts in that matter, and so left him to consider of it till he should see him again. Greenman was a native of Stratford, Connecticut, and was residing in 1742 at Southbury. Brainerd had seen much of him during his visits to the ministers of those places, and had a special friendship for him. Three days after giving him intimation of his thoughts, he rode in the afternoon to Southbury, and conversed again with him on the important affair. "He appeared much inclined to devote himself to that work, if God should succeed his attempts to qualify himself for it." He was then about nineteen or twenty, and was "soon put to learning," and was sustained by Brainerd till his death, when he was in his third year at College. Brainerd wrote to him from Boston, after he had "lain for more than three weeks under the greatest degree of weakness,

expecting daily and hourly to enter into the eternal world." "I have a secret thought from some things I have observed, that God may perhaps design you for some singular service in the world. O, then, labour to be prepared and qualified to do much for God."

Greenman graduated at Yale in 1748, and was licensed a few weeks after, by Suffolk Presbytery, on the 20th of October. He was then in feeble health, and after labouring awhile on Long Island, he went into New Jersey. Edwards wrote to McCulloch, of Cambuslang, July 6, 1750, of some little revivings in New England, and something in several parts of New Jersey, particularly through the labours of Mr. Greenman. He was installed at Pittsgrove, in West Jersey, December 5, 1753, and died there in July 1779, having about a year before resigned the charge.

When the Correspondents of the Scottish Society had engaged Brainerd as a missionary, their design was to send him at once to the Forks of Delaware, but the Proprietaries of Pennsylvania insisting on the removal of the Indians, they sent him to the Indians east of the Hudson, near New Lebanon. In May 1743, Horton, the missionary to the Indians on Long Island, went to Smithfield in Monroe county, Pennsylvania, to visit the tribes in the Forks, and ascertain more fully the state of things.

In the spring of 1744, Brainerd crossed the Hudson at Fishkill, and travelled by way of Goshen to the Minisinks; and on the 13th of May arrived at a place called by the Indians Lakhawotung, within the Forks of Delaware. The word is printed Sakhawotung in S. E. Dwight's edition of Brainerd's life; but an inspection of the original diary, written in a fair clear hand, shows that the initial letter is an L. Lecha is the German spelling, and Lehigh the common one of the name; the Forks, was the English designation of the tract bounded by the Delaware and Lehigh rivers and the Blue Mountain. At the time of his coming, there were two settlements from the north of Ireland; the one on the Delaware being called Hunter's Settlement, and the one on the Lehigh, Craig's Settlement. These constituted a congregation under the care of New Brunswick Presbytery; what is now Mount Bethel being called on the records Forks North, and what is now Allen-township, Forks West.

Brainerd's home was near where the church of Lower Mount Bethel stands. In July, about two months after he came, he heard of a number of Indians at Kauksesauchung, more than thirty miles westward of where he usually preached. This was the district between Biery's Bridge and Cherryville, which within the memory of the living was commonly called the Indian land. The creek was called Kollesocky, and the village which has grown up around the Crane Iron Works, is called Catasauqua. This, however, was only a temporary home of the Indians, and they invited Brainerd to visit them at their abode on the Susquehanna. "This invitation gave me some encouragement in my great work;" in October, having Byram, of Mendham, New Jersey, for a companion, he started for the Susquehanna. A journey of three days, two of them through a

wilderness almost impassable—scarce any thing but lofty mountains, deep valleys, and hideous rocks, brought them to Op-e-hol-hau-pung. This is now Wapwallopen, in Luzerne county. Their journey lay through the Lehigh Gap, and over the mountains which shut up the river in a narrow ravine, and which rise up in close succession between the Lehigh and the Susquehanna. Much of the journey Brainerd performed on foot, having been obliged to kill his horse, which had broken its leg. The washing away of the bank opposite Berwick a few years ago, laid bare a large stock of Indian utensils, knives and arrow-heads, indicating the existence of a considerable settlement there in former times. In May he made the same journey, and went up the West Branch one hundred miles, and preached to different nations. He was at Shamokin, and came down the river to an island called Juniatta, erroneously printed Juncauta—probably Duncan's Island. In September he again visited Shamokin, a place of fifty houses and three hundred inhabitants, speaking languages wholly unintelligible to each other; he went down to Juniatta, and returned to the Forks.

His last visit to the Susquehanna was in August 1746; he went through Chester and Lancaster counties to Paxton, to avoid the huge mountains and the hideous wilderness of the other route. At Shamokin he thought things appeared as they did on his first visit to Crosswicks. He went as far as Great Island in Clinton county, but his stay was shortened by the rapid increase of his disorder. He returned by the way he came, and soon was cut off from any further efforts for the heathen. He had previously made a journey in New England to look out for a colleague or companion, but found no person qualified and disposed for the work; but when he was sinking in weakness, his brother came to take his place, and his dying hours were cheered by having Spencer and Strong consecrate their service to the Lord.

Brainerd found his mistake in supposing he would have no need of his patrimony while sustained by the Scottish Society; it cost him much self denial to continue aid to Greenman.

In the high estimate of Brainerd's piety, the other excellencies of his character are lost sight of. Edwards represents him as endowed with very uncommon abilities and gifts of nature; and as being a singular instance of a ready invention, natural eloquence, easy flowing expression, sprightly apprehension, quick discernment, and very strong memory, yet of a very penetrating genius, close, clear thought, and piercing judgment. He excelled in learning, had extraordinary knowledge of men and things, and an uncommon insight into human nature. Few men had such a power of communicating their thoughts; he had a peculiar talent at accommodating himself to the capacities, tempers, and circumstances of those whom he would instruct or counsel. His preaching was clear, instructive, natural, nervous, moving, and very searching and convincing. In prayer he was equalled by few. He was of a social disposition; remarkably free, entertaining, and profitable in his ordinary discourse; with great

ability defending truth and confuting errors. He was eminent as a divine.

How it illustrates his love for souls, to consider that with every thing in his favour had he sought great things for himself, he cheerfully encountered hardships, many and great, to testify the gospel of the grace of God to the neglected and perishing Indian.

K. H.

## Review and Criticism.

*History of the Protestants of France, from the commencement of the Reformation to the present time.* By G. DE FÉLICE, Professor of Theology at Montauban. Translated by Henry Lobbell, M. D. New York, &c. 1851.

The French have a natural vivacity, which is quite charming, both in intercourse and in literature. An Englishman could never write a history like D'Aubigne's Reformation. Professor De Félice has the same kind of animated style, and interweaves anecdote with narrative, with a freedom that at times makes history biography. The history of the Protestants of France will never cease to be read with interest, whilst the gospel inspires the human heart with sympathy for the sufferings of the people of God. The work before us is divided into five parts. (1.) From the commencement of the Reformation to the opening of the Conference at Poissy, A. D. 1521-1561. (2.) From the Conference of Poissy to the Edict of Nantes, A. D. 1561-1598. (3.) From the promulgation to the revocation of the Edict of Nantes, 1598-1685. (4.) From the revocation of the Edict of Nantes to the edict of tolerance, 1685-1787. (5.) From the edict of tolerance to the present time, 1787-1850. These divisions are natural and assist in fixing the history in the mind. The dedication by the translator is a work of supererogation. The translation itself appears to be well done. The French edition of this work might be read to advantage by those of our youth who have been taught the French language, and who thus have ready access to good and to evil—too frequently, it is feared, to the latter.

*Christ in Theology, &c.* By HORACE BUSHNELL. Hartford, Connecticut, Brown & Parsons, 1851.

Dr. Bushnell's second volume has almost passed into oblivion already. We are somewhat surprised that the religious press has not taken more notice of it. The Doctor, not satisfied with defending his ill-omened lucubrations, arraigns the orthodox New England view of the Trinity as "a virtual heresy." "The orthodoxy of New England is found to be only a very plain and palpable heresy." "In regard to the Trinity, it turns out, beyond a question, that I am essentially orthodox, and New England essentially heretical." One would think this was sufficiently explicit, even for the Hartford Central Association. Dr. Bushnell is no Trinitarian, except in an

explained-away sense. In no one of the 134 Presbyteries of the Presbyterian Church would his plea avail him against a summary deposition from the ministry. The body of Christian men that hesitate to bear testimony against the theological aberrations of this deluded brother, incur great responsibilities. We have heard that a leading minister in Connecticut has said that the time has passed by when men are to be arraigned and disciplined for their opinions. Such a sentiment indicates a falling off from the Saybrook Platform, and if extensively prevalent, will soon introduce abundant heresies into the churches. Dr. Bushnell states in one place truly enough, that whilst *some* of the old Calvinistic doctrines of the forefathers have been modified by new philosophical views, the doctrine of the Trinity has been left to remain as it was. It has always been predicted that the new philosophy would end in grievous heresy. As Bishop Doane says, "It is hard to jump but *half-way* down a precipice." God alone can deliver our Congregational brethren from the troubles which now threaten them, and we trust He will yet deliver.

*Religion of Geology.* By EDWARD HITCHCOCK, D.D., LL.D. Phillips, Sampson & Co., Boston, 1851.

This is one of the boldest exhibitions of geological developments which American literature has yet produced. The book might just as well as not have been entitled "Speculations of a Geologist." One of its positions is that the deluge was limited to a small district country, and "those best qualified to judge, now doubt whether it be possible to identify one mark of that event in nature." "Modern geologists *until recently* have supposed that the traces of Noah's deluge might still be seen upon the earth's surface." "Among *well-informed* geologists, at least, the opinion is almost universal that there are no facts in their science which can be clearly referred to the Noachian deluge; that is, *no traces in nature of that event.*" This dictum, for it is nothing more, may be received with a smile of incredulity by those who have traced the variations of Geology. Almost every geological work, except those yet wet from the press, has seen proofs of a universal deluge. It is indeed true that some of these books abound in many absurdities, like *Buckland's Reliquiæ Diluvianæ* about the bones in the Kirkdale caves; but we remember the day when a man was a heretic who doubted the Kirkdale revelations, and when the hyena bones were almost worshipped on the altar of science. Now, none so poor as to do them reverence. We reiterate the conviction, expressed in a previous number, that until Geology has recorded a few facts beyond the probability of a denial by her own votaries, those who are outside of her magical circles may be well content to remain there. If the geological speculations respecting the deluge, contained in the standard Bridgewater treatises, have already been swept away by the copious waters of science, it is at least safe to wait until permanent landmarks reappear.

Let us attend for a moment to one or two of President Hitchcock's arguments against a universal deluge. "The first difficulty in the way of supposing the flood to have been literally universal, is the great quantity of water that would have been requisite." Few Christians, besides scientific speculators, will consider this a difficulty among the agencies of *miraculous* power. Nor do we see any reasons in science against a sufficiency of water for a universal deluge; for, if the natural resources of one district of country can produce water enough for a partial deluge, those of every other district might produce water enough for a partial deluge too; and thus the

deluge would be universal. The geologer may indeed assume that there were special facilities for an Armenian deluge; but we do not see why a universal deluge might not be got up on President Hitchcock's theory as well as a limited one. He says, "If the bed of the Indian ocean were uplifted by volcanic matter, struggling to get vent, vapour enough might have been liberated, to account, on natural principles, for the forty day's rain of the deluge. For it is well known that, in volcanic eruptions, drenching rains are often the result of the sudden condensation of the aqueous vapour." Now is it not just as easy for a miracle to uplift *all* ocean beds, or in some way to "break up the fountains of the great deep?" President Hitchcock says, "a second objection to such a universality, is the difficulty of providing for the animals in the ark." We reply, that science has yet to *prove* that individuals of the *original species*, out of which so many subdivisions have been produced, might not have been contained in the ark, according to the Scriptures. Science would also have some difficulty in proving the necessity of building *so large* an ark simply for the animals of Armenia. President Hitchcock elsewhere argues that there was no use of a universal deluge, inasmuch as a partial one would destroy mankind. But, according to this reasoning, where was the use of an ark at all, inasmuch as Noah could have easily emigrated from Armenia; and instead of labouring at an ark for many years, could have moved off, as Abraham afterwards did, to a distant land, and taken with him all the animals of his district. Fancy can bring forward at least as many arguments in favour of the scriptural account as against it.

"The third and most important objection to this universality of the deluge is derived from the facts brought to light by modern science, respecting the distribution of animals and plants on the globe." Dr. Hitchcock goes on to say that formerly the opinion of Linnæus prevailed on this point, which was, that all animals and plants had their commencement in a particular region of the earth. But now it suits geologists best to believe "that there must have been *several centres of creation*." And has Dr. Hitchcock been brought to believe this? We are not a little surprised at many of his unscriptural positions. He does indeed admit "that, *without miraculous preservation*, the animals could never have been brought together, nor again dispersed." But he does not believe that they were brought together at all; when, on his own principles as a Christian, there would, in view of a miracle, be no difficulty whatever. That the whole transaction of the deluge was miraculous, we are forward to assume, in the light of revelation. We infer that, as there were "several centres of creation," Dr. Hitchcock does not believe that God caused "every beast of the field" to pass before Adam, but only the beasts of the Armenian field. Does he also believe that there were "several centres of creation" for the *human* species as well as for the lower animals? Why not?

Dr. Hitchcock's book abounds in the most fanciful interpretations of Scripture—interpretations far beyond the "common sense" theory of many New England divines, and evidently induced by the necessities of geological dove-tailing. For example, the curse on the earth is, in his judgment, merely figurative. "The garden of Eden, where man had lived in his innocence, was doubtless some sunny and balmy spot, where the air was delicious, and the earth poured forth her abundant fruit spontaneously. . . . But now he is driven from that garden into regions far less fertile, where the sterile soil can be made to yield its fruits only by the sweat of his brow," &c. The curse of God on the earth was thus an original creation,

or as Dr. H. says "without any change in the productions of the soil." So the curse on man's body is interpreted as producing "no remarkable physical change." "The effect seems to have been chiefly confined to his *intellectual constitution* where we should expect the effect of sin to be primarily felt"! Of course Dr. Hitchcock symbolizes the changes which formed a part of the curse on the serpent: and he considers that interpretation the most natural which makes the serpent "only a symbolical one."

A great many things in this book are startling. We are glad of the opportunity of testifying against some of its theological and geological novelties. Geology has sunk to a very low point when it cannot trace a single vestige of the deluge upon the globe.

Our position on this whole subject is simply this—one of *incredulity* in regard to the main part of Dr. Hitchcock's *speculations*. Possibly the future may verify some of his positions (it hardly will all); and we shall be ready to confess our errors whenever the time shall come. In making our free and brief criticisms upon his book, we wish to bear witness at the same time to the piety and learning of its respected author—a gentleman justly esteemed by a large circle of friends. Notwithstanding our high respect personally for his character, we firmly believe in a universal deluge, when "all the high hills, that were under the whole heaven, were covered." We also believe that no "centres of creation" were excluded from its ravages, but that "every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." We further believe that science will one day confirm this narrative in its common interpretation.

*Pictorial First Book for Little Boys and Girls.* Presbyterian Board of Publication. 1851.

Little boys and girls are the hope of the Church, and must be looked after with assiduous and pious care. Unless the young idea shoots right, it will be very apt to bear evil and bitter fruit. The Board of Publication know how to condescend to the estate of childhood. Through the patronage of "*some kind ladies who love little children,*" they have prepared this elegant and seasonable work. May God bless those kind, loving ladies, the hard-working Board of Publication, and every boy and girl who reads the *Pictorial First Book*. The boys and girls who belong to our Church ought to read it; and many others too will get it. Rejoice, oh ye anti-sectarians; there is no sectarianism in this Presbyterian publication. It might even go into a "common school," unless some republican atheist or universalist should happen to glance at some "hard sayings." The illustrations, which will make many a young eye glow with delight, are of the highest quality of art. Mr. Vollum, who attends to this department, has as much "cunning skill" as any artist in the land. The contents of the work are very good. We are glad to see that sweet old hymn, which one of the best of men used to hear us recite every Sabbath evening—

" Whene'er I take my walks abroad,  
How many poor I see," &c.

This being the *Pictorial First Book*, the boys and girls will be soon looking for the *Second*. We wish that this was the commencement of a *series* of elementary text-books for the nursery, school, academy, and college, which our good Board were about publishing, in a long succession. But if they do nothing more, what has been done has been done well.

*English Literature of the Nineteenth Century, &c. Designed for Colleges and advanced Classes in Schools, as well as for Private Reading.* By CHARLES D. CLEVELAND. Philadelphia. E. C. & J. Biddle. 1851.

Professor Cleveland has been eminently successful in the compilation both of the present volume, and of the previous one entitled "Compendium of English Literature." The two together form a choice series of selections from English literature. These books ought to be on the centre-table of every family that loves good reading. We have frequently had occasion to consult the first volume, and intend to cultivate an intimate acquaintance with the second. In addition to the quantity of excellent reading contained in the volumes, Professor Cleveland has prefixed interesting biographical sketches of the authors from whose writings he has made selections. These are safe books for the young, and abound in valuable instruction.

*Catalogue of the Sabbath School Teacher's Library of the First Congregational Society, Hartford, 1851.*

We have inspected this Catalogue with a good deal of interest, first, because the idea is so good a one, where it can be carried out. Dr. Hawes' church has a large Sabbath School and a band of faithful teachers. How much encouragement these teachers have to attend thoroughly to the work of instruction, when the facilities of access to such a library are before them! This leads us to say that the library itself is an excellent one. It numbers 537 volumes, which are chiefly *illustrative of the Bible*. Among its commentaries are to be found such works as Poole's Annotations, those of the Westminster Assembly, Calvin, and indeed almost all the standard authors. The library contains Antiquities, Atlases and Geographies, Biographies, Evidences, History, Theology, &c.; but the great mass of the books are commentaries. It was placed upon its present foundation chiefly through a wise and liberal bequest of the late JOHN H. WEBB, Esq. Every Presbyterian congregation ought to have a library of *some kind*, and we think that a number of the larger ones might have one of *this kind* to great advantage.

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## The Religious World.

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**DISMISSING COMMUNICANTS TO THE WORLD.**—We were prevented by want of space last month from noticing the decision of the General Assembly upon the point whether a church session had the right in any case, involving moral character, to strike a communicant's name from the roll, without trial and excommunication. The Assembly, by a large majority, "*Resolved*, That no church session has authority to dissolve the connection of a communicant with the Church of Christ, except by excommunication; and that the sessions in our Church are bound to proceed according to the directions given in our Book of Discipline, when they do excommunicate a member."

The same question having come up in another form, the following reso-

lution was adopted: "Resolved, That, in the opinion of this Assembly, there is no constitutional or scriptural mode of separating members from the communion of the Church, except by death, by dismission to join another church, or by discipline."

OLD AND NEW SCHOOL PRESBYTERIAN CHURCHES.

General Summary of Ecclesiastical Statistics.

	OLD SCHOOL.	NEW SCHOOL.
Synods, - - - - -	23	21
Presbyteries, - - - - -	134	104
Candidates for the Ministry, - - - - -	381	64
Licentiates, - - - - -	237	140
Ministers, - - - - -	2027	1489
Churches, - - - - -	2675	1579
Licensures, - - - - -	81	
Ordinations, - - - - -	87	
Installations, - - - - -	116	
Pastoral relations dissolved, - - - - -	98	
Churches organized, - - - - -	81	
Ministers received from other churches, - - - - -	28	
Ministers dismissed to other churches, - - - - -	9	
Ministers deceased, - - - - -	29	31
Churches received from other connections, - - - - -	7	
Churches dismissed to other connections, - - - - -	1	
Churches dissolved, - - - - -	4	
Members added on examination, - - - - -	10,852	5,699
Members added on certificate, - - - - -	7,892	4,203
Adults baptized, - - - - -	2,918	1,696
Infants baptized, - - - - -	10,994	4,046
Whole number communicants reported, - - - - -	210,306	140,060
Amount contributed to congregational purposes, - - - - -	\$1,056,023	
Amount contributed to other religious objects, - - - - -	\$406,692	

It will be seen from the above that the Old-School Presbyterian Church is about *one-third* larger than the New, and that the number of conversions during the year in the former is about *double* the number in the latter.

**THE LANE SEMINARY QUESTION.**—Many of our readers are aware that it is a disputed question whether the Old School Presbyterian Church, or the New School, has a legal title to Lane Seminary. The latter has possession of the property. The case will probably come up for adjudication when the new Professors are inducted into office. Dr. Rice, of Cincinnati, says that "the Trustees of the Seminary agree to pay them each a salary of \$1500 per annum; and they further agree to pay each of them \$1500 extra, *if the pending suit shall result in favour of the Old School!* We desire no better evidence, that they have been unable to satisfy those gentlemen of the legality of their claims to the property. Drs. Beecher, Stowe, and Allen, [the old Professors] regarded it as, to say the least, quite uncertain; and therefore they prevented a trial by pleading the statute of limitation. The new Professors cannot put in such a plea; and therefore they claim, as an indemnity, fifteen hundred dollars, in case the suit shall

go against them! They are right. But suppose it shall be decided that the property does not belong to the New-School, out of whose funds shall this sum be paid?" We insert the following protest against the late action of the Trustees by Mr. Wallace, one of the original Trustees of the Seminary:

*To the Board of Trustees of Lane Seminary.*

GENTLEMEN:—I am one of the original Trustees named in the charter of this institution, and drafted its constitution myself. It certainly was my intention to guard it from perversion, when I inserted that clause which says that a majority of the Trustees and all the professors and teachers of theology shall be members of the Presbyterian Church, under the care of the General Assembly of that Church in the United States. There was but *one* such Assembly then in the United States, and that same Assembly still exists, retaining its original records, character, and doctrines.

I have witnessed, with profound regret, the process by which this institution has been abstracted from its proper connection, and attached to a new organization, known as the *NEW-SCHOOL ASSEMBLY*, to distinguish it from the old one. I will not detail the means by which this perversion has been accomplished; suffice it to say, that the vacancies in this Board have been so filled, from time to time, as to leave me often the only member present, connected with the old Assembly referred to in all our early records. I have had two main motives for remaining so long in my unpleasant position: one was to comply with the dying request of one of the founders of this institution; and the other was the hope that truth and justice would finally place the control of this Seminary where it rightfully belongs, and where its doctrines would be guarded by a tangible creed.

Many years ago, I presented a protest against the proceedings of this Board, but it was refused a place on our records, and was not sustained by those on whom I relied to support it. The present state of facts compels me to clear my skirts from the further appearance of participation in the errors and injustice of our course. I therefore solemnly protest against the unconstitutional character of this Board, a majority of whom are not connected with the General Assembly under which we were organized. For the same reason I protest against all the professors and teachers, and against the election or appointment of others who do not possess the qualifications required by our constitution and deeds of donation. I further protest against the waste or perversion of the property belonging to this institution, by perpetual leases or by any other means; and also against the employment of more professors and teachers than the number of students may reasonably require.

All of which is respectfully submitted, with the request that this document may be entered upon our records.

June 11, 1851.

ROBERT WALLACE.

P. S. My quotation from the constitution was made from memory; on examination, I find it substantially correct; but it further requires that a majority of the Executive Committee should also possess the qualifications therein required for the professors, &c.

**THE METHODIST EPISCOPAL CHURCH LAW-SUIT.**—The effort to compromise the matters involved in the late law-suit, has failed. Consequently the Court must proceed to give judgment. The Church *South*, it will be remembered, claimed a proportion of the property, which the Church *North* believed could not be constitutionally relinquished to them. The amount involved is large, as may be seen by examining the statistics of the Book Concern.

**METHODIST BOOK CONCERN.**—The following is the latest "exhibit of the affairs of the Book Concern," being for the year 1850.

## ASSETS.

1. <i>Real Estate.</i> —Four Houses and Lots in Crosby street, \$12,000. Lots in Mulberry street with Buildings, &c. \$103,573 88,	\$115,573 88
2. <i>Cash.</i> —Cash in bank and in hand \$15,659 88. New York and Ohio State Stock, &c., \$45,795 15. Kentucky do. do. \$5150,	66,605 03 10,000 00
3. <i>Periodicals.</i> —Amount due on Periodical Books, - - -	191,681 43
4. <i>Merchandize.</i> —Sunday-school books, books of the General Catalogue, sheet-stock, &c. &c. - - -	92,907 16
5. <i>Printing-Office.</i> —Presses, Type, Furniture, and White Paper, \$30,095 94. Stereotype plates, \$57,703 46. Steel-Plate Engravings, Wood and Metal Cuts, \$5107 76, - - -	618 94 8,868 04
6. <i>Foundry.</i> —Materials, Tools, and Furniture, - - -	\$54,148 48.
7. <i>Bindery.</i> —Presses, Tools, and Materials, - - -	Book Accounts, \$139,565 25—\$193,713 83.
8. <i>Notes and Book Accounts.</i> —Viz. in Notes, \$54,148 48. Book Accounts, \$139,565 25—\$193,713 83.	Deduct twenty per cent. for bad debts, \$38,742 76, -
	154,971 07
	<hr/>
Total, - - -	\$641,225 55

## LIABILITIES.

The Concern owes on Book Accounts, - - -	14,819 35
Net amount of Capital Stock estimated at - - -	626,406 20
	<hr/>
	\$641,225 55

The net profits of the past year amount to - - -	42,161 42
Received from Swormstedt and Power, amount paid by them for Conference dividends, - - -	5,400 00
Total amount of profits, - - -	47,561 42
Paid Conference dividends the past year, - - -	19,700 00
Total amount of sales in 1850, - - -	200,215 71
Do. do. 1849, - - -	134,847 25
Increase the past year over the year before last, - - -	65,368 46

The bound books of the General Catalogue are reckoned at a discount of fifty per cent. from the retail price, and the Sunday-school books at twenty per cent. The folded and sheet stock at estimated cost. The stock in Printing Office, Bindery, &c., at what it is believed to be worth in cash.

**Projected Reforms in the Methodist Church.** It appears from the Buffalo Christian Advocate, from which we make an extract, that very important modifications of Methodism are under consideration.

"We have been a good deal gratified of late in reading in two of the leading papers of the church, sentiments which strongly tend towards material alterations in Methodist economy. We refer to Zion's Herald, and the Northern Advocate. These two papers may now be considered the radical organs of the church, both of which are ably conducted, and by sound and discriminating men. The measures now particularly prominent before the readers of these journals, are the *increase of the superintendency, so as among other things effectually and entirely to do away with the office of presiding elder*, and also to incorporate into the economy of the church somewhere and somehow a *lay representation*. For both of these modifications good and substantial reasons are and may be urged, while what is mainly characteristic in the denomination may be preserved. The discussions have commenced in the right quarter, and though the result contemplated may not be anticipated immediately, the time will and must come when very material modifications will be pressed upon the consideration of the church. The age is progressive. It demands an adaptation of church instrumentality to its own modifications. It is not at all probable that

the stereotyped usages of one century must remain the same throughout all others. Presiding elders were once necessary, a useful and important appendage to the economy, and the time may not have yet arrived to dispense with the office altogether. The proposed increase of the superintendency, according to the views entertained by a correspondent of the Auburn paper, will gradually do it away. The lay representation called for by the Boston paper must sooner or later come up for consideration. There are prominent men in the church, endowed with highest talent, and who hold commanding positions in the country, who are capable of co-operating with the ministry in the management of the affairs of the church; at least so far as finances and some other matters are concerned. These are subjects discussed in General Conference and in church papers. Discussions, too, which, if continued, will lead to important results.

**SYNOD OF THE WALDENSES.**—The Synod of the Vaudois church met in the village of Pomeret, in the Valley of St. Martin, on the 26th of May, and continued in session for three days. All the ministers of the church, twenty-two in number, were present. Sixteen of them are pastors, and six are professors in their college and academy. Two lay delegates from each parish, making thirty-two, were present, having sixteen votes.

There are eight professors and seventy-five students in the College at La Tour; fourteen pupils in the Female Seminary; fifteen students in the Classical School in Pomeret; besides, they have one hundred and thirty-two Common Schools in the Valley. They have eleven students in Switzerland, and two at Berlin. One thirty-second part of the Vaudois population are students.

**AFFAIRS IN ENGLAND.**—*The Ecclesiastical Titles Bill* has finally passed the House of Commons by a vote of 263 to 46, the Irish members absenting themselves. Two amendments, making the bill somewhat more stringent, were passed against the wishes and votes of ministers. One was the extension of the penalty of £100 to the procuring, publishing, and putting in use of bulls, rescripts, &c.; and the other the authorizing private parties, or informers, to prosecute. The *Popish bishoprics* have been filled by the Pope in accordance with his decree of September last, establishing the higher Hierarchy in England. This shows that the Romanists are not frightened by Lord John Russel's bill. The five new bishops will have to walk circumspectly. The *Bishop of Exeter's Synod* has been held, which brings up the question of the lawfulness of a convocation under such circumstances. He issued a call for the clergy of his diocese, those of a certain rank, to attend in person, and the lower orders by representatives. His object was the strengthening his party in Popish doctrines, while they remain in the Church of England. The few Evangelical clergy in his diocese protested against the movement, as unlawful, and uncalled for, but the Tractarian party in great numbers came at the call of the bishop. The Synod convened on June 25, SEVEN HUNDRED of the Tractarian clergy being present. They adopted a paper, setting forth the doctrine of baptismal regeneration in the strongest terms, abjuring the Pope, but avowing some of his most unscriptural doctrines, and then the Synod adjourned.

**TENDENCY OF THE HUMAN MIND TO WORSHIP RELICS.**—Mrs. W. W. Scudder, who died two years ago of cholera, was buried on the continent, over against Ceylon. Almost immediately the surrounding heathen began to make vows over her grave, and Dr. Scudder suggested the idea, that it was not improbable that she would be deified, and a temple erected over

her for her worship, unless the body should be removed. About a year ago Mr. Scudder thought it best to remove the remains, that they might be laid by the side of his mother, but the people of the adjacent villages would not allow it to be done, and the man employed was obliged to go a two day's journey, to obtain an order to secure him from disturbance in the fulfilment of his mission. They considered it a blessing to have the remains there, and said God had caused them to be deposited amongst them for their good. When their children have been sick, they have performed certain ceremonies at the grave, and think that in this way disease has been removed.—*Journal of Missions.*

**PERMANENCE OF EASTERN CUSTOMS.**—Mr. Marsh, in a recent excursion from Mosul, was ferried across the Zab on a raft of inflated skins. His horse was made to swim over, being guided by a person swimming upon a single inflated skin, in exact accordance with the representations of crossing rivers on slabs found in the ruins of Nineveh.

**JEWS PREACHING THE GOSPEL.**—Three hundred converted Jews are now engaged in various parts of the world, in preaching that Jesus Christ is "he that was to come."

**CHRISTIANS REBUKED BY A HEATHEN.**—A missionary in India, passing near some tank-diggers who were getting ready to repair a road, noticed that one of them looked towards the sun in a posture of worship, and then took up his crow-bar and touched his forehead with it by way of religious reverence, before he began to dig. The man being asked why he paid such reverence to the sun and to his crow-bar, replied that as without the light of the sun he could not work, and without the instrument he could not dig, and as he was dependent on both for his daily bread, he worshipped them.

And on whom are we dependent for the light of the sun, and for a light more precious than that of the sun, the light which alone can guide us to the realms of eternal day? We are left in no doubt as to the Being from whom all our blessings come. The Bible has taught us this from our earliest years. But do we recognize his overruling care, and his goodness from day to day? Do we worship him as the morning dawns, and the shades of evening come in? Do we acknowledge our dependence on him in every new enterprise that we undertake? How suitable that we should do it! How greatly it would honour him! How, if we neglect to do it, the very darkness of heathenism rebukes us, and in the judgment will condemn us!—*Journal of Missions.*

**THE WORSHIP OF BAAL IN EXISTENCE.**—The worship of Baal ranks amongst the oldest and most widely diffused of heathen superstitions. It is often mentioned in the Bible, and prevailed in the nations far and wide around Judea. It is the same as that of Bala among the Hindoos. It now appears that it still prevails in Australia, especially in its eastern part. Baal-baal is the name of a place on a river there. Baal is also the name for fire; and sun-worship was formerly practised by the inhabitants of Port Jackson, who called it Baal. When a native fears he will be benighted, he propitiates the luminary, his Baal, by placing a lighted stick in the fork of a tree facing the sun, in order to delay sunset; and then, in certain faith, proceeds homewards. The rites of Baal, now as well as in ancient times, are marked by blood and human sacrifice.—*Ibid.*

## The Finest of the Wheat.

### THE LORD'S CHASTENINGS.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—HEBREWS xii. 9.

WITH what calmness may a Christian look upon all his afflictions! Though they be heavy, and seem to carry much wrath in them, yet they have nothing of the curse. The curse was received into the body of Christ; so that now the covenant of works is disarmed to him; and he need not fear the thunder of its threatenings, for the ball is already discharged upon another. Were it God's intent to satisfy his justice by the evils which he brings upon me, I might then tremble, and account every suffering, a presage of far greater to come; but if I have an interest in Christ, justice is already satisfied, and all the afflictions which I suffer are but the corrections of a gracious Father, not the revenge of an angry God. Am I pinched with poverty? That is no curse! God doth not seek revenge upon me; but only keeps me from the allurements of vanity. Am I afflicted with losses in my relations or estate? that is no curse! God doth not thereby seek satisfaction to his justice, but only takes these from me, that he may be all in all. Am I tormented with pain, and disease, and will they bring death upon me? Yet are these no curses, but only a necessary passage from life to life—a *bad step* to Canaan—a short night between one day and another. Justice is satisfied; and, therefore, come what afflictions it shall please God to try me with, they are weak and weaponless, without a curse in them, without a sting.—*Hopkins*.

### CHRIST'S LOVE.

Who loved me, and gave himself for me.—GALATIANS ii. 20.

The quality and excellency of the person thus offered, thus given, doth highly commend his exceeding love to us. We shall ascend to the consideration of this point by four steps or degrees, and then descend by four others. And both in going up, and coming down, we shall perceive the admirable love of the giver. Accordingly, we shall consider him. 1. *A man*. "Behold the Man," saith Pilate. We may tarry and wonder at his lowest degree; that a man should give himself for man. "For scarcely for a righteous man will one die." But this man gave himself for unrighteous man to die. 2. The second degree gives him a *sinless, innocent* man. Pilate could say, "I have found no fault in this man." "No—nor yet Herod." No—nor the devil, who would have been right glad of such an advantage. Pilate's wife sent her husband word, "Have thou nothing to do with that just man." 3. But he is not only a man, and a good man, but also a *great* man; royalty descended from the ancient patriarch. Pilate had so written his title, and would not alter it, "Jesus of Nazareth, the King of the Jews." Now, as is the person, so is the passion—the more noble the giver, the more excellent the gift. 4. This is enough; but not all—there is yet a higher degree in the ascent. He was not only a man; not only the greatest of men, but greater than all men. He was more than the Son of Man, he was even the *Son of God*, as the centurion acknowledged, "Truly this Man was the Son of God." Here be all the four steps upwards—a man—a sinless man—a princely man—and yet more than man, even God himself.

We have seen the ascent—shall we bring down this consideration again by as many steps?

1. Consider Him—Almighty God, taking upon him man's nature. This is the first step downward, "The Word was made flesh, and dwelt among us." And "God sent forth his Son made of a woman." And this was done by putting

on our nature, not by putting off his own. He is both God and man, and yet but one Christ—one, not by confusion of substance, but by unity of person. 2. The second step brings him yet lower. He is made man; but what man? "He took upon him the form of a servant." "The Son of man came not to be ministered unto, but to minister." "O Israel! thou hast made me to serve with thy sins." He that is God's Son is made man's servant. This is the second step downwards. 3. This is not low enough yet. "He is despised and rejected of men; we hid, as it were, our faces from him; he was despised, and we esteemed him not." Thus saith the Apostle, "He made himself of no reputation." He that requires all honour as properly due to him, makes himself not of little, but "of no reputation." 4. But we must go yet lower. Behold now the deepest step, and the greatest rejection, "The Lord hath afflicted me in the day of his fierce anger." "It pleased the Lord to bruise him; he hath put him to grief." He cries out, "My God, my God, why hast thou forsaken me?"

Weigh all these circumstances, and you shall truly behold him who loved us, and gave himself for us.—*Adams.*

### LOVE, TRUTH, PEACE.

Love the truth and peace.—*ZECCHARIAH viii. 19.*

What is *truth*? It is the uncreated light of the intellectual world, shining from God to angels and men. No truth is to be neglected, because it is a beam or lineament of God; but that is most to be loved and esteemed, which discovers God most clearly to us, brings us nearest, and makes us likest to Him; that is the most excellent and useful truth, which exceeds all others, as much as the soul doth the body, or eternity a moment.

What is *peace*? We can better tell by the enjoyment than the description of it. What health is to the body, and calmness to the sea, and serenity to the day, such is peace; which ariseth from the fit, orderly, and proportionable disposing of things.

*Truth and peace.* In God they are united, and so in every godly soul, in every well-ordered church or state, they march sweetly together, but first truth, then peace. Truth must have the precedence. If one must be dispensed with, it is peace, not truth. Better truth without public peace, than peace without saving truth. Truth alone can bring us solid peace. That peace is far too dear which costs us the loss of truth—I mean necessary and fundamental truth. Let them, then, go together in our love—in our life. Truth as the root, peace as the fruit—truth as the light, peace as the heat—truth as the foundation, peace as the structure. Those propositions are the truest which tend most to peace, as it was the true mother that pleaded against the dividing of the child.—*Gooden.*

### SPIRITUAL LIFE.

A life of formality, listlessness, and inactivity, is far from being a spiritual life. Where these things are habitual and predominant, they are infallible symptoms of spiritual death. It is true, believers are subject to many sickly qualms and frequent indispositions; yea, at times, their languishments are such, that the operations of the vital principle within them are hardly discernible to themselves or to others; and the vigour of their devotion, in their most sprightly hours, is checked and borne down by the body of death under which they groan. Yet still there is an inextinguishable spark of life within, which scatters a glimmering light in the thickest darkness, and sometimes shines with illustrious brightness. The pulse of the spirit, though weak and irregular, still beats. There is an active power that reluctates and struggles against the counterstrivings of the flesh: that under the greatest languor puts forth some weak efforts, some faint essays, and, under the actuating influence of the divine Spirit, invigorates the soul to "mount up with wings like an eagle, to run without wearying, and walk without fainting." And oh! the joy, the pleasure of such

heavenly activity! We, therefore, may write *Tekel*, on the dull, inoperative religion of many; it serves for no end but to prove them dead in trespasses and sins. The design of the whole dispensation of God's grace towards fallen sinners, is their vivification to holiness, "that they may bring forth fruit unto God;" (Rom. vii. 4); and sure where that design is not obtained, there can be no true religion. Let us therefore beware lest we should have a name to live, while we are dead.—*Davies*.

## SUNDAYS.

BY HENRY VAUGHAN.

Types of eternal rest—fair buds of bliss,  
 In heavenly flowers unfolding week by week:  
 The next world's gladness imaged forth in this—  
 Days of whose worth the Christian's heart can speak!

Eternity in Time—the steps by which  
 We climb to future ages—the lamps that light  
 Man through his darker days, and thought enrich,  
 Yielding redemption for the week's dull flight.

Wakeners of prayer in Man—his resting bowers  
 As on he journeys in the narrow way,  
 Where, Eden-like, Jehovah's walking hours  
 Are waited for as in the cool of day.

Days fixed by God for intercourse with dust,  
 To raise our thoughts, and purify our powers—  
 Periods appointed to renew our trust—  
 A gleam of glory after six days' showers!

Foretastes of heaven on earth—pledges of joy  
 Surpassing fancy's flights, and fiction's story;  
 The preludes of a feast that cannot cloy,  
 And the bright out-courts of immortal glory!

## THE STARS WITNESSES.

So the Lord teaches Abram. From his tent, where first He met with him—from his bed, perhaps, which he had been watering with his tears—the Lord raises the patriarch, and leads him out, and places him beneath the glorious midnight sky. Seest thou these hosts of heaven? Canst thou reckon them? No. But He who speaks to thee can. He can count them. "He telleth the numbers of the stars; he calleth them all by their names." Here is the most glorious lesson in astronomy the world ever learned. In the still and solemn silence of earth's unbroken slumber—under the deep azure arch of heaven—not a breath stirring, not a cloud passing—then and there, to stand alone with God—to stand with open eye, and behold his works—to stand with open ear, and hear his word—his word to thee! These stars—canst thou number them? Look now towards heaven, and tell them—these all, I ordained, and even such a seed have I ordained to Abram. Alas! That the starry heavens should ever be read otherwise than thus, as if either they claimed worship for themselves or a power to rule the destinies of our race, or as if they had no tale at all to tell of but a dreary, dark materialism. Surely, if thou wilt but look and listen, they speak to thee of their Creator; or rather, their Creator speaks to thee by them. He points and appeals to them as the tokens of his power, and the pledges of his faithfulness; and in the undimmed glory of their multitudinous hosts, shining still, as they shone when he talked to Abram, he calls thee, on each returning night, to hail the renewed assurance of that promise on which all thy hope, as well as Abram's, must hang. So shall the seed of Abram—his seed, embracing Christ and all that are his—and therefore not excluding thee—so shall the seed of Abram be.—*Candlish on Genesis*.

THE  
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1851.

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Miscellaneous Articles.

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THE BALM OF GILEAD.

THE calamities of the Jewish nation, the daughter or offspring of God's people, are represented under the idea of a hurt, or festering wound. And as the most common cure for wounds was balm, a resinous substance which exuded from a shrub that abounded on Mount Gilead, and as this medicine was usually prepared and applied by physicians, the force and propriety of the question in the Scriptures are readily perceived—"If there be balm in Gilead, and a physician there to apply it, why is not the health of the daughter of my people recovered?" But the prophet's solicitude was not confined to the outward affliction which he saw coming upon his countrymen. He knew full well, for he had been commissioned to announce the fact, that sin was the procuring cause of all the miseries, temporal and spiritual, which he so fervently and feelingly deprecated.

As all inspired Scripture is of universal use and application, let us attend a little, first, to the provision which God has made for the salvation of sinners, and then inquire why it is, that so many persons, even under the light of divine revelation, and where the ordinary means of grace are afforded, give such distressing evidence that they have neither part nor lot in the great salvation.

I. Is there no balm in Gilead? Is there no physician there? Yes; both. And,

1. The balm is inexhaustible, and the Physician is divine, and infinite in all the attributes of power, skill, and goodness. Our help has been laid on One who is mighty to save. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God com-

mendeth his love towards us, in that, while we were yet sinners, Christ died for us." "He bare our sins in his own body on the tree." "His blood cleanseth from all sin, and his righteousness is unto and upon all them that believe." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom" says Paul, "I am chief." "Wherefore," says the same apostle, "he is able, also, to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "I am come, says the faithful and true witness, a light into the world, that whosoever believeth in me should not abide in darkness." "For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." Such declarations as these meet the eye on almost every page of the New Testament, announcing the same cheering truth, illustrated, urged, and modified so as to suit the diversified circumstances and capacities of honest and serious inquirers.

2. And that the gracious remedy is sufficiently extensive in its design, and efficacious in its nature to lay a foundation of hope for *all descriptions of fallen man*, is abundantly testified in sacred Scripture. Thus Paul, in his first Epistle to Timothy, 2d chapter, exhorts that prayers, intercessions, and thanksgiving be made for all men; and then adds, as a reason, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth: for there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." "Behold the Lamb of God," says John the Baptist, "who taketh away the sin of the world." And "He," says John the Apostle, first Epistle ii. 2, "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "We see Jesus," says Paul to the Hebrews, ii. 9, "who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man." From these and the like passages of holy writ, it is plain, that whatever may be the final result in regard to the application of the redemption that is in Christ, it is adequate to the wants of all; and that all, even the chief of sinners, are warranted to seek a share in its unspeakable blessings.

3. We may observe, thirdly, that the calls and invitations of the gospel are *actually addressed to mankind, without partiality or limitation*. The middle wall of partition is taken away. Under the Christian dispensation, neither circumcision nor uncircumcision availeth any thing, but a new creature: and this new creature, or new creation, after the image of Him who creates, or renews the soul unto righteousness and true holiness, absorbs the distinctions of Greek and Jew, Barbarian, Scythian, bond and free; for Christ is all, and in all. It is true, indeed, that the weary and heavy laden, the hungry and thirsty, the meek and merciful, the peacemakers, the persecuted and the mourners, are addressed with peculiar ten-

derness. But the Saviour's unequivocal declaration is, "Him that cometh unto me, I will in no wise cast out." In the parable of the marriage of the king's son, intended to illustrate the rich and liberal provisions of the gospel, the servants are ordered to go into the streets and lanes, and compel all sorts of persons to come and partake of the entertainment. In the prophecy of Isaiah the word is, "He that hath no money, come; buy wine and milk, without money and without price." The exalted Redeemer, with a condescension altogether unparalleled, presents himself at the doors of hearts fast closed against him, saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me."

4. But in view of all these rich provisions of grace, and liberal invitations, is any one convinced that without a divine influence the remedy can never make him meet for the inheritance of the saints in light? Then, "Ask, and you shall receive." The *regenerating Spirit* is come; and it is his divine prerogative to make us willing in a day of power. There is a throne of grace, and the vilest rebel may approach it if his errand be to obtain mercy and find grace to help him, in his time of need. Go to this throne, in the name of him who is "the way, and the truth, and the life;" and take with you this exceeding great and precious promise: "If ye, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give the Holy Spirit to them that ask him?" O yes, there is balm for wounded souls; and there is a Physician ready to apply it with saving effect. Nor need you encounter the expense and toil of a journey to Mount Gilead. The healing influence, like the divine source from which it issues, is every where present; and there are not wanting, in every place where Christ is preached, those who can bear testimony to its infallible efficacy, as well as to the grace and wonderful condescension with which it is imparted. "Why, then, is not the health of the daughter of my people recovered?"

II. Why is it that so many persons, blessed with the light of divine revelation, and all the ordinary means of grace, give such distressing evidence that they have, as yet, obtained neither part nor lot in the great salvation? If there be no deficiency in the provisions of grace, if all who hear the gospel are invited and urged to a participation in its benefits, why are not sinners every where converted unto God, cured of their spiritual maladies, and filled with joy and peace in believing? The grand reason is assigned by the Redeemer himself, in the complaint uttered in the first instance against the unbelieving Jews, "Ye will not come unto me, that ye might have life." This is the truth, the whole truth, and nothing but the truth. While this WILL NOT, of an evil heart of unbelief, remains in force, there needs no absolute decree of reprobation to shut men out of the kingdom of heaven. But why will not sinners come to Christ for life? Is not life, eternal life, dear and desirable?

Let us notice some of the pretences on which the healing balm, and kind offices of the good Physician are slighted.

1. Some persons, we are aware, reject the gospel wholly, and without apology, because they entertain the notion, taken up generally second-handed to save the trouble of investigation, that it is a cunningly devised fable. Such characters are by no means rare, or few in number; we pray that God, of his infinite mercy and grace, may be pleased to shine into their hearts, and give them a knowledge of his glory in the face of Jesus Christ!

2. Others, who do not pretend to call in question the truth of Christianity, are not savingly benefited by it, because they have never attended seriously to the subject. In this class are included vast numbers of young people, and business men, active, amiable, and useful citizens—politicians, who are much more concerned and zealous to secure the election of a favourite candidate for office than to obtain a new heart, and an interest in Jesus Christ. Indeed, persons of this description are to be found in all ranks of human society. They are cumbered, and busy about every thing except the care of the soul. This neglect of the doctrines, duties, and blessings of the gospel presents, so long as it remains, an effectual bar to the application of its healing influence to the soul. The Saviour says, "Search the Scriptures;" and again, "Ye shall know the truth, and the truth shall make you free." But if men will not read the Bible, nor hear the word as the Lord's message, nor give candid attention to the evidences of revealed truth, there seems to be no ground to hope that they will either know the malady of their own hearts, or appreciate the balm which the gospel proffers for the recovery of their spiritual health.

3. Another class are but little benefited by the gospel, because they indulge the habit of *cavilling* at some of its most abstruse and inscrutable doctrines. They hear and read, not so much with the desire of growing wise unto salvation as of becoming valiant in argument. Their main object is to furnish themselves with weapons to combat doctrines which they dislike; and hence they are ever learning, but never come to a fixed, consistent, and comfortable knowledge of the truth. This is a dangerous course. They who are determined to have a scheme of religion that shall contain no difficulties, nothing offensive to the human heart, must reject all those peculiarities, those mysteries of godliness which render Christianity suitable and adequate to the exigencies of fallen man. Whoever would be a proficient in science, must begin with the elements. So it is in the school of Christ. Attend to plain and obvious matters first; they are the most important. "Then shall ye know, i. e. all that is needful, if ye follow on to know the Lord." "If any will do his will," says Christ, "he shall know of the doctrine whether it be of God," John vii. 17. Your first duty is to repent and believe the gospel. Your soul is infected with a dangerous disease; and while you are speculating about the means and method of its cure, the day of grace may terminate, and leave you to

lament, in other worlds, and with other lost sinners—"The harvest is past, the summer is ended, and we are not saved!"

4. Some remain unhealed, unsanctified, and disquieted, through despondency, or a gloomy apprehension that the balm of gospel grace is either not intended to relieve their miseries, or that they are given over of God, and therefore, that it would be vain for them to seek or expect an interest in redeeming love. Now, what is this but a modification of unbelief? Are you not placed by Providence under a dispensation of mercy? What, then, have you to do with despair? Despair you ought, indeed, of saving yourself; but to conclude that Christ either cannot or will not save you, if you come to him, is to falsify his truth and dishonour his grace by supposing its insufficiency for your salvation. Allowing that your sins are great, and aggravated, so as to be red like crimson, or black as the Ethiopian's skin—suppose you feel your heart to be hard, your whole soul full of wounds, and bruises, and putrefying sores, so as to have no health in you, is not the fountain of life—the gospel Bethesda—still open and accessible to the chief of sinners? Are not the terms on which God offers to save you such as to take away all ground of complaint and every semblance of excuse? Wash, and be clean—look, and live—believe, and thou shalt be saved. And are there not witnesses to bear ample testimony to the power and willingness of Christ to save to the uttermost? Consult Paul, once a furious and blasphemous persecutor;—the prodigal, welcomed home again with demonstrations of paternal joy;—the thief on the cross, plucked as a brand from the unquenchable fire; and Mary Magdalene, as she weeps and tells of the grace of Him who rescued her from the power of seven devils. In the name of the Lord Jesus, and by the Spirit of our God, "lift up the hands which hang down, and the feeble knees; make straight paths for your feet." Come to Christ, just as you are, poor and miserable. He will not cast you out. The Comforter will lead you into all truth, and help your infirmities. Come, and the health of your soul shall be recovered; for there is balm in Gilead, and there is a Physician there.

W. N.

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#### THE WORK OF DOMESTIC MISSIONS.\*

FEW appear to have intelligent conceptions of the IMMENSITY OF THE FIELD *which we are called to occupy.*

What a vast space does our country claim of the habitable globe? Its greatest length, from the mouth of the Rio Grande on the south, to the boundary of the British Possessions on the north, runs through

\* We insert extracts from the Annual Report of the Board of Domestic Missions. We regret that we cannot publish entire this able and invaluable document.—ED.

23 degrees of latitude ( $26^{\circ}$  to  $49^{\circ}$  N.) or 1380 geographical miles! And its greatest width is measured from the eastern part of Maine to Cape Mendocino, the western-most limit of California, 57 degrees of longitude ( $67^{\circ}$  to  $124^{\circ}$  W.) or 3,420 miles! The representative sent by the people of Oregon, from the district at the mouth of the Columbia River, must travel 2,500 miles before he reaches Washington, our seat of government. The ship that weighs her anchor at the line separating us from New Brunswick, must coast our shores 3,500 miles before she crosses the line into Mexican waters. And if she unfurls her sails on the Pacific at the boundary separating Lower from Upper California, then will she coast our shores again for 1,620 miles, before she enters British waters on the north! To go entirely around the Territory of the United States, would make a journey of between 9,000 and 10,000 miles!

In 1800, the area of the United States was between 960,000 and 1,000,000 square miles! Since 1800, 2,400,000 or 2,500,000 square miles have been added: so that in 50 years we have nearly *trebled* our original possessions. Our area now, is variously estimated, between 3,260,000 and 3,500,000 square miles: and we exceed all Europe by about 500,000 square miles: the most approved authorities giving to Europe an area of 3,000,000 square miles. But two other nations on earth, excluding *Colonial* possessions, embrace in one uninterrupted scope, a territory larger than our own. The one is Russia. Her area in Europe and Asia is estimated at 4,000,000 square miles. Her American possessions at 1,500,000, or 2,000,000 more! The other is China. China proper embraces only 1,300,000 square miles: but the entire Empire runs up the amount to 6,500,000! The United States since her Mexican acquisitions, comprises at least *one-fourteenth part of the really habitable globe!* So that your Domestic Missionary Board has assigned to it, *one-fourteenth part of the really habitable globe!* What a country! What an immensity of territory! This is the field of our missions. It all belongs to Christ—every foot of this land of ours—and it is all to be subdued to him.

And what is our *present population?* By the recent census, as far as ascertained, there are 20,067,720 free, and 3,070,734 slaves, making a total of 23,138,454. The number of families is estimated at 6,000,000. And this population is *increasing naturally*, and by *emigration*, with a rapidity unsurpassed in the history of any nation in any age. The increase of emigration the present year over the past, is from 15,000 to 20,000. The figure for the last year, is 299,619, and for the present year, about 320,000. Think of an increase by voluntary emigration alone, of 1,000 persons a day! Our population in 1800, has increased to nearly five times its size in 1850, from 5,000,000 to over 23,000,000. This rapid increase is to be attributed, under the benignant smile of Heaven, to the universal peace and prosperity of the people; to the abundant supply of all the necessaries of life; the room which they have to expand in; to the remarkable healthfulness of the vast country; and to the

diffusion of the precious gospel; and to the prevalence of wholesome laws and institutions, which restrain vice and encourage virtue.

Our *prospective* increase, if a merciful Providence continues to bless us, is easily calculated. Advancing at our present rate, both naturally and by emigration, in 1870, we shall number 39,000,000 of people; and in 1890, only forty years from this time, we shall number 74,000,000! and in 1900 above 100,000,000! and then with a distributive population of only 31 to the square mile. The area of our country is capable of sustaining 600,000,000 of people, without being more densely inhabited than England and Ireland.

This is the great land, and this the multitude of its inhabitants, which we are called upon by God to take possession of and to convert to Him.

Our first ecclesiastical organization is traced to the early part of the year 1705. We have consequently been 145 years in this country. Portions of it we have aided in reclaiming and holding for God: but *at this day how much of it remains to be possessed?* How MUCH OF IT may with propriety be considered *domestic missionary ground?*

[The survey of the missionary ground in the different States is necessarily omitted.]

We have gone over our country, and viewed the immense Domestic Missionary work to be done in it. But to impress the magnitude and necessity of the work still more, observe *the tendency and character* of our population.

Its *tendency* is downward and *across* the continent, from all the older settled parts of our Union, thus forcing itself forward into destitute regions, and *obliging* the Church to *carry forward*, and to *maintain* and to *increase* her domestic missions.

There is a stream flowing down into the *south* and the *south-west*. The States which have increased equally with, if not above all others, according to the late census, are in the South. Georgia has increased 45 per cent., and Mississippi has reached the extraordinary figure of 61 per cent. Above 60,000 persons have moved into Texas, and the stream continues. The improvements going on in all the South, of every kind, added to a productive soil and a genial climate and a generous people, are drawing in population; and the diversifying of the pursuits of the people, is increasing wonderfully the power and resources of that vast country.

The stream of population then flows *West* also, and across the continent. The old Western States are no longer "*the West*:" and they, in conjunction with States North, East, and South, are sending multitudes to people the far interior, and to cross the Rocky Mountains, and found their homes where they can feel the soft airs, and see the sun go down in the waves of the Pacific Ocean. The advance of population and settlement, annually, towards the West—all along our frontiers—is from fifteen to twenty miles. The great army of stalwart men is hewing down the forests, and seems intent upon clearing up and settling the whole continent.

And what is *the character of our population?* For education, intelligence, religion, enterprise, energy and perseverance, and morality, it will compare with the most favoured now on earth, and never perhaps had its superior in the history of our race! Yet as a population it has no small portion of ignorance, religious error, and downright skepticism and infidelity; and these dreadful evils we have reason to believe are increasing! We have a people furnishing in character, material, by the blessing of God, for greatness and glory; yet if neglected, they shall speedily degenerate and become sources of misery and ruin to themselves, and of distress to the nations.

Thus have we brought into view the immensity of the field which we are called to occupy. This vast country is ours, in connection with other branches of the Church, to occupy and to subdue to Christ our living and glorious head on high! See these *Northern*—these *Middle*—these *Southern*—these *Western States*: a sisterhood—an ordered union of magnificent empires! And lo! their increasing millions! And what of those *Central and Pacific States and Territories?* Future empires! They will graduate downward on the continent. The small nation at the foot will be absorbed. And when they reach the Isthmus, their potent influence will pervade the West India Sea, and roll over the southern continent below.

Commerce shall spread her sails from these western ports: and the ships shall bear with them our intelligence, our civilization, our liberty and religion in full measure to the Islands of the Ocean and to the Kingdoms of the Eastern world. Thus the Sun of Righteousness—the true Light—still passing from the East, rolls its glad beams around the world! Glorious land of the West. The country given us for a possession. Amazing field for the largest charities, and best efforts of the Church of God! Even now—and still more, prospectively—the brightest and most influential portion of the Earth, to be won to the sceptre of the Redeemer of mankind.

We are not sufficient of ourselves, as a denomination, for this mighty enterprise. But we have a responsible part to act; and it becomes us to know and understand in all their amplitude, **THE MEANS AND POWER granted us by our LORD, and which we may lay under contribution for our just proportion of the work.**

*Need we Agents?* There are our *Ministers*: *effectually called* as we humbly trust; *officially called* of God to go and gather in the harvest. Of these “workmen” and “good soldiers,” we have *one thousand nine hundred and twenty-six*; and *one-third* of them are connected with the Domestic Missionary operations of our Church. And upon these workmen and soldiers we may depend; for in education, in sound doctrinal knowledge, in genuine piety, in zeal in the service of God, and in a conscientious discharge of duty, they fall behind no order of Christian ministers in these United States. Power is lodged in them, and by Divine aid, they are able to exert an influence for good in a degree that would baffle calculation. We know not our ministerial power!

Need we *Agents*? There is our noble army of *Elders*: full six thousand in number, sound in the faith, ruling in the Church of God, and taking pleasure in her advancement and glory.

Need we *Agents*? There are our *two hundred and thirty thousand Members*: trained up to love and to maintain and to promote the faith and order of the gospel as we hold it; of whom at least 70,000 are upon real missionary ground.

Need we *Agents*? There are our *Congregations*: amounting in the aggregate to *six hundred and ninety thousand persons*; great numbers of them baptized in infancy, and educated in our doctrines and discipline, true to their convictions and the Church of their fathers, and willing and ready to uphold her cause.

Our denomination consequently numbers in officers, members and congregations, over *nine hundred and twenty-seven thousand persons*, or as some estimate it, *one million*. There is power lodged in this vast multitude. What may it not accomplish, brought under the power of the spirit of missions, which is the Spirit of Christ, for the regeneration not of our country only, but of the world?

Need we *Pecuniary Resources* for the support of our Domestic Missionaries, and for the erection of Houses of Worship? If there be first "a willing mind," our resources are more than sufficient for all our wants. The Lord hath dealt bountifully with us as a people, and enriched us generally with the good things of life. The Lord supporteth his commands by the provision of his providence. If He commandeth us to send out labourers into his harvest, he giveth their hire into our hands that we may support them there. If it be kept back by us, it is at our peril.

Need we an *Ecclesiastical organization*, that we may employ our means and our power in the most advantageous, economical, and speedy and effective manner? We have that organization, perfect, complete.

The principle lying at the foundation of our ecclesiastical organization, is *the unity of the Church*. "Holding the HEAD—from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Eph. iv. 15, 16. We have our Confession of Faith, our Form of Government, our Officers and Members, our courts of Review and Control in an ascending and descending scale of influence. That influence may go up and pervade all the officers of the Church, and by them be spread over all the members: or that influence, emanating from the highest Judicatory, may flow down, step by step, until it reaches every individual, however obscure, throughout our bounds. Let now some great object be set before the Church for her attainment, and she is able, in a brief space of time, to bring all the minds, and all the hearts, and all the hands in her communion to lay hold upon it. Our unity is our glory and our strength. And carrying out the principle, our Church has set the great objects of her benevolence and duty prominently for-

ward, and is turning all her resources towards their accomplishment. She has established her *Central Committees*, or *Boards*, created by her General Assembly, our common bond of union, and entirely subject to its control, as they ever should be; and she has entrusted to each Central Committee a separate department of labour, yet all forming one harmonious, perfect system of effort; each and all working in, through and by our Presbyteries; and designed to build up the Church in her doctrines and duties, her officers and members, and to give her expansion, a name and a place in all the Earth. And upon these Boards of the Church it has pleased Almighty God to smile. Through their instrumentality he has poured out rich blessings upon our Zion. The prayers and the alms of his people have come up in remembrance before him, and he hath heard and honoured them.

God hath indeed endowed us with means. He hath clothed us with power for our great missionary work: our position for usefulness is an exalted one; and to that Church to whom much is given, of the same shall much be required.

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The conviction must fasten upon every mind, that the *missionary work belongeth to the Church of God*—to that portion of it which we represent in common with all the rest. The continued prosecution of it in all times past—feeble it may have been—yet hath it been **THE VERY SOUL AND LIFE, PROSPERITY, EXPANSION AND HAPPINESS OF OUR CHURCH.** Without it, where should we have been? Without it, long ere this we should have fallen a prey to our own selfishness and corruption; and abandoned of God, we should have been consumed one of another, and been everborne and absorbed by more fruitful branches of the true Church of Christ, and no name nor place been found for us this day. God worketh strangely yet mightily. “There is that scattereth and yet increaseth.” Portions of the very first soil won to God, are now no longer the Church’s garden spots, and strongholds. No! Her daughters are returning to these parent roots, that they may be cherished and made to spring into life again—to these wasted yet hallowed spots, for they are missionary ground.

The prosecution of the work is *the very soul and life of our Church now.* Abandon the work, crush it by whatever means, and we die: we must die. Who would abandon—who would crush it? Who dare impede its way? It hath the seal—the highest seal of the approbation of the living God! Forty thousand immortal souls snatched from everlasting woe, and introduced into the family of God! what a seal! And a multitude of this host are now before the throne of God in Heaven, and give him thanks for the instrumentality of this Church, which by his grace, led them unto life eternal. It is a seal infinitely valuable above the contributions of millions of gold and silver: and above all the labours and cares and sacrifices of men, that it might be given. Let the Church fall down

in humble gratitude, and adore the Lord God for the wonders of love and of mercy which he has wrought by his people.

And in addition to this glorious seal, who can estimate the good done in restraining wickedness; promoting the observance of the Sabbath; arresting the tide of intemperance; gathering in and building up firmly and lastingly, the flock of Christ scattered in the wilderness; training up tens of thousands of children and youth in the paths of virtue and holiness; uprooting and destroying error; settling society upon a solid basis of intelligence and virtue: yea, filling our land with contentment, peace and happiness; cementing the hearts of men in the love of God and of each other? The estimate of all this good is with the Omniscient God alone!

*Yet have we come far short of the measure of our obligations and duties!* When we behold, in general, the languor of our zeal; the deadness of our faith; the feebleness of our love; the inactivity of our lives; the parsimony of our contributions; the absence of self-denial; the hypocrisy of our sacrifices: when we behold our pride, covetousness, levity, worldliness and vanity: alas! we have reason to clothe ourselves, both ministers and people, in sackcloth, and with eyes cast down, to smite upon our breasts and implore the mercy of God upon us, miserable sinners.

Look at the land to be possessed! We could have done more than we have done, to occupy it. How many ministers are needed, and where are the revivals and conversions, and the prayers to the Lord of the harvest, that they may be furnished? And why have our contributions not more abounded of the fulness and plenty which God hath given us as a people?

Our branch of the Church of Christ needs a mighty awakening, and turning unto the Lord ere she shall begin to feel, in its full measure, her responsibility to this land: and ere she shall begin to put forth those mighty efforts, which are necessary to redeem it thoroughly to Christ our King.

And this feeling of responsibility, this putting forth of effort is all a *personal thing*. The Church must feel and act *personally, individually*. Every Minister, every Elder, every Member has a work to do for God in redeeming our land to Him. The awakening, the turning must begin at home, in every breast; and then shall the arm of the Lord be revealed, and all flesh in our borders shall see the salvation of our God. Then shall the Church, firmly united to her living Head; holding fast her fellowship and union; connecting her prayers and her alms; full of zeal for the honour and glory of her Redeemer; and full of love for the souls of men, find nothing impossible to her faith. God will honour her in common with other branches of his true Church. He will fill the land with his people; and cause their influence to pervade every part; and bring it finally and effectually under the dominion of the Prince of Peace.

## BENEVOLENCE A TEST OF CHARACTER.

By the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ. 2 Cor. ix. 13.

“THIS service,” verse 12, was a contribution for the poor. This is called an “experiment,” or test, of “subjection unto the gospel”—something by which the sincerity of the Corinthians, as to their profession, was proved; by the *experiment* of this ministration they glorify God for your *professed subjection* unto the gospel of Christ. Hence the theme suggested for remark is this, CONTRIBUTIONS FOR BENEVOLENT OBJECTS A TEST OF CHRISTIAN CHARACTER. In illustrating this subject, I observe,

I. *Tests of character are needed.* We are very liable to be deceived in regard to our own characters; and hence we need something to show us what is in our own hearts. We need tests to reveal to ourselves what we are. And we might impose upon others by our professions, were there no tests by which the sincerity of our professions might be proved. Our professed subjection to the gospel of Christ needs some mode of trial, that we may know ourselves, and that others may know us.

II. Now we are so situated, and things are so arranged around us, that our professions and our piety *are actually tested*. We live in a world which is emphatically a world of trial. No one can pass through the world without obtaining some knowledge of himself, nor without being pretty well known by others. We may make what professions and pretensions we please, we cannot very well so conceal our own characters from ourselves but that we shall meet with something which shall tear away the veil, and give us an undisguised view of our own hearts. Whatever may be our professions or pretensions, something is sure to occur which shall enable the world to read us through. The young man in the gospel was directed to sell what he had and give to the poor; and thus his character was revealed, for he went away sorrowful. Matt. xix. 21, 22. The example of others in selling their possessions and laying the price at the apostle's feet, furnished an occasion to Ananias and Sapphira to show out their hypocrisy and love of the world, for they sold their possessions, but brought only a part of the price; and for this they were smitten and died. Acts v. 1-11. That Ananias and Sapphira were hypocrites there can be no doubt; and there were two passions, controlling in their influence, both of which they attempted to gratify—the love of *praise*, and the love of *money*. The selling of possessions for the benefit of the poor, and laying the price at the apostle's feet, was altogether a voluntary thing, and no doubt they who did it were held in high estimation; it would be mentioned to their praise. This praise was coveted by Ananias and Sapphira, and they designed to obtain it by selling their possessions. But then, they loved their money; and this love they attempted to gratify by withholding a part of the price. Thus was their character tested; and their unhappy example

is recorded as a warning to all succeeding generations. And so, in some way, our professions and our piety shall be tried, that we may know ourselves, and that the world may know us.

III. Now this matter of benevolent contributions is a test of character. It is an experiment by which our professell subjection to the gospel of Christ may be proved or tested. It is true that this is not an infallible test. Persons may give from selfish and improper motives; they may even sell their possessions, as did Ananias and Sapphira, and yet be hypocrites at heart; they may bestow all their goods to feed the poor, and yet be destitute of charity or love. 1 Cor. xiii. 1—8. And so persons who have not been trained to benevolent effort, may give with comparative reluctance, or give but little, and yet be Christians. Still, though not infallible, nor without exception, this is a test, and a very important test of Christian character. It is so if we consider that,

1. *It tests our attachment to Christ and his cause.* How much has been done for us? When we were perishing, he interposed, assumed our place, and laid down his life for our redemption. He came unto his own, but his own received him not! John i. 11. What a life of poverty and toil he lived! What a death of shame and ignominy he died! What an example of devotion and patient toil did he set! How irresistible the appeal from his condescension: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9. Look at what the Saviour has done; remember the blessings he has bought you, and then ask what returns you should make! And what are dollars and cents in comparison with what your Saviour has done for you? What are earthly possessions in comparison with his sufferings? Go to Gethsemane and witness his agony; go to Calvary and view the expiring Redeemer on the cross; and there learn the debt of gratitude you owe! And if Christ has done so much, should you not love him in return, and show your love in acts that can be seen, in deeds that shall be felt by your fellow-men? And how can you show your love? See his poor followers! A cup of cold water given to them shall not be unnoticed; acts of kindness done to them, are acts of kindness to their Lord—"inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. x. 42. See the poor heathen perishing without a knowledge of the Saviour; and can you love him, and yet withhold the gospel from them, when he has said, "Go teach all nations, go preach the gospel to every creature." Matt. xxviii. 19; Mark xvi. 15. If then, an opportunity is given you to contribute for the Lord's poor, or to send the gospel to the destitute, your love of Christ is brought to a test; and it is a very serious question whether, supposing it to be in your power to give, you can possess love to Christ, and yet withhold your contributions. He hath said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark viii. 34.

2. Again, *our renunciation of the world* is by the same means brought to the test. In the parable of the sower, some seed, we are told, fell among thorns. This, as the Saviour teaches, represents that gospel truth which brings no fruit to perfection in some hearts, because it is choked by the cares of this world and the deceitfulness of riches. Matt. xiii. 7, 22. Now every professed follower of Christ has, in his profession, renounced the world, not only its pleasures and its sins, but its riches. True, he has not bound himself to sell his possessions and lay the price into the Lord's treasury; nor has he bound himself to relinquish his business—he is rather to be diligent in business; but he has bound himself not to make the accumulation of wealth the end of his life—bound himself to hold his possessions as a steward of the Lord, in subserviency to the honour and glory of Christ, and to use them to promote his kingdom in the world. Here, then, a collection is taken, or a subscription is raised for Missions, it may be Home or Foreign, for the Bible cause, for education, or for the colporteur enterprise, and you refuse to give. I ask, where is the proof that you have renounced the world? where the evidence that you hold yourself and your all at the disposal of Jesus Christ, and that you honour him, not only as your Saviour, but as your Lord and Master, and King? You may make high professions, but so long as you refuse to give, the world will laugh at your inconsistency, and use it as a shield to ward off all you may say to them about the salvation of their souls; and while you pursue such a course, your influence is a cypher, and worse than this, the inconsistency operates as a hinderance to the cause of Christ.

3. Again, *our professed subjection to the gospel* is thus brought to trial. Professedly we have submitted to the gospel of Christ; we have taken it for our guide—the rule of our life—and have engaged to be in all things obedient to it. Now the gospel requires us to remember the poor, and to communicate the glad tidings of salvation to the ends of the earth; but what is the evidence that our professed subjection to the gospel of Christ is a real and sincere subjection, if the poor go unrelieved from our doors, or if the cause of Christ receives no aid from our purse?

4. Again, *benevolent contributions test our love*. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Again, if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? And the same may be said if the cause of Christ is sent penniless away. John iii. 16, 17; iv. 16; James ii. 15, 16. Under such circumstances, where is the evidence of our love to God? and where

the proof that we love our fellow men? Can we love their *bodies*, when we do nothing for their comfort? Can we love their *souls*, when we send them not the gospel?

5. Again, *our desire for the spread of the gospel and the conversion of the world* is tested by our contributions. The gospel is to be spread over the earth. The world is to be full of the knowledge of the Lord. Isa. xi. 9. Such are the predictions and promises of God's word—such the glorious prospect which it holds up before the mind of the Church. Thus are our labours encouraged by the inspiration of hope. We are engaged in no doubtful contest; the certainty of success animates our zeal. But the end is not to be accomplished without means. The Bible cannot carry itself to the ends of the earth; nor can the gospel be preached among all nations unless men be sent to preach it and be supported in their work. There must be missionaries; and missionaries are men: they must eat and drink like other men: and hence the Church must contribute for their support. Now, I think, taking into the account our ability, the strength of our desire for the conversion of the world may be measured by the amount of our contributions. Here, then, is a fair test. You profess to desire the conversion of the world—every real Christian does desire it—the strength of your desire may be measured by what you give, and if you give nothing, where is the evidence that you desire it at all?

6. But, not to multiply illustrations, it may be observed finally that benevolent contributions *show in what we find our pleasure*. Is it in amassing wealth, or in dispensing it abroad? Is it in the gratification of our appetites and passions, or in doing good? Is it in using our wealth for our own selfish ends, or employing it for God's glory and the benefit of the perishing? Is it in living to ourselves, or to God? Is it in following Christ, and keeping his commands, and obeying his gospel; or in shutting our ears to the cries of his poor, and paying no regard to his last command, "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15, 16. Surely, if we will but open our eyes, we shall see ourselves as others see us; and we shall know wherein we find our chief pleasure; and hence be enabled to decide intelligently respecting our real character.

● Then, in view of this subject, let us inquire, *will our profession and character bear the test which is here presented?* Does the review afford us satisfaction? Does it confirm and establish our attachment to Christ and his cause, our renunciation of the world, our holding all things at the service, and in subserviency to the glory of Christ—our subjection to the gospel—our love to God and man—and our desire for the spread of the gospel and the conversion of the world? And can we adopt the language of Peter, Lord, thou knowest all things, thou knowest that we love thee? John xxi. 17. If so, happy for us; and may we always enjoy the satisfaction of knowing that we love the Saviour, and always be enabled to manifest to the world our subjection to the gospel of Christ! W. J. M.

## THOUGHTS TO MINISTERS.

MR. EDITOR:—Shortly before his death, the Rev. Dr. Nettleton presented to me a copy of the Memoir of Dr. Ebenezer Porter. This memorial of the love of one of the *wisest* men I ever knew, is endeared to me from the circumstances of tenderness under which the gift was received, from its containing the autograph and many pencil marks of the donor, and from my affectionate and high esteem, both of Dr. Nettleton and Dr. Porter. In running over the pages of this book, I find many passages marked by Dr. Nettleton, and containing excellent thoughts. I send you a few of them, hoping they may do good to every class of your readers, but especially to ministers, and candidates for the ministry.

Yours, &amp;c.

PARVUS.

“I presume that vigorous piety is never maintained without *systematic* attention to the duties of reading the Scriptures and secret prayer.”

“I hope ~~my~~ life has not been altogether in vain, though its best services to the Church have been performed in ‘weakness, and fear, and much trembling.’ It is with unspeakable pleasure that I anticipate a meeting with some of my dear flock, to be my crown of rejoicing for ever. But I have been surprised at the affectionate reception, among that people, of services so extremely defective as mine often were.”

“The system of catechizing, as practised in Scotland, has been productive of the most salutary consequences, and probably it is not too much to say, that in this country more has been done to promote correct religious opinions, by that little manual called the Assembly’s Catechism, than by any other mere human composition.”

To his pupils about leaving the Theological Seminary, he said, “You will have your names often cast out as evil, your motives misrepresented, your labours impeded, and disappointment often weighing heavily on your spirits; but in the midst of your deepest depression, remember that if you so conduct yourselves in the simplicity of the gospel, as to gain the confidence of the pious females of your congregations, if you surround yourselves with a *shield of mother’s hearts*, you will be safe from all the assaults of your adversaries.”

“I do not wonder that Gideon, when going to fight Midian and Amalek, because ‘the people were too many,’ dismissed the promiscuous multitude, choosing to rely on *three hundred* true-hearted men. Washington would gladly have done the same at Haerlem Heights, when one half of his militia scarcely knew a musket from a broomstick. What *can* a minister do, surrounded by Christians, who are strangers to Christianity. ‘The people are *too many*,’ the church doors are *too wide*; too much reliance is placed on *numbers*,

too little on *character*. Knowledge, piety, zeal, love, not *numbers*, give strength to a church."

"My animal frame has seldom been able, for many years, to sustain that degree of emotion which is often desirable in the pulpit, and a sense of duty has required me to restrain those feelings, on which the satisfaction and success of a preacher's labours greatly depend."

To Dr. Tyler he wrote: "It occurred to me while reading your Review, that your training to the pen, in our old monthly meeting, had further ends than you were then aware of."

"I never allow myself to forget that I am a minister of the gospel, and probably am recognized as such, by my dress and manners, even among strangers. This consideration is always present to my mind on a journey. In one case, where an ostler had administered some remedies to the inflamed eye of my horse, having forgotten to remunerate him, I wrote back sixty miles to a friend, to do this in my behalf."

"Without time to enter into particulars, my difficulty is that *Dr. Taylor's* note to his sermon, his views of native depravity, of means and regeneration, are virtually Arminian; at least that they will be so understood, as to bring up a race of young preachers thoroughly anti-Calvinistic."

"The best commentary on the religion taught by a minister, is, that first of all it makes himself a *good man*. His hearers do demand and ought to demand that he shall *live* what he preaches. 'Who would listen to the Diotrefes condemning ambition, or to a Pharisee condemning hypocrisy?' Words are cheap; splendid professions are empty things. Let the man possess the love of God in his own soul. This will give sanctity and weight to his life, his language, his very looks."

"During twenty-two years' experience as an instructor of theological students, I have heard not a few young men lament their own haste in entering the ministry, but not an individual have I known to intimate that he had spent too much time in preparatory studies."

"What was *knowledge* in the thirteenth century is *ignorance* now. What was *energy* then, is imbecility and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold; your main-spring of moral influence is gone."

"The man who cannot say *No*, and stand to it, is of little account in this world."

"The ship in full sail keeps on her way for a short distance after her canvass is taken in; but if the propelling power is not renewed,

she moves slowly, then stops, and then is drifted backward by the tide."

"It would give me no pain to see New England *en masse* Presbyterian in one year."

## A CHARGE TO THE PEOPLE.

SUBSTANCE OF A "CHARGE TO THE PEOPLE," DELIVERED AT A RECENT INSTALLATION.

[By request furnished for the Presbyterian Magazine.]

BY the appointment of the Presbytery it devolves on me to address the members of this church and congregation on the subject of their duties involved in this pastoral relationship now formed.

The minister has been reminded of his duties and exhorted to their faithful performance. Suffer me in like manner to speak to you, the people; to mention some of your duties, and to point out the strength of your obligations. I shall do this plainly, but I hope in the spirit of Christian affection. If a word should be spoken that seems tinctured with a spirit of rebuke, it must be regarded as general and not personal, as aimed at a common sin, and not at this particular congregation.

The Head of the Church has committed the ministry of reconciliation to men, imperfect men. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In speaking of your duties to your pastor, I will speak of your duties to him *as a man*, and of your duties to him *as a minister*.

As Christ has appointed men to preach the gospel, the hearers of the gospel, and especially the professors of the gospel, should be willing to receive them as such, and to supply their human wants, to bear with their human infirmities, and to respect their human peculiarities.

1. As a man, a minister has *human wants*. He needs food and raiment, and a home with its proper comforts, not to speak of those means of intellectual improvement which as a scholar and a teacher he needs. The preacher needs bread, but he "cannot live by bread alone." Too many of our congregations, unconscious themselves of intellectual wants, do not appreciate this want of their minister.\* The law of nature, and the higher law of Christ, equally say that they who preach the gospel should live by the gospel. We do not expect those who hate the gospel to respect either the one or the

\* At a late installation in the West, the people were justly charged never to allow their minister to be so straitened as to be compelled to withdraw his subscription from the religious Quarterly of the denomination. Such a periodical *is a necessary of life* in the ministry. How many of our ministers are, by the penuriousness of their congregations, prevented from taking that most valuable work, the "Biblical Repertory."

other of these laws; but Christian men and women, who love Christ and his cause, are expected to honour both, and especially to love the appointments of their Master.

When Christ sent forth his apostles, even as sheep in the midst of wolves, he required that they should depend on the hospitality of those to whom they carried the gospel. This doctrine was preached and practised by the apostles; and although Paul sometimes, on account of the peculiarity of his circumstances, declined being dependent on others, and supported himself by the labour of his hands, he invariably maintained the principle that they who preach the gospel should live by the gospel. To the Romans he says, "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things," Rom. xv. 27. To the Galatians he says, "Let him that is taught in the word, communicate unto him that teacheth in all good things," Gal. vi. 6. And thus might we go on multiplying quotations from one end of the New Testament to the other, but the principle is hardly denied. The duty of a congregation *collectively* is manifest, and is generally recognized, but the principle, carried out, throws an obligation on all who hear the gospel, and especially on all who profess to receive it, according to their several ability to contribute of their substance. And in whatever way in any particular congregation the gospel may be supported, whether by pew-rents or by voluntary contributions, the duty rests upon all, faithfully and punctually as God gives them the ability, to minister their proportion. The burden or the privilege, whichever it may be regarded, should not be left to the few, but all take their share. It seems to be a principle of human nature to value a thing in proportion to its cost. The man who does nothing for the gospel will not be likely to care much for it; while he who truly loves the gospel will doubtless do something in the way of contributions and labours for it.

A minister's salary should be paid punctually; first, as a matter of justice, because it is so promised and expected; second, as a matter of convenience, if not of absolute necessity to him; for there are few whose income is sufficient to give them means beforehand; and third, as a matter of Christian policy. A minister is expected to be an honest man—scrupulously so; he is expected, moreover, to be a man of some delicacy of feeling. Now it is not pleasant for such an one to wear another man's coat, or to sit down to eat another man's bread. He ought to be able to pay for the things he uses, and to pay for them before he uses them. But apart from a minister's feelings, there is another consideration—it is the judgment of the world.

There are few things men are less likely to forget, or less ready to forgive, than a pecuniary debt. Our Saviour illustrates this fact in the parable, where one servant seizes his fellow servant by the throat, and demands, "Pay me what thou owest." Ministers sometimes suffer in reputation because they are not punctual in discharging their pecuniary obligations. Sometimes, no doubt, they

are themselves to blame; it is the result of their own improvidence or extravagance; but how often is it the fault of the people.

One of the exhortations of the Apostle Paul to the Corinthian Church was, that they should so conduct *that the ministry be not blamed*. One of the sources of the Church's power for good is the moral influence of the ministry, and if through her carelessness this influence is weakened, she is the loser, and Christ's cause is the sufferer. We do not expect in these days that any peculiar sacredness will attach to the name or office of a minister of the gospel. Excessive reverence is not the fault of the age. Unless by his character a minister of the gospel commands respect, he need not expect to do so *ex officio*. While, then, it especially becomes them to take heed unto themselves, let not the church be the occasion of their minister's becoming contemptible by his penurious chaffering, or his long unpaid accounts, resulting from the church's want of generosity, or want of justice, or want of punctuality.

2. As a man, the minister of the gospel has his *infirmities*. There are spots on the sun, and weaknesses in the best of men. Do not stumble at your minister's imperfections—do not fix your mind upon them—do not direct attention to them—do not exaggerate them; rather cover them; look from faults to virtues, from imperfections and weaknesses to excellencies. We ministers of the gospel do not claim to be above judgment; but we ask a portion of that charity that other men need. We do not think it is charitable to us, or edifying to others, to make our infirmities a prominent object of attention. It is sometimes the case that an individual, or a few, take a dislike to a minister. There may be no special ground for it; they have no particular charge to bring, but they do not like him. They will not deny that he is a Christian, and a Christian gentleman; that he preaches the truth, and that he preaches it faithfully—but they do not like him, and if they attempt a reason for their dislike, it is about as magnanimous and reasonable as the man in Peter Pindar:

“ I do not like you, Doctor Fell,  
The reason why, I cannot tell,  
But—I do not like you, Doctor Fell.”

The true reason sometimes is, that the minister *is liked* by others; sometimes that he cannot be made *their man*. Such injustice is sometimes aggravated by subsequent treatment apparently kind; after having destroyed their victim, they speak well of him, just as the Sandwich Islanders after having murdered Captain Cook, adored his bones. The more unreasonable such a prejudice is, the harder it is to combat it, and the more unlikely that it will ever be cured. Such persons, if they are Christians, ought to remember that *they are bound to be reasonable*. They should remember too, that the minister is engaged not in his own, but in his and their Master's work, and that in thwarting him and injuring his influence, they are working against Christ's cause. Such a course is about as

wise as if the farmer's son, because he does not like his father's man, should do all he can to hinder him in his work; blunt his scythe, break his plough, root up his plants.

If the minister be worthy of his office, let his hands be held up, let his influence be strengthened, let him be encouraged and helped in his work. Let him not be made an idol, let him not be worshipped. Ministers do not need flatterers, but they need friends. The people who wanted to worship Paul, were presently the very persons to stone him. Let the minister be esteemed for the sake of the truth he preaches, for the sake of the Master he serves. You would not refuse pure water even if it should be handed to you in a fractured vessel. Nor would you refuse gold, although handed in a ragged purse. Do not then despise God's truth, although presented by a man of like passions with yourself. If Christ has considered him worthy to be sent, do you consider him worthy to be received.

3. As a man, each minister has his *peculiarities*. We are not all made alike in body or in mind. Now those points which characterize individuals are to be respected and tolerated. A minister is not to be disliked on account of the colour of his hair, or the size of his person. But we have heard of those who objected to a man because he was insignificant in appearance; he was a good man and an able preacher, but like Zaccheus he was small in stature, and therefore quite unfit to be the pastor of so fine a congregation. Now objections to a man on account of innocent-mental peculiarities are equally frivolous.

As Christ sends a man to be your minister, be willing that he should be a man, having his own thoughts and his own ways, responsible alone to his Master for them. While we cheerfully acknowledge that his work as a minister is his great work, that relation his chief relation, he also sustains other relations in life, domestic, social, political. He is *a man* as well as a minister; allow him to rule his house, and to direct his domestic affairs, according to his own judgment. In social life allow him to have his friends, and to exercise his own taste in those matters. If, as a citizen of a free country, he has his own opinions on political subjects, and chooses as a Christian man to assert them, or even to vote according to them, be willing that he should. In becoming a minister, a man does not forfeit his civil rights, or cancel his civil obligations; he still continues to be a man and a citizen; and shame on that intolerant spirit that cannot bear that another man, and especially a minister of the gospel, should think his own thoughts, and act according to his own convictions. But we sometimes meet with those who cannot bear that a minister should have a single thought or opinion which does not square with their own; and if he dare say a word, or lip that he has a mind of his own, he may prepare himself for the consequences.

By some it is insisted that the minister shall have no thought, or at least, shall express no thought on any subject that concerns the congregation, about which there can be two opinions. In questions

of building, or repairing the church, or regulating the music, or managing any thing of congregational interest, he must be *nothing*, and *nobody*. Now as a matter of expediency, no doubt it is often as well for him to leave these affairs to others; but where his right is denied, and unreasonable and intolerant men attempt to compel him to silence or to side with them,\* he must not be much blamed if he manifest some of the spirit that Paul manifested when certain ones in Galatia attempted to spy out his liberty, and bring him into bondage. As a matter of expediency and of Christian courtesy, he was willing to yield the point, but when they insisted upon it as a right, his emphatic language was, "To whom we gave place by subjection, no not for an hour."

Let not members of a congregation be offended if their minister choose to exercise his Christian liberty in thinking his own thoughts or speaking his own words. So in the pulpit, some cannot bear that the minister should preach on certain practical subjects. They want an Antinomian ministry. To them the sermon on the mount would be *legal preaching*. They wish their preacher always to deal in abstractions, never to come down, as Paul and James constantly did, to minute points of right and duty. But let there be freedom. Let the pulpit be free on all those subjects of religion and morals which belong to it, and let the ministry be free on all subjects on which God leaves it to man to think and judge. If he be a heretic, arraign him; but it is not heresy to think one's free thoughts, or to differ from some to whom we preach.

I conclude, then, on this subject, that our congregations should be willing to receive their ministers as men, and to supply their human wants, to bear with their human infirmities, and to respect their human peculiarities, and their natural and Christian rights.

But let me remind you of another class of duties which you owe to your minister.

1. Wait on his ministry. He has been charged to preach the word; your corresponding duty is to *hear the word*. On the stated occasions of public worship and of social worship, so far as is possible you are bound to be present in your place. Let not a vain curiosity lead you from your own place of worship. When there is service here, *this is your place*. By a vain curiosity, a love of novelty, some are led from one place of worship to another, and receive little benefit anywhere. Solomon describes such "as a bird that wandereth from her nest, so is a man that wandereth from his place." Let not indolence or indifference keep you from your place. We have too many fair-weather hearers. Too many who would not think of being detained from their business or their pleasures by such a reason, see in a lowering cloud, or an inclement temperature, or a slight shower, a sufficient reason for absence from

\* The real objection to a minister's taking part in these things is, that he does not take the *right part*; if he only coincided with the fault-finders, there would be no objection on their part.

the house of God. Be not overscrupulous about the height of the thermometer, or the aspect of the clouds on the Sabbath day, that you doom not the preacher to come in from a desolate sky to the more desolate scenes of an empty church.

2. Let me say further, that you should listen to the preaching of the gospel with a due regard to the feelings of your minister. Remember that he is a man, by education, by profession, it may be by temperament a sensitive man. He has eyes that can see, ears that can hear, and a heart that can feel. Let that respectful deference with which you meet him in the street and welcome him to your houses, not be altogether laid aside when he stands before you as the messenger of God. The pulpit does not raise him above the level of human feelings. The indecorum of inattention or restlessness, which would be observed, and perhaps resented, if manifested in conversation with you, is *felt* when he is preaching to you. The preacher, if he were to follow the impulse of his own feelings, would sometimes abruptly close his sermon as he looks upon the trifling or drowsy individuals of his congregation. Some there are to whom he may look in vain Sabbath after Sabbath, and sentence after sentence for one returning glance to show that they see or hear. Others listen to parts, and follow with a fitful interest. They will hear an anecdote told by way of illustration; but the exposition or the argument, or the application, has no attractions for them. It is only the sweetened milk for babes that suits their taste. They cannot enjoy the healthy food suited to strong working men. O how would ministers be stimulated to preach and study, if the erect forms, and the beaming countenances, and the earnest attention of their hearers indicated a hearty and a prayerful sympathy on their part. The influence of the congregation on the preacher is almost as great as that of the preacher on the congregation. An inattentive, sleepy congregation, almost inevitably makes a stupid preacher. Nothing but a prodigious tax of human energy can prevent such a catastrophe. A preacher who could not be accused of dulness, being distinguished for his sprightliness and energy, remarked—“For myself, I confess so great has sometimes been the physical difficulty with which I have preached to a trifling or listless congregation, that I have been ready to wish that in the pulpit I could be stripped of every sense and every faculty but that of speech, so that there might not come in through my eyes and my ears and my wounded sensibilities so many impediments to the easy current of my language.”

3. You will expect your minister to visit you at your houses, but remember that will be only one of his many duties. Do not therefore be *unreasonable in your expectations*. When he calls, do not consider it necessary to detain him a long time while you make your toilet; or to make apologies for the appearance of your person or your house. Do not, either, if you wish him to call again soon, rebuke him too severely for not coming oftener. If you desire him to pray in your family, hand him your Bible, or desire him to

engage in devotion; he will be happy to do so. But if you make no request, do not afterwards find fault with him as if he had neglected a duty. The old-fashioned pastoral visits seem to be becoming almost obsolete; they were probably a very formal matter, but it is extremely desirable that a pastor should at some time pray with each family of his charge. If he should be in about the time of your family worship, by all means embrace the opportunity to have your minister pray with your family.

Ministers are sometimes blamed for not visiting the sick; the fault is generally with the family, who neglect to send him word. The apostolic injunction is, "Is any sick among you? let him send for the elders of the church." When Lazarus was sick, the loving sisters sent word to Jesus—"Lord, he whom thou lovest, is sick." And in general, if any member of the congregation wish to converse with the pastor on the subject of personal religion, let him make it a matter of business, and call on the minister or send for him.

Payson's maxim was, "The man that wishes to see me is the man I wish to see." And this is the feeling of every gospel minister. He wants to see those who wish to inquire about his Master. Go freely to your pastor about your souls. Dear McCheyne speaks of a time when the minister's house was more thronged than even the tavern had been wont to be, and he quaintly says, "I would like to see the taverns emptied and the minister's house thronged;" and to this we say, Amen.

4. Let me add further—put a proper value on your minister's time. Do not be accessory to its consumption in any useless manner. If at any time you desire his professional services, give him suitable notice. We have been asked to preach a funeral sermon on thirty minutes notice; and we have been blamed for not being present at a funeral when the notice came in our absence, a very few hours before the time appointed; which notice might as well have been sent a day or two previous.

Let me ask you to respect the command of God and the regular appointments of the Sabbath day, and the strength of your minister, by avoiding, if possible, to appoint funerals on the Lord's day. That they are sometimes necessarily attended on that day, we have no doubt, but we have no more doubt that the Sabbath is often broken in that way. Such appointments are too often the result of avarice or of vanity.

5. And once more I exhort you to pray for your pastor. Even Paul, with all his superior wisdom, and all his extraordinary grace, felt his need of the prayers of God's people. "Brethren, pray for us," was his oft-repeated wish. Then pray for your minister that he may be strengthened in body—for his soul, that he may be kept humble and holy, and be a burning and a shining light among you. Pray for a blessing on his labours, that his word may indeed be good tidings, and that it may be a savour of life unto life to multitudes.

My unconverted friends, prize this privilege of having among you as your pastor a servant of Christ who loves your souls. If he warn and rebuke you plainly, be not offended; it is because he loves you. And when he tells you of Jesus, the Saviour of poor sinners, O look to that Lamb of God who taketh away the sin of the world. God now shows his good will in sending this his messenger to you. Let not his message, by your fault, be made a savour of death unto death.

B. F. S.

## Household Thoughts.

### AN ANECDOTE OF MATERNAL LOVE.

God, who has bestowed upon woman a physical frame of finer texture than that of man, has also gifted her inward life with more delicate, tender, and active sensibilities. Both the material and the spiritual, the warp and the woof of woman's exquisite organization, illustrate the cunning skill of divine workmanship.

The following anecdote could scarcely have been told of any but a mother:

In a quiet and rural spot, there lived a pious man and wife, with an infant, whom God had bestowed as "a gracious gift," and a blessing to the marriage state. When the infant was about six weeks old, and had just developed, as it were, the loving and extatic sympathies of the young mother, it pleased God in his providence to bring his handmaid to the grave. On her death-bed she expressed entire acquiescence in the will of God, and a readiness to depart and be with Christ. One great care alone oppressed her. How could she leave her darling babe behind, without deep anxiety for its tender infancy as well as its future years? "Oh, that it were God's will," she exclaimed, *to let me take my dear child with me!*"

The mother died; and the child, who had been in perfect health up to that time, sickened also and died. The mother's funeral was delayed a few hours; and the child, whom she so dearly loved, was laid by her side in the same coffin, resting upon her mother's arm with its little hand folded in hers. The Rev. Dr. Steele, of Abington, from whom we have the anecdote, added that he never beheld a more touching and beautiful scene in his life. The mother carried her precious babe with her to the grave, and who can doubt, *into heaven*, according to her earnest wish, and as if in answer to her prayer?

Oh, ye mothers who have children that are to dwell with you in glory, let your love be busy with present duty, and God will answer your prayers; not always according to your heart's desire, but *always*.

*for the best!* Let the tender maternal affection, which is so happy a part of life, be sanctified in godly and persevering efforts to train up your children to live with you in heaven.

### THE MISSIONARY'S MOTHER.

THE Rev. Wm. Adams, D. D., of New York, lately published a funeral sermon, occasioned by the death of Mrs. Joanna Lathrop, entitled "The Missionary's Mother." The sermon presents, with the author's characteristic ability and beauty, a tribute justly due to the fathers and mothers of our foreign missionaries; embodying admirable hints to all mothers to train their children, not for display, but for Christ and a perishing world.

Mrs. Lathrop was the mother of four missionaries to Ceylon, and the sermon is founded on Mary's anointing our Lord for burial, and his commendation of her: "She hath done what she could."

From the sermon we quote the following extracts:

Mrs. Lathrop was born Oct. 28, 1771, in Norwich, Ct.—a town which has furnished more than one distinguished missionary. Her father, Col. Christopher Leflingwell, was a prosperous merchant of high honour and integrity, and her mother, Elizabeth Coit, was the descendant of a long line of pious ancestors.

At the age of twenty-two she married Charles Lathrop, Esq., a graduate of Yale College, attorney at law, and for many years Clerk of the Courts of New London county. At this time neither Mrs. Lathrop nor her husband were professors of religion. The times, it well be remembered, were peculiar. The institutions of religion were generally observed, but there was little of vital piety, and none of those active philanthropies of the Church which are the characteristics of our own day.

In the group of children which were gathered about these parents, now more than forty years ago, was a little girl, of twelve years of age, whom they were aiming to educate with the most scrupulous care. We find the mother giving to this daughter a religious book, "Hawes' Directions concerning the New Birth;" and carefully watching the work of God in the mind of her child. One year after, this child, then thirteen years old, and both her parents, came together to the table of our Lord. A child of her age was never before known, throughout that region, to make a public confession of Christ; but subsequent events proved that the act was performed intelligently and judiciously. Shortly after, this youthful Christian, with one of her associates, amid much opposition, commences the first Sabbath-school in her native town; and it is not long before a desire to engage in Christian missions is apparent in her reading and conversation. Her father, an intelligent and educated man, is reading in the family the letters of Melville Horne on Missions, a

book which for force and life of style is superior to the letters of Junius; Buchanan's Researches, and the Memoirs of Harriet Newell are in this Christian family; and at length the question is brought, by the providence of God, for their decision, whether that daughter shall personally engage in missionary life in India. The question was not decided rashly, but with great deliberation. She resolved to go. The idol of her parents, they cheerfully consented that she should go. The feelings of a pious mother on this occasion will appear from an extract of a letter written by her to her daughter on the eve of her embarkation.

Speaking of a friend who came some distance to see her, she writes, "I enjoyed her visit much, because she talked on subjects particularly interesting. My friends mistake my feelings when they studiously avoid a subject so near my heart as is your contemplated undertaking. I can think of it with composure, and speak of it with much satisfaction. She remarked that this was a cause of gratitude. I am, if I may so say, partially thankful, that is, thankful for the *disposition* which leads you thus to devote yourself. How earnestly have I desired, and how fervently prayed, that my children might be the subjects of grace and instruments of bringing souls to Christ; and now can I claim to choose the place *where* and the manner *how* they shall serve their kind Master, who has so often heard my petitions, even to have given me the very things I have asked of him? No, my child, I believe I am saved from this inconsistency. I believe I am willing to leave to infinite wisdom to direct in all things; and as you are satisfied with regard to duty, I do not question about it."

Here is the Christian mother breaking her alabaster box of precious ointment on the head and feet of her Lord. What more precious offering could she bring than a highly educated, accomplished, and affectionate daughter? Many chid her, and said, "Wherefore is this waste? Why not give that life to the poor at home?" But the Lord himself, we believe, accepted and honoured the oblation.

Mrs. Lathrop accompanied her daughter to the ship, and after having made the greatest sacrifice that she could, she never wished, nor thought, nor dreamed of recalling it. Mrs. Harriet L. Winslow sailed for India in 1819, and her eminently useful labours in Oodoeville, for thirteen years, in connection with the female school in that place, most of the pupils of which, in consequence of her patient and faithful instructions, were converted to God, and her more than peaceful, her triumphant death are already familiar to the public in one of the most interesting of our religious biographies.

In the journal kept by Mrs. Winslow on her outward passage, occurs the following entry: "When at Andover, Dr. Woods said to me, *Your heart will often ache to see the little folks. He was right; yet I would rather see them in Ceylon than in America!*" That wish in substance was fulfilled. Three sisters, in succession, wives of Christian missionaries, followed her to India, though before

their arrival in that country Mrs. Winslow had rested from her labours.

In 1833, Mrs. Elizabeth C. Hutchings sailed for Ceylon, and on arriving at her new home, found only the new made grave of that sister who she had expected would welcome her to a missionary life. This sister continued in missionary service for eleven years, till the prostrate health of her husband compelled their return to this country.

With her youngest daughter, the child of her old age, Harriet Joanna, whose name was given her as a memorial of this mother's first gift to missions, Mrs. Lathrop, now a widow, had gone to reside, hoping and expecting to share her society during the remainder of her life. She was the wife of Rev. John M. S. Perry, at that time the pastor of the church in Mendon, Mass. But the piety of Mr. and Mrs. Perry was of no common order. Both were deeply impressed with the duty of exchanging their New England home for missionary services in India. The trial to Mrs. Lathrop must have been severe. But she never suggested an objection to the intelligent convictions of her children. In 1835 she gave this Benjamin of her heart to the cause of missions. Three years did Mr. and Mrs. Perry labour together, and within three days of one another both fell from cholera, brought on, as I verily believe, in the case of Mr. Perry, by the depression and despondency of heart occasioned by the disbanding of so many missionary schools for want of the means of support from home.

Could a Christian mother be expected to do more for Christ and the heathen? In the following year the last of these three sisters, Mrs. Charlotte H. Cherry, having evinced an unusual energy of character and fervour of piety in useful labours at home, left her native land for the same destination; but after a brief residence of six months she was laid beside her oldest sister. A few days before her death she wrote in pencil, "I think the Lord sent me here; and though it were but to die, I do not regret coming at his bidding. Many, many thanks to my dear mother, who in my childhood taught me to prize the Bible, and to learn many passages from its holy pages which now cheer my fainting spirit. Tell them at home I am not sorry that I came here. Do not let them say I have done much. I have done nothing. It was all the Lord Jesus Christ. Farewell."

Thus has this Christian mother given four daughters to be missionaries to India. Nor was this all. Long after widowhood had shadowed her, after her three daughters were in the grave, herself at the age of three score years and ten, she added also to the number of her costly gifts a cherished grand-daughter, the child of Mrs. Winslow, born in India, but educated in this country and fitted to be an ornament to any circle, now the wife of Rev. Mr. Dulles, of Madras, and filling the place which was made vacant by her departed mother.

## History and Biography.

### PRESBYTERIAN CHURCH IN ENGLAND.

At the recent meeting of the Assembly of the Free Church of Scotland, of which some notice has been taken in a previous number, a deputation from the Presbyterian Church in England was present. Having been introduced by Mr. Hawkins, Professor Lorimer, one of the deputation, addressed the Assembly on the present condition and prospects of its younger sister in England. Subsequently, at a breakfast given by the deputation to the members of the Assembly, the same gentlemen and others entered more at large into the subject of their mission, and other benevolent operations.

This branch of the great Presbyterian body is often overlooked, and has been sometimes regarded as in some sort a part of the Established Church in Scotland, but they are as distinct organizations as the Presbyterian churches in Scotland and America. Indeed when, some fifteen years ago, their amalgamation was contemplated, it was ascertained that the Scotch establishment could have no jurisdiction in England, where Episcopacy is the State religion. And in 1839 the General Assembly in Scotland passed an act, declaring that the only connexion which the two churches could have, was an interchange of friendly communications by means of deputations to and from their respective supreme judicatories. A brief account of the Presbyterian Church in England may not be unacceptable therefore to our readers. This we propose to give, to a great extent in the words of a volume which has recently been put into our hands, entitled, *SKETCH OF THE HISTORY AND PRINCIPLES OF THE PRESBYTERIAN CHURCH IN ENGLAND*, which is said to be by the Rev. Alexander Monro, of Manchester.

WICKLIFFE has been fitly styled "the morning star of the Reformation." In respect to the identity of Bishops and Presbyters, and the use of human ceremonies in religious worship, the chief points that for some time separated Episcopalians and Presbyterians, he held with the latter. The storm of persecution which was raised against him checked the progress of the Reformation until the time of Henry VIII., who from mere secular motives renounced the supremacy of the Pope, and claimed to be himself the only supreme head of the Church in England. Under Edward VI., exertions were made to promote a real reformation. His premature death, however, put a stop to the progress of this better order of things. And on the accession of Mary, the Reformers were driven by persecution into exile. Under Elizabeth, the Protestant religion was again regarded with favour, and the exiles returned. During their absence in Germany and Switzerland, however, a difference of opinion arose

among them, producing a separation which has continued to the present day. The one party was for resting satisfied with the partial reformation which Edward VI. had accomplished, while the other was anxious to secure a simpler mode of worship, and more republican system of government in the Church, similar to that which had been effected by Calvin in Geneva. Elizabeth gave the preference to the prelatical party, discountenancing, and finally attempting to suppress by law the Puritans.\*

James I., while king of Scotland, had professed great attachment to Presbyterian principles; so that when the kingdoms were united in 1602, the Puritans in England looked for that liberty of conscience, and reformation of abuses, for which they had hitherto sought in vain. But they were sorely disappointed. The accession of James to the English throne was the signal for an attempt to crush Presbyterian principles, not only in England, but also in Scotland. An Arminian party, too, arose in the Church of England; and the dispute came to include doctrines as well as modes of worship and government. Charles I. proceeded, under the guidance of Archbishop Laud, to still greater extremes, and thus hastened affairs to a crisis. The Presbyterian ministers presented a remonstrance against Prelacy to the House of Commons in 1640, which was favourably received. The Parliament, influenced by the national voice, soon after summoned the Westminster Assembly, which met on the first of July, 1643, in the chapel of Henry VII. in Westminster Abbey. After they had completed their deliberations,† the ordinance for the more effectual settlement of the Presbyterian form of church government received the sanction of both Houses of Parliament, and Presbyterianism became the established religion of England. There were, however, at this time, three parties in the kingdom—1, the Prelatical, which encouraged the king to usurp supreme power in Church and State; 2, the Presbyterian, which had the majority in the Commons, and wished to maintain the rights of the people; 3, the party composed of different elements, Independents, Baptists, Fifth Monarchy Men, and others. This last soon acquired so much influence in the army under Cromwell, that they were able to carry every thing their own way. As they increased in influence, the Presbyterians became the objects of

\* The party which sought a further reformation in the Church were so called from the strictness of their principles, and from their desire to establish a *purè* mode of worship than that which was then observed. They were called *Nonconformists* from refusing to conform unreservedly to the ceremonies, and services, and wearing of vestments which the Queen had commanded. The Puritans, however, were composed of three classes, 1. Those in the established church who desired further reforms, but yet conformed to the requirements of the State. These, Sir J. Macintosh says, though inferior in numbers to the party opposing further reformation, yet appear to have been of more weight and learning. 2. The Presbyterians, and 3, the Independents, neither of which last would conform.

† The Westminster Assembly was composed of 121 English divines, 10 lords, and 20 commoners, together with 5 ministers and 3 elders, who attended as commissioners from the Church of Scotland. They prepared the Shorter Catechism, which was presented to the House of Commons in 1647. The Larger Catechism, which was reported in 1648, and the Confession of Faith, which embraces both doctrine and discipline, and was completed the same year.

intimidating and coercive measures, and soon found that the only hope, under God, for the Church and the State, was in the restoration of the monarch, who gave the most solemn pledges to maintain entire religious liberty. They had to do, however, with a faithless king. Under Charles II., Prelacy was restored, and the most violent persecutions followed. In 1662 the famous Act of Uniformity was passed, which rendered the terms more rigorous than ever, excluding one-half the nation from the established communion, and ejecting two thousand of the most learned, upright, pious, and zealous preachers from their pulpits and means of subsistence.

From the passing of this act may be dated the entire separation of the Presbyterian from the Episcopal and Established Church of England. None professing their principles, were henceforth to do her work, to enjoy her emoluments, or to influence her councils. Their ministers and people became a distinct communion. The year 1688, however, brought about the Revolution which changed the position of the Presbyterian interest almost entirely. In Scotland it became the established religion of the country. In England, though not comprehended in the legal establishment, as the king evinced a wish should be the case with all nonconformists, they enjoyed a season of quiet. And no sooner was the Toleration Act passed than chapels began to spring up in every part of the kingdom; congregations were speedily organized, and pastors arose for the defence and propagation of the truth. Within the space of twenty-five years, fifty-nine churches were formed in Yorkshire alone; and throughout England there were not less than eight hundred Presbyterian churches.\*

In 1691 the Presbyterians and Independents, feeling the importance of union in order to withstand the influence of the legal establishment of Episcopacy, entered into articles of agreement† in a

\* The first Presbytery was held near a century before, in 1572. After Cartwright was driven into exile, "the Puritans perceiving that, although the Parliament, especially the lower house, was favourable to their cause, there were no hopes of escaping the tyrannical impositions of the Queen and her bishops, came to the resolution 'that it was their duty in the present circumstances to separate from the public churches, and to meet in private houses or elsewhere, to worship God according to their consciences.' They formed a Presbytery at Wandsworth, near London, composed of several ministers and gentlemen (elders); and though at first some of them objected only to the habits of the clergy, and to parts of the liturgy, others condemned the whole fabric of the hierarchy. It was after this that the Brownists or Independents arose." *Hist. Dissenters.* "The first Presbyterian church was also formed at Wandsworth, when eleven elders were chosen." "Other Presbyteries were erected in most parts of England, but especially at Northampton, Kettering, Daventry, Suffolk, &c. A pamphlet published in Elizabeth's reign represents the number of Presbyterians as amounting to a hundred thousand."

† The first article of agreement, which treats of "*churches and church members*" says, "each particular church has a right to choose its own officers, and hath authority from Christ for exercising government, and enjoying all the ordinances of worship within itself;" and it belongs "to the pastors and other elders of any particular church (if such there be), to rule and govern, and to the brotherhood to consent according to the rule of the gospel." Under article second of "*the ministry*," which is acknowledged to be an institution of Christ, they would have them "to be elected by the church, with the advice of the neighbouring churches, and also solemnly ordained." Article fourth of "*communion of churches*," declares all churches to be on a perfect equality, and therefore independent; yet pastors and teachers are to "act together and consult on the interests of the churches." Article fifth of "*Deacons and Ruling Elders*," recognizes the office of deacon as of divine appointment, but as there is a difference of opinion as to

meeting at which Mr. Flavel was Moderator. This proved most unfortunate for the cause of Presbyterianism and truth, as it led to great laxity in church government. As might naturally have been expected, the Presbyterian form ceased to be carried into full, efficient operation. The office of ruling elder fell into disuse. Church sessions, Presbyteries, and Synods, became mere advisory bodies, and lost all their influence. As a consequence, heresies gradually crept in, and brought the whole body to the very verge of ruin.

Exeter was the place where heretical opinions first showed themselves openly. Two of the ministers in that city, who had adopted the Arian views advocated by Dr. Samuel Clarke, a rector in the church of England, refused to acknowledge the divinity of Christ, and were excluded by the trustees\* from their places of worship. (1719.) The doctrine of the Trinity afterwards came to be discussed at meetings of the ministers of Devon and Cornwall in May; when fifty-six subscribed the article of the Church of England on the Trinity, and nineteen refused. In the mean time the controversy had been raging in London, where it was found that *latitudinarian views as to the subscription of creeds* had spread so generally, that at a meeting at Salter's Hall fifty-seven voted against, and only fifty-three in favour of requiring from their ministers a declaration concerning the Trinity. This led to a separation.

It will be perceived from this sketch that the origin of this defection was, 1st. In compromising Presbyterian church government with Independency, or Congregationalism. 2. In surrendering spiritual power into the hands of secular officers, who became quasi patrons, appointing to the living and excluding from it. 3. In giving up the subscription to orthodox standards. Had they continued to require adherence to the Confession of Faith, the discussion at Exeter and Salter's Hall would most likely not have occurred. It is apparent therefore that the congregations which have lapsed into Socinianism did not become so because they were Presbyterian, but rather because they had ceased to be such; and though in order to retain churches and endowments they still preserve the name, yet by

elders, "we agree that the difference make no breach between us." Article sixth, of "Synods," admits that it is "useful and necessary in cases of importance for the ministers of many churches to hold a council; and that the decisions formed in their conventions must not be rejected by the churches without the most weighty reasons." Article eighth treats of the "Confession of Faith," and requires assent to the doctrinal part either of the xxxix articles of the Church of England, or of the Westminster Confession, or of the Savoy Confession.

Such an agreement would seem to be about as promising to sound Presbyterianism as the "Plan of Union" between the Congregationalists and Presbyterians in this country in 1802.

\* These are called managers of the congregation, consisting of thirteen persons, who were among the most respectable for character and station, and conducted all the business. There seems to have been no elders. These managers held the meeting-houses as proprietors and trustees. By the bequests of pious individuals, benefactions were from time to time made to some congregations for the more comfortable support of the minister. Sometimes the sum was large enough for their entire support, in which case it has proved detrimental to the cause it was designed to cherish, rendering the minister independent of the people, and making him dependent upon a mere board of trustees, who may have no regard for truth and godliness.

their own admission there is not a single feature of Presbyterianism now discernible amongst them.\*

Most happily, a revival of Presbyterianism has taken place in England of late years, as appears from the report of the deputation, and this branch of the Church of Christ promises to accomplish there a glorious mission. There are now about one hundred and sixty Presbyterian places of worship south of the Tweed, in which the doctrines of the Westminster Confession are preached. Of these, the largest number is in the county of Northumberland, many of which date their existence from the Act of Uniformity in 1662. Of the others, in the large towns in England, several have been established for the purpose of providing Scotsmen residing there the same form of worship to which they had been accustomed in their native land. About sixty of the whole number are connected with the "United Presbyterian Church" in Scotland. A few profess adherence to the Established Church of Scotland. But the greater number are united in Presbyteries, and these again formed into a General Synod, under the designation of the "PRESBYTERIAN CHURCH IN ENGLAND," which meets annually at one of the principal towns in the kingdom. Their sympathies are with the "Free Church" of Scotland. Their organ is "The English Presbyterian Messenger." They have doubled the number of their churches within a few years, as also their parochial schools, and established a flourishing college in London, of which Dr. Lorimer, one of the deputation, is a Professor. B.

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#### REV. JOHN BROWN OF WAMPHRAY.

THE first notice we have of this man is in one of "Rutherford's Letters," addressed to Brown's mother, dated March 13, 1637. "I rejoice," says he, "to hear your son John is coming to visit Christ and taste of his love. I hope he shall not lose his pains or rue of that choice. I had always (as I said often to you) a great love to dear Mr. John Brown, because I thought I saw things in him more than in his brethren: fain would I write to him to stand by my sweet Master. And I wish you would let him read my letter and the joy I will have, if he will appear for, and side with my

\* Dr. J. Pye Smith says: "The modern Unitarian congregations are not really Presbyterian, and they are so designated only by a customary, but improper application of the term. Are they not as completely congregational and independent as we are? Do they constitute ruling elders in each congregation, to act in conjunction with their pastors, for judging of the qualifications of communicants, and other acts of discipline? Have they courts of review? Have they classical, provincial, and synodical assemblies? Do they even in general maintain any kind of church discipline whatever? In point of fact, they are as little entitled to be considered as the successors and representatives of the old Presbyterians, in relation to ecclesiastical order, as they are with respect to the most important principles of doctrine."

Lord Jesus." In another letter, to another correspondent he writes, "Remember me to Mr. John Brown. I could never get my love off that man. I think Christ hath something to do with him." It would seem from these hints, that at that time John Brown was a young man whose talents and piety promised much good to the church. But of his early history we know nothing more until he was settled in the ministry at Anandale.

As a pastor, he was devoted and faithful, and his flock were tenderly and strongly attached to him; and the affection was mutual. Like Paul, he was ready to spend and be spent for their edification and salvation. His labours, however, were not exclusively confined to his own parish; the destitute places in his vicinity shared in the benefits of his preaching.

When, unhappily, the Presbyterian ministers were divided into two parties, called RESOLUTIONERS and PROTESTERS, Mr. Brown conscientiously took sides with the latter. This difference related to the restoration of King Charles II. All the Covenanters were in favour of monarchy, but while the RESOLUTIONERS wished to restore Charles without making any conditions, the PROTESTERS insisted on having some satisfactory pledge that he would regard their religious rights and liberties. On both sides were found men of great piety and uncommon worth. On the side of the Resolutioners, we find such men as Baillie, Dickson, Douglass, &c.; and on the side of the Protesters, Guthrie, Rutherford, Durham, Gray, Binning, &c. to whom may be added John Brown of Wamphray, the subject of our brief memoir. This party was believed to carry with them the majority of the most eminently pious and devoted people. Multitudes attended their solemn fasts and sacramental meetings. A spirit of ardent zeal and strict morality characterized them. Concerning them, Mr. Kirkton says: "I have been many years in a parish where I never heard an oath. In a great part of the country, one could not have lodged in a family where God was not worshipped daily, by reading, singing of psalms, and prayers. People were so sober, that the inn-keepers complained of the ruin of their trade." Indeed from 1638 to 1652 is considered the golden age of the church of Scotland. But soon both parties of the Covenanters were subdued and silenced by the success of the army of the commonwealth: the English sectaries entertained a violent antipathy against them, and laid restrictions on their liberty of preaching and holding church courts. At length, however, Cromwell granted them liberty to pursue their own course in their religious concerns.

In the restoration of Charles II. in 1660, both parties were miserably deceived; for it was soon made manifest, that the cause of covenanted reformation in Scotland was destined to fall. And very soon the flames of persecution were enkindled, and the leaders among the Protesters were seized and imprisoned, and the noble Marquis of Argyle, and the Rev. James Guthrie of Sterling were brought to the scaffold, and became martyrs to the cause of truth

and righteousness, which they had espoused and boldly defended. In 1662, a prosecution was commenced against Mr. Brown and eighteen other ministers, who had been most prominent in their opposition to the establishment of prelatical power in the church. In this persecution, as many as three hundred ministers were driven from their flocks; generally men of exemplary piety, talents, and diligence.

On the 18th of November 1662, Mr. Brown was called before the council, a high commission court, where, upon a charge of having spoken boldly against some ministers, who contrary to their former engagements, had submitted to the diocesan Synod and the archbishop of Glasgow, he was imprisoned, where he continued until the 11th of December. About this time, John Livingstone, of famous memory, was also apprehended. Mr. Brown, finding his health failing here, presented an humble petition to the council, in which he says, "That he had been kept in close confinement five weeks, and that for want of fresh air, his health had been much impaired; and begged for some enlargement, otherwise he should be in danger of losing his life." Upon which the council decreed to grant his request, on condition that he should leave the dominions of the king, and not return without license from his majesty, on pain of death. The good man must have suffered severely in prison, to make him willing to accept as a release a sentence of banishment from his beloved flock, his friends, and his native country. Early in the year 1663, Mr. Brown went over to Holland, then the asylum of the banished Covenanters, where he resided many years, and never again visited his native country. The number of persecuted brethren who were obliged at this time to fly to Holland, was very considerable; and some of them the most useful and devoted ministers that Scotland ever had. Among these we may mention Mr. Alexander Petrie, who became the pastor of the Scotch church in Rotterdam; Mr. Robert McWard, one of the ministers of the High Church of Glasgow. Mr. John Livingstone was also among the banished, whose family multiplied in Holland, and a large and respectable branch of which came to the United States, and have long been one of the most distinguished families in the State of New York.

It was a favourable circumstance, that about this time Holland abounded in theologians of the most eminent piety and learning, by whom the characters and claims of the Scotch exiles were duly appreciated and whose influence was zealously exerted on their behalf. Among these were the distinguished professors Witsius, Spanheim, and Voet. With such men as these, we find the refugees in frequent consultation. Indeed, it would be doing injustice to the constellation of learned professors, by whom the Universities of Holland were then enriched and adorned, not to mention others, their contemporaries; such men, for example, as James Alting, John Leusden, John Hornbeek, Francis Burman, Andrew Erpenius, Charles Matsius, Samuel Maresius, Daniel Heinsius, Anthony Hul-

sius, Christian Scholan, and John Melchior; and besides these there were many others, highly deserving of notice. Holland, at this period, was the country of systematic theology, and sound biblical learning.

While Mr. Brown resided in Holland he found useful employment, in preaching to the refugees, who, in their exile, resorted to him for instruction. It was during his exile also, that most of his works were published; and if we had no other proof, these writings furnish abundant evidence of his zeal, diligence, and ability.

The malice of his enemies did not cease by his absence; nor did the lapse of a considerable period of time render it inactive, for in the year 1676, at the instigation of Archbishop Sharp, King James II. wrote to the States General of Holland, to banish the exiled ministers from the United Provinces. The answer of the Dutch Government is very much to their credit, and deserves to be held in remembrance. The following is an extract: "And that the aforesaid John Brown being called before his Majesty's Council, Nov. 6, 1662, confessed, and was put in prison; and that he, after some time, having petitioned for liberty, was condemned to perpetual banishment; and that there was nothing remaining for him to do but give bond to go out of his Majesty's dominions, and not to return without leave of his Majesty, upon pain of death; and with that finally, he was resolved to comply; and accordingly, without getting a copy of his sentence, he was let out of prison, Dec. 15th, 1662, and on the 12th of March, 1663, came to Rotterdam. And, therefore, that the aforesaid persons were of opinion, that it should not be imposed on them to remove him out of these Provinces, since, according to the judgment of their judges, they were to undergo no heavier punishment; and that, by their own handwriting, they had required no more than that they should go out of his Majesty's dominions, with which sentence, as they had complied, therefore they ought not to be further disquieted. Whereupon, after deliberation, it was resolved that information of these facts should be given to the Lord Benningen, Ambassador for the States at the Court of England; and that a letter should be directed to him, desiring him to assure his Majesty that the States General are fully resolved to execute and fulfil the treaties betwixt his Majesty and this State; but that they do not believe that his Majesty will require them to put away persons who had the misfortune to fall under his displeasure, and whose utmost sentence was banishment from his Majesty's dominions; and that the Lord Benningen shall, in the best and discreetest manner, waive a compliance with this request of the king, as being in the highest degree prejudicial to this land." (See Wodrow's Hist., Vol. 1, pp. 384-5.)

During Mr. Brown's residence in Holland, he was in the habit of writing letters of advice and consolation to his friends in Scotland, and especially to his own flock, for whom he continued to feel a lively interest.

After some time, Mr. Brown was chosen successor to Mr. Petrie

in the Scotch Church at Rotterdam, where he exercised his ministry with great prudence and diligence. He was zealous and successful in preaching the gospel, and his labours were attended with happy fruits. He was considered an excellent expositor of the sacred Scriptures, and the conclusion of his discourses was commonly pungent and impressive; for he did not decline giving faithful reasoning to his hearers, keeping back nothing that might be profitable to them. The Rev. Mr. McWard, who was in exile with him, gives the following: "That the whole of his sermons, without the intermixture of any other matter, had a speciality of pure gospel texture, breathing nothing but faith in Christ and communion with Him." To which it may be added, that from the specimens which remain, they were admirably characterized by a happy mixture of doctrine and practice. He was no dry and merely systematic preacher. "He enters deeply into the discrimination of character and life, and makes all his sermons bear on the interests of vital godliness."

One of his last labours in the pulpit, was at the ordination of the famous Richard Cameron. On this occasion he was assisted by his friend, the Rev. Mr. McWard. His sermon was founded on Jer. ii. 35. "Behold I will plead with thee, because thou sayest I have not sinned." This discourse, which was peculiarly appropriate and solemn, was his dying attestation to the doctrines which he held. He died soon after, about the close of the year 1679, greatly regretted by thousands in Holland, and in his native country.

The character of Brown, by those who knew him best, is very high. Mr. McWard, in a preface to his work on "The Life of Faith," published soon after his death, speaks thus: "If thou be not a stranger in our Israel, whoever thou be; then if either eminency in grace or learning, if vastness and pregnancy of parts, if fervour of zeal according to knowledge, if unwearied diligence in the work of the Lord, if a holy disregard of men and their estimation, with a resolution to approve himself to God by a ready withstanding the corruptions of the time, and opposing all these causes and contrivances, and those unworthy communings, whereby the good cause hath been prejudged, yea, hereby abandoned, and the free course and progress of the gospel obstructed; if single solicitousness and strenuous endeavours to have free ordinances preserved in this generation and propagated to posterity; in a word, if faithfulness as a servant of God, in all his house, even that God who counted him faithful and put him in the ministry, and loyalty to his princely Lord and Master—I say, if there be such a one to whom such a blessed conjunction of rare gifts, with such a plentiful measure of grace, can endear any man, I then nothing doubt, but Mr. Brown, great and gracious Mr. Brown, hath such a place in thy soul, and such a preference to others, as thou wilt judge it superfluous in me to say any thing to commend the truly great Elijah of his time; the man jealous for the Lord God of Hosts above all the brethren whom he hath left behind him. His memory shall be blessed, and his cognizance in the future generations of the Church, shall be, that the

day when he fell asleep, the Church of Scotland was deprived of the most incomparably, and the most absolutely burning and shining light that belonged to that Church."

Dr. Melchior Leydecker, an orthodox theologian, and learned Professor at Utrecht, gives the following testimony to the character of Mr. Brown, prefixed to one of his works: "Glory be to God in the highest, who hath reserved by his grace many Protestant and learned divines against all these errors, [referring to the errors of Socinianism and Pelagianism,] and hence we have the learned labours of the worthy J. Burgess, J. Owen, A. Pitcairn, and other eminent divines, worthy to be remembered in all ages. And to these great Doctors, we may very warrantably add Mr. JOHN BROWN, whose praise lives deservedly in the churches, and whose light did, for a considerable time, shine here in our low countries, when through the iniquities of the times, he was, because of his zeal, piety, faithfulness, and good conscience, obliged to leave his native land."

A. A.

## Review and Criticism.

*Stray Arrows.* By the Rev. THEO. LEDYARD CUYLER. R. Carter & Brothers, New York, 1851.

To shoot well is a great thing in Literature. Many writers who have good *aims* fail in execution; they do not hit the mark. Not so the author of *Stray Arrows*. He aims at useful popular impression, and sends his arrows into the centre of the target. There are no more promising writers of his class than T. L. C. He understands *the masses*. His style, polished like the glittering steel, is effective, well wrought, and admirably adapted to carry along his swift and arrowy thoughts. There are occasional redundancies in his ornate Saxon, but something must be yielded to literary peculiarities. Some critics would be severe on this style, when their own improvements would strip it of its power. Mr. Cuyler has a gift at popular writing, which the public will encourage him to cultivate. The archery of the young *Cayuga* Chief is hard to beat. May his bow abide in strength!

*Lays of the Kirk and Covenant.* By Mrs. A. STEWART MONTEATH. R. Carter & Brothers, New York, 1851.

A series of poetical sketches of interesting incidents in Scottish Church History. We make far too little of the glorious historical scenes of our Church. The chief value of these *Lays* is in their subjects of Kirk and Covenant. The book is handsomely embellished. It has been highly praised by the Scotch critics. It contains some gems.

*Memoir of the Rev. Henry W. Fox, Missionary in India.* R. Carter & Brothers, New York, 1851.

The biography of a missionary is a great evangelical treasure. Mr. Fox was a missionary of the Church of England, and the field of his labours was among the Telooqoos, a people numbering about ten millions, and residing in the southern part of Hindoostan, a little north of Madras. Bishop McIlvaine has written an interesting preface to the work. It seems that at one time, Mr. Fox, whilst a student at Oxford, came near being poisoned by Puseyism, which he calls, in one of his letters, "that *godliness-hating system* of tractarianism, which cannot abide any thing that is spiritual." Bishop McIlvaine adds: "*He hits the point exactly.* Just where that system is most pretending, its grand defect appears. It is eminently *unspiritual* and *anti-spiritual*, confounding the sentimentalism of symbolic rites, and the morbid imagination that takes pleasure in a dramatic worship and in imposing ceremonials, with the spirituality of mind that lives unto Christ in the humility of a true repentance, in the faith that simply rests in his promises, and the love that delights in his commandments." Bishop McIlvaine has done well in recommending this volume to the American public. It is a plain, unpretending Memoir of a devoted Missionary.

*Lectures on the Lord's Prayer.* By WILLIAM R. WILLIAMS. Gould & Lincoln, Boston, 1851. Daniels & Smith, Philadelphia.

Mr. Williams is a distinguished Baptist minister in New York, whose preaching is popular with all evangelical denominations. His writings bear the stamp of a vigorous and cultivated mind. His treatise on the Lord's Prayer will do good after the hand that penned it mingles with the dust. We give a random specimen of the book from the chapter on "Give us this day our daily bread."

"All the petitions which precede, and which compose the earlier half of the Lord's Prayer, respect the *end* for which man lives;—the glory, dominion, and service of his Creator. The later petitions, of which that before us is the opening one, and together making the latter half of the prayer, have reference to the *means* by which we live; the *body* by means of God's supplies of food; the *soul* by means of the pardon for sin, by the victory over temptation, and by the escape from evil in all its forms and all its degrees, which we implore and which God bestows.

"Of the two portions into which the whole prayer thus resolves itself, the first half, beginning with the Father's throne in Heaven, comes down, by the steps of its several petitions, to man, as the servant of his Father on the earth. 'Thy will be done in Earth as it is in Heaven.' The second portion commences with man and his lower and corporeal needs on earth, and climbs upward on its returning way to the skies, through supplications that respect, first, man's bodily, and then his spiritual wants, and implore his deliverance from all present and eternal evil. The Prayer becomes thus like an endless chain in our wells. Beginning in Heaven and reaching Earth, and then returning to Heaven again, it is seen binding together the throne and the footstool—God the sovereign and man the dependant. But, in the well, the reservoir is below. In the government of God the reservoir is above. It is the upper deep of God's mercy and grace in Jesus Christ."

*A Sermon on the Death of Mrs. Mary C. Brackett.* By the Rev. J. L. KIRKPATRICK, Pastor of the Presbyterian Church in Gainsville, Ala. St. Louis, 1851.

An affectionate testimony from a pastor to the worth of an eminent and devoted Christian lady. Such sermons are of great value in the Church. They serve to perpetuate precious memories, to illustrate Christian expe-

rience, to strengthen the communion of saints, and to exalt Christ as the Redeemer. Our space allows us to copy only what exemplifies one of the Christian graces of this handmaid of the Lord. Mr. Kirkpatrick says:

"None who took knowledge of her could doubt that much of the time she passed in retirement was spent in immediate converse with God. It appears that she had adopted it as an invariable rule to recall every night the several persons with whom, during the day, she had had any intercourse, however casual. The following reference to this custom, exhibits her reasons for it—reasons which must commend themselves to every Christian heart:

"This habit promotes love—true benevolence toward our fellow-creatures. By praying for obscure persons, or those in whom we have no special interest, who are not allied to us by the ties of kindred or friendship, we greatly increase our love for *all* as the creatures of God, and as fellow-sufferers in a world of sin. We love them because *our* Father is also *their* Father, and our Saviour their Saviour. We desire for them the same hopes that we ourselves enjoy. Thus the habit greatly increases our love for mankind, and aids us in offering the petition that our Lord has commanded, 'Thy kingdom come.' By thus remembering those with whom we have had intercourse, our friends and acquaintances, our love for *them* is much promoted, and the little asperities or animosities banished, and light is thrown upon our own feelings toward others. If there is anything in our bosoms contrary to the spirit of Christian love, this habit will reveal it. We shall know ourselves. By thus praying for even members of our family, all that is wrong, contrary to Christian courtesy, all that has been unprofitable in our intercourse, will be brought before the mind, and we shall become better wives, mothers, sisters, mistresses. This is especially needed in regard to servants."

*The Royal Preacher, or Lectures on Ecclesiastes.* By JAMES HAMILTON, D. D., F.L.S.  
R. Carter & Brothers, New York, 1851.

The great mind of Hamilton has produced a fine work in a series of Lectures on Ecclesiastes. His theory of exposition is briefly this: "In other words, you find that it was a long experiment, which the narrator made in search of the Supreme Felicity, and of which Ecclesiastes records the successive stages. But how does it record them? By virtually repeating them. In the exercise of his poetic power the historian conveys himself and his reader back into those days of vanity, and feels anew all that he felt then: so that, in the course of his rapid monologue, he stands before us, by turns the man of science and the man of pleasure, the fatalist, the materialist, the skeptic, the epicurean, and the stoic, with a few earnest and enlightened interludes; till, in the conclusion of the whole matter, he sloughs the last of all these 'lying vanities,' and emerges to our view, the noblest style of man, the believer and the penitent." The "Royal Gems," on the last three pages of this number of our Magazine, are from this work by Dr. Hamilton.

*The Popular Cyclopædia of Biblical Literature, condensed, &c.* By JOHN KITTO, D. D.  
Illustrated by numerous Engravings. Boston, Gould & Lincoln, 1851.

A large, elegant, well-stored volume, being quite a respectable library in itself. It is condensed from Dr. Kitto's original work, which was in two volumes, and is issued through the editorial labours of Dr. James Taylor of Glasgow, a minister of the United Presbyterian Church. Although every article may not be exactly what some would prefer, there is no doubt that the work, taken as a whole, is scholar-like, profound and reliable. It may be obtained in this city at the famous book store of Messrs. Daniels & Smith, No. 36 North Sixth Street.

## The Religious World.

**CONGREGATIONALISM IN NEW YORK.**—The General Association of New York comprises 11 District Associations, 150 churches, 21,000 members, and 100 ministers. Is it asked why they are not more numerous in so large a State? The answer is fourfold: 1. Emigration is continually draining us. 2. Some Congregational churches are independent, disconnected with any general body. 3. The statistics of some hundred of the Congregational churches are returned to the New School General Assembly. 4. Some hundreds, once Congregational churches, have changed the form of their organization, and become Presbyterian—a consequence of the old “Plan of Union,” which has been to Congregationalists a plan of absorption. The past year has been one of revivals; to 113 of their churches 716 have been added. Their net gain has been 360; their contributions \$10,000.—*New York Tribune*.

**THE STOCKBRIDGE INDIANS.**—The Stockbridge Indians are about purchasing two townships of land in Minnesota, on which to locate. For twenty-five years these Indians have resided at Green Bay. They number about 300, and are the descendants of an ancient tribe of that name, often mentioned in the history of the early settlement of Massachusetts.

**QUAKER MISSIONARIES TO AFRICA.**—There was, a few days ago, a large assemblage of persons at New Bedford, on the occasion of the departure of Eli and Lybel Jones, Quakers, who were destined to Liberia, where they purpose to spend some time as elders or preachers. They are represented to be the first of their sect in this country who have visited Africa on a similar errand. They are sent out by the Society of “Friends,” and bear with them letters of introduction to President Roberts from the Hon. Henry Clay, Bishop Waugh, and a number of other distinguished advocates of the African colonization cause.

**DATE OF MISSIONS TO AFRICA.**—This year completes a century since the first English missionary was sent to Western Africa. It was Rev. Andrew Thompson, and previous to his going to Cape Coast Castle he had laboured five years for the conversion of the Indians in New Jersey. A native who was sent by him to England for his education was his successor, and maintained a school for the education of his countrymen.

**IRISH PRESBYTERIAN CHURCH.**—The General Assembly, which lately met at Belfast, exhibited some of the most tumultuous scenes probably ever witnessed in a religious body. In reading the details of the debates in the Belfast papers, we could not resist the impression that the leading speakers incurred great responsibility for their personalities. The chief subject of controversy was the *Magee College*; and we copy the best notice we can find, giving some account of this institution.

### THE MAGEE COLLEGE.

When Mrs. Magee bequeathed £20,000 for a Presbyterian College, she appointed Trustees to carry it into effect, under the control and direction of the

Assembly. The Trustees, who are Rev. Richard Dill of Dublin, Dr. Brown of Aghadoey, and Counsellor Gibson of Belfast, found it necessary to get the decision of the Court of Chancery as to the extent of their powers, and of the control of the Assembly under the will; as they and that body disagreed on the subject. The Trustees claimed the power of fixing the site, and laying down the plan for the government of the College, as well as the choice of the Professors in the first instance, and the course of education to be pursued. They accordingly decided that the College should be in Derry—that the College should have a course of classics and sciences open to all, the Professors in the different branches of which should subscribe a formula which they drew up; but it should not be necessary for them to be Presbyterians—and also a theological course, for the students of the Presbyterian Church, the Professors in the different branches of which should be Presbyterians.

The Assembly claimed also the power of fixing the site; and decided on Belfast—where there exists a complete curriculum of Theological study, with eight Professors endowed by Government—but without buildings, a suitable library, and bursaries for the encouragement of poor students, but richly endowed with genius and piety. They also claimed the government of the College, and the prescribing of the course of study; as well as the choice of the Professors, both in the first instance and succeeding ones, and also of fixing the religious test of all the Professors, which they insisted should be the Confession of Faith.

The Master decided that the choice of the site rested with the Trustees; and it is fixed for Derry—that it should be a college for the education of Presbyterian students, the general course open to all—that the choice of the Professors should be with the Assembly, and that they should “sign such declaration of religious belief as the Assembly determine.” The extent of the Assembly’s jurisdiction, however, was left to amicable arrangement between the Assembly and the Trustees.

When the Assembly’s College Committee gave in their very long report, of the history of the proceedings in chancery, Dr. Brown and Mr. Dill spoke at great length, giving their version; which, of course, called up Drs. Morgan, Stewart, and Dobbin, in justification of the Committee and report. By this time Dr. Cooke, who had been absent in London at the beginning, had arrived; and instead of himself and Dr. Edgar giving their statements, he proposed for a peaceful settlement, that each Presbytery should nominate a member to form a committee; who should discuss the differences in a friendly way, and bring in a report, which might form the groundwork of resolutions for friendly and final adjustment. The clerk of this committee reported, that four points had been discussed—the test, and the course of education, on both of which, all were unanimous in abiding by the Master’s decision: but on the site question, and the power of framing rules and regulations for the government of the college, which the Master had decided belonged to the Trustees, they would not yield—whereas a former Assembly had decided on Belfast as the site, and that the government and jurisdiction belonged to them.

Dr. Cooke then, after a speech of two hours, moved, and Dr. Stewart seconded, “That until the Assembly shall have had submitted to them the rules and regulations for the government and discipline of the proposed college, and until it shall have been ascertained what amount of legitimate influence and power the Assembly shall possess by their advice and direction, in determining these rules, the Assembly decline taking any farther part in recognising the establishment of this college.” This was carried by 140 to 80 votes. And thus the matter stands at present.—*N. Y. Observer.*

ENGLAND.—The House of Lords have passed the Ecclesiastical Titles Bill, and it has received the Royal assent. On the second reading in the House of Lords, a test vote was taken as follows, ayes 265, noes 38.

RELIGION IN GERMANY.—The Rev. Dr. J. W. Alexander, now travelling on the continent, writes as follows:

“It is high time that America and Britain were bestirring themselves to send

light and leaven into this continent. M. Gasparin has lately given some frightful accounts of once evangelical Germany. Among his statements are these: Public worship is disregarded. In Berlin, out of four hundred thousand souls, there are three hundred thousand who never attend any of the thirty-two churches. Dr. Tholuck declares that, a few months ago, at Halle, in the principal service of the cathedral there were present fourteen persons; in another church six, and in a third five! Next day he attended 'a sermon, of which he was the only auditor! The theatres are as full as the churches are empty. Is it wonderful, when we regard the tendency of German philosophy? The papers of the tailor Weithing are published by the state authority of Zurich. Delecke makes fun of poor timid Voltaire and Diderot; 'who never were prepared to look on man as the culminating point of existence.' Marv and his fellows say:—'The *idea of God* is the key to the dungeon of mouldy civilization. Let us away with it. The true road to liberty, equality, and happiness, is atheism. Let us teach man that there is no God but himself.' Wiehern testifies that emissaries are out, that schools of atheism are founded very widely, under the guise of reading clubs and singing societies."—*Presbyterian*.

**THE BIBLE IN RUSSIA.**—The Emperor of Russia, so far from opposing, says one of our exchanges, the circulation of the Scriptures in his dominions, remitted, at one time, duties amounting to £200 on a lot of 20,000 Bibles sent to St. Petersburg. The British and Foreign Bible Society have issued in the Russian dominions, up to the 9th of February, 1850, 254,096 copies of the Scriptures.

The Protestant Bible Society in St. Petersburg, has, during the last four years, either printed or published 10,075 Bibles and 98,832 Testaments in various languages and dialects. The British and Foreign Bible Society authorized their committee to print 25,500 New Testaments for Finland, and the last report of this Society states that "there had been distributed in that province alone 64,000 Bibles and Testaments, and that there existed a most eager demand for the Word of Life." The same Society determined to distribute 15,000 Swedish New Testaments among the Swedes residing in Finland, and all of them have been taken into Russia free of duty.

**CHRISTIAN STUDENTS IN INDIA.**—It affords us the most sincere pleasure (says *The Friend of India*), to be enabled to record each successive step in the onward path of improvement. Much has been said to depreciate the platform eloquence in England concerning Indian Missions, but it is our firm conviction that the importance of these and similar institutions is not yet sufficiently appreciated at home. In India, we are accustomed to view things, and more particularly populations, upon so large a scale, that we scarcely recognize the real significance of the figures we write. Who, for instance, would suppose for a moment, that the number of students to be educated in the Institution we now allude to, is equal to half that of the University of Cambridge; or that the number of youths receiving instruction in the colleges of Calcutta and its neighbourhood, is greater than that of all the universities and colleges in England put together? Year after year, they are sending into the bosom of native society, thousands of young men who, though they may not have much in common with Christianity, have utterly abnegated the superstitions of their forefathers.

**A MISSIONARY'S MONUMENT.**—The Rev. Eliphaz Maynard, Missionary of the American Board to the Jews, died at Salonica, September 14th, 1849, after being in his field of labour about six months. He is buried

without the walls of the city, but quite near them, where 'rests also the wife of Mr. Lord, of the London Jews' Missionary Society. Over his grave is placed a plain slab of white marble, sent by his friends from this country. On this are engraved a few words taken from one of his last letters to his friends in America. In that letter he says—"As to my own feelings I bless God that he made me a missionary, and a missionary to the Jews, and a missionary to the Jews of Salonica. *I have not seen the day nor the hour when I did not bless God that he permitted me to leave my native land to bear the messages of salvation to wandering Israel.* I love my native land more than ever; I love my friends more; I value the privileges of that land more; and yet *I give up all cheerfully for Christ, and do find it unspeakable gain.*" The sentences in italics are engraved upon the tomb.—*Journal of Missions.*

**THE FRENCH REPUBLIC AND THE SANDWICH ISLANDS.**—The difficulty which the French Republic has made with the Hawaiian government, has not been adjusted. The demand is still urged for a comparatively free introduction of brandy into the Islands, and a participation of Catholics in the governmental supervision of the schools. It is a case in which the strong are contending with the weak, and for ends that bring ruin. But "He who is higher than the highest regardeth" the wrong, and "will speedily avenge his own elect who cry day and night unto him."—*Journal of Missions.*

**MORMON MISSIONARIES.**—Ten Mormons are labouring in the Sandwich Islands, in companies of two, to convert the population, natives, foreigners, missionaries and all, to their faith. It is not a little worthy of note, that while in England and Scotland they have made converts by thousands, in Hawaii they have met with no success whatever.

**RARE CURIOSITY.**—The editor of the *Honolulu* (Sandwich Islands) *Friend* has been presented with an English Bible, printed in the year 1599, and translated from the Greek by Beza, who died in 1605, aged 87. The reprint on the title page of the New Testament is as follows:

THE  
NEW TESTA-  
ment of our Lord IESVS  
CHRIST, Translated out of  
Greeke by Theod: Beza:  
With brief Summaries and expositions upon the hard  
places by the said Author loac: Camer  
and P. Lofeler Villerius  
Englished by L. TOMSON.  
Together with the Annotations of Fr: Ianius vpon the  
Reuelation of S. JOHN.  
¶ IMPRINTED AT LONDON  
by the deputies of Christopher Barker,  
Printers to the Queens most  
Excellent Maiestie  
1599.

This copy anticipates by several years the translation made by King

James' authority, and was published twenty years prior to the landing of the Pilgrims.

**NEW CONFIRMATIONS OF SCRIPTURE HISTORY.**—Not only from the ruins of Nineveh, but also from the foot of Sinai, the science of the present age seems to be gathering confirmations of the truth of the inspired record. For a long time travellers have observed near Mount Sinai, innumerable inscriptions on the rocks, in a character which none have been able to read. But a recent English traveller, Dr. Forster, thinks he has succeeded in deciphering and reading them. He finds them written in a primitive dialect of the Arabic language, but in a character wholly different from that now used. Many of the words are obsolete; but still found in Arabic Lexicons. They consist of records of the principal events of the escape of the Israelites from Egypt—precisely corresponding, as far as they go, with the record of those events made by Moses. The inference is, that the records on these rocks of sand stone were made by the Israelites, during their sojourn in this wilderness. If this report shall be verified, it will be very important. And we see no intrinsic *impossibility* in the case. One would think, that if the method of reading the hieroglyphics of Egypt could be recovered, that of reading the primitive dialect of the Hebrews, might be—since it must in all essential elements be allied to the Hebrew that now is. If indeed God has after that manner left the traces of his footsteps around the sacred mountain, and caused to be engraved on the rock, the history of his wonderful works, near four thousand years afterwards—and if new developments of this kind of evidence are coming out in such rapid succession, scepticism will ere long be silenced.—*N. Y. Recorder.*

**AN ANCIENT CHURCH.**—There is a church in Syracuse, in the island of Sicily, which is said to have been built in the third century after our Saviour's birth, and very likely was so; but the exact time when, cannot be found out. In Rome, too, there are three or four very old churches, but none older than the fourth century, and we cannot be sure who built them, or when.

But in the island of Corfu, on the western shore of the Morea, in the Mediterranean, there are standing the ruins of a church, bearing an inscription that tells who built it; and the name of the builder lets us know the very year in which it was built; and that was in the middle of the fourth century, fourteen hundred and seventy-six years ago.

Dr. Walsh found those ruins, took a drawing, and copied the inscription. The following is his translation:

"I, JOVIAN, having powerful faith as the auxiliary of my attempts, have built this sacred temple to thee, blessed Ruler on high, overturning the heathen altars and shrines of the Greeks, I present this offering to thee, O KING! with an unworthy hand."

Jovian, who caused this inscription to be made, was Roman Emperor in the years 363 and 364. He reigned only nine months. His predecessor, Julian, was a pagan, and would not build churches. This church, then, must have been begun in 363, and finished in 364, not long before the Emperor died.

## Royal Gems.

[From Hamilton's "Royal Preacher."]

### A GREATER THAN SOLOMON.

A GREATER than Solomon. The cedar palace has long since yielded to the torch of the spoiler; but the home which Jesus has prepared for his disciples is a house not made with hands, eternal in the heavens. Thorns and thistles choke the garden of Engedi, and the moon is no longer mirrored in the fish-ponds of Heshbon; but no brier grows in the paradise above, and nothing will ever choke or narrow that fountain whence life leaps in fulness, or stagnate that still expanse where the Good Shepherd leads his flock at glory's noon. And Solomon—the wonder of the world—his grave is with us at this day; his flesh has seen corruption; and he, too, must hear the voice of the Son of Man, and come forth to the great account: but Jesus saw no corruption. Him hath God raised up, and made a Prince and a Saviour: and hath given him authority to execute judgment, because He is the Son of Man. And, reverting to the allusion of our outset: Solomon effloresced from his country's golden age; a greater than Solomon appeared when miry clay was mixing with its age of iron. Solomon was, so to speak, an effusion of his age, as well as its brightest ornament: the Son of Mary was an advent and an alien—a star come down to sojourn in a cavern—a root of Deity from our earth's dry ground. But though it was the Hebrew winter when he came, he did not fail nor wax discouraged. He taught, he lived, he fulfilled all righteousness—he loved, he died. It was winter wheat: but the corn fell into the ground ungrudgingly: for as he sowed his seeds of truth, the Saviour knew that he was sowing the summer of our world. And, as, one by one, these seeds spring up, they fetch with them a glow more genial; for mankind. Already of that handful of corn which this greater Solomon for every saved soul is not only something for God's garner, but an influence scattered on the mountain-tops of Galilee, the first fruits are springing; and by-and-bye the fruit shall shake like Lebanon, and the Church's citizens shall be abundant as grass of the earth.

### OUR LITTLE WORLD.

Our earth is a little world. In bulk it is little as compared with some of its neighbours. Even the same planetary system contains one world a hundred times, and another three hundred times as large; whilst, if suns be peopled worlds, there are suns hundreds of thousands of times as large. And there are races of intelligence and capacity far beyond our own—races both fallen and unfallen, to which our highest genius may seem a curious simplicity, and our vastest information an interesting ignorance, even as we may smile at the wit and knowledge of the Esquimaux. But this is the little world, and ours the lowly race, which God selected as the scene and the subject of the most amazing interposition. Like its own Bethlehem Ephrath, little among thousands of worlds; like its own Patmos, a point in the ocean of existence, our earth already stands alone in the universe, and will stand forth in the annals of eternity, illustrious for its fact without a parallel. It is the world on which the mystery of redemption was transacted; it is the world into which Christ came. And though lower than the angels, ours is the race which Jehovah has crowned with one peerless glory, one unequalled honour. It is the race which God has visited. Ours is the flesh which Incarnate Deity wore, and ours is the race for whose sinners the Son of God poured forth a ransom in his blood. This is the event which over our small planet sheds a solemn interest, and draws toward it the

wondering gaze of other worlds. And just as in traversing the deep, when there rises on the view some spot of awful interest or affecting memory, you slack the sail, and passengers strain the eye, and look on in silent reverence; so, in their journeys through immensity, the flight of highest intelligences falters into wonder and delay as they near this little globe. There is something in it which makes them feel like Moses at Horeb, "Let me draw near and see this great sight,"—a marvel and a mystery here which angels desire to look into. It is a little world, but it is the world where God was manifest in flesh. And though there may be spots round which the interest gathers in most touching intensity; though it may be possible to visit the very land whose acres were trod by "those blessed feet which our offences nailed to the accursed tree;" though you might like to look on David's town where the advent took place, and on the hills of Galilee where his sermons were preached, and on the limpid Gennesareth which once kissed his buoyant sandals, and on that Jerusalem which He loved and pitied, and where He died, and that Olivet, from whose gentle slope the Prince of Peace ascended, I own that with me it is not so much Jerusalem or Palestine as Earth, Earth herself. Since it received the visit of the Son of God, in the eye of the universe the entire globe is a Holy Land; and such let it ever be to me. And though an illustrious author wrote, "I have long lost all attachment to this world as a locality,"\* I do not wish to share the feeling. I like it for its very littleness. I like to stand on its lonely remoteness, and look aloft to vaster and brighter orbs; and when I consider the heavens, the moon and the stars, then say I, "What is man that thou shouldst visit him?" And, as in the voyage of the spheres, I sail away in this, the little barque of man, it comes over me with melting surprise and adoring astonishment that mine is the very world into which the Saviour came; and as I farther recall who that Saviour was—that for Him to become the highest seraph would have been an infinite descent, or to inhabit the hugest globe a strange captivity—instead of seeking to inflate this tiny ball into the mightiest sphere, or stilt up this feeble race to angelic stature, I see many a reason why, if an Incarnation were at all to be, a little world should be the theatre, and a little race the object.

#### THE YOUNG AND THE OLD.

My young friends, let me claim your kindness for the old. They are well entitled to your sympathy. Through this bright world they move mistily, and though they rise as soon as the birds begin to sing, they cannot hear the music. Their limbs are stiff, their senses dull, and that body which was once their beautiful abode and their willing servant, has become a cage and a heavy clog. And they have outlived most of those dear companions with whom they once took sweet counsel.

"One world deceas'd, another born,  
Like Noah they behold,  
O'er whose white hairs and furrow'd brows  
Too many suns have roll'd."

Make it up to them as well as you can. Be eyes to the blind, and feet to the lame. On their way to the sanctuary be their supporting staff, and though it may need an extra effort to convey your words into their blunted ear, make that effort;—for youth is never so beautiful as when it acts as a guardian angel, or a ministering spirit to old age. And should extreme infirmity or occasional fretfulness try your patience, remember that to all intents you were once the same, and may be the same again;—in second childhood, as in first, the debtor of other's patience and tenderness and magnanimity.

And, my aged friends, let me commend you to the sympathy of the Saviour. The merciful High Priest knows your frame. The dull ear and the dim eye are no obstacles to intercourse with Him; and the frequent infirmities prayer

\* Foster.

can convert into pleas for his compassion. "What are you doing?" said a minister, as he one day visited a feeble old man, who dwelt in a windy hovel. "What are you doing?" as he saw him sitting beneath the dripping rafters in his smoky chamber, with his Bible open on his knees. "Oh, Sir! I am sitting under his shadow with great delight, and his fruit is sweet to my taste!" That is dainty food which even Barzillai might discern. Feed upon its promises; draw water from its wells of salvation. And when one sight after another fades away from your darkening eyes, look more and more to Jesus;—for if He be your joy, your hope, your life, the faster you are clothed with the snows of old, the sooner will you renew your youth in the realms of immortality.

"In age and feebleness extreme  
 Who shall a helpless worm redeem?  
 Jesus my only hope Thou art,  
 Strength of my failing flesh and heart;  
 O, could I catch a smile from Thee,  
 And drop into eternity!"

#### TRUST IN CHRIST IS PEACE WITH GOD.

They that are in the flesh cannot please God, and instead of being good in order to be forgiven, you had need to be forgiven as the first movement towards becoming good. The separating gulf is too deep for the tallest specimen of human virtue to ford, and too wide for the sincerest repentance or the most faultless morality to bridge over; and were you confronting the realities of the case you would find that Christless painstaking is only a pilgrimage along a sea-girt promontory. Peace with God is not a boon which it requires good deeds to purchase or prayers to ensure; but peace with God is a gift from God, already come from heaven and awaiting your acceptance. And, just as the vexed wanderer lifted up his eyes, and in the boat, with its benignant pilot, recognized the little skiff which had so long hovered unheeded near his own abode; so, were the Spirit of God to make you earnest now—were He convincing you of sin or of the futility of your own exertions, you would see your salvation in some thrice-told tale—some text with which you have been familiar long ago. "Eternal life is the gift of God." "God hath given to us eternal life, and this life is in his Son." To as many as received Him Jesus gave power to become the sons of God, even to them that believe on his name." "The Son of man must be lifted up, that whosoever believeth in Him may not perish, but have eternal life." "Look unto me and be ye saved all the ends of the earth." Like some dim object anchored near your dwelling, texts like these are associated with your earliest memory. These texts are gospels. Any one of them is such "a faithful saying," that fully realized and implicitly credited, it would carry your soul to heaven. Any one of them is an ark of salvation with none less than the Friend of sinners in it; and you have only to be persuaded of its good-will and its trustworthiness, so as to transfer your immortal interests to the Saviour's keeping, and you will soon discover that **TRUST IN CHRIST IS PEACE WITH GOD.**

A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you accomplish, nor a reward which you earn, but it is a gratuity which you accept. It is the "gift of righteousness,"—a gift promiscuous to sinners of our race,—a gift as wide as the human "whosoever;" a gift outstanding which was within the reach of your earliest intelligence had you been so disposed, and which is not yet withdrawn,—a gift which it needs neither prayer to bring nearer nor a price before or after to make surer, but which it only needs your open hand, your open heart to make your personal possession;—not a bargain, but a boon; not an achievement, but an acquiescence; the gift of righteousness;—the righteousness of God which seeks, not that we deserve it, but that we "submit" to it. And when once the right relation is brought about, the right affection must follow. It could not come before.

THE  
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Miscellaneous Articles.

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HOME, THE SCHOOL, AND THE CHURCH.

THREE agencies are chiefly instrumental in preparing the human soul for the duties of this life and of the life to come. The agency of HOME is, by God's appointment, peculiarly great in its forming power. It is to parental training, to a father's counsels, or a mother's instructions, that the most of men are indebted in Providence for the character they possess, and for the hope that enters within the veil. By the familiar fireside, beneath the welcome shelter of the paternal roof, in the midst of the kindly and endearing influences of the homes of childhood, an early impress and direction were given to future destiny.

Next to home, the SCHOOL has an important agency in developing character for good or for evil. Whether in the country common school of rude appearance, or in the city academy and seminary of higher pretension, wherever an education was obtained, it was *there* that active power was at work to make men what they are. The schoolhouses of youth are looked back upon as the places where the mind, and the heart, and the conscience received deep and enduring impressions.

The other agency is that of the CHURCH. The old family pew has records of immortality for the parents and children who occupied it—records of glory or of shame, which outlast the pulling down of old churches and the putting up of new ones. The salvation of the soul, however much promoted by early training and education, is most frequently consummated in the sanctuary. According to the ordinances of grace, the preaching of the cross is ordinarily the occasion of revealing the wisdom and the power of God.

It is not maintained that there are no other agencies in forming

the human character than those mentioned, but these are believed to be the principal.

#### HOME.

“Every thing that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire.”

1. One of the great advantages of HOME for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining, and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with his people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. “I will be a God to thee and to thy seed after thee:” “Train up a child in the way he should go; and when he is old, he will not depart from it.” The raising of the seed is God's stipulation in the covenant; and the promise of the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of training the human soul for “glory, honour, and immortality.”

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities for training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate it by example; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct,

of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant rights, she says, "Fathers! mothers! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts for his glory! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children, to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them unto thy children, . . . and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences, and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of her enlightening and gracious instructions made efficacious by the Divine Spirit.

#### THE SCHOOL.

The SCHOOL, as an instrumentality for the promulgation of religion, has an important place among the means of human instruction. Institutions of education occupy at the present age a more commanding position than at any other period. The advancement of society has brought with it more organized benevolence, more concentration of effort, more enlarged plans. The Jews were, how-

ever, by no means destitute of schools and places of public instruction.\* In the Jewish schools, as well as in those of the early Christians, instruction in the Scriptures was a primary end, the great design of their establishment. The Pagans of Greece, and Rome, and other nations, had public schools for the education of youth, in which their heathen mythology held a prominent place as a study. In all nations making any pretensions to civilization, the school has been auxiliary to religion. If even Pagans thought enough of their gods to bring religion into their public institutions, surely the followers of the Lord Jesus Christ must be remiss indeed, to abandon an instrumentality so highly adapted to the inculcation of divine truth in the minds and hearts of the rising generation.

At the time of the Reformation, Christianity devoted itself with new interest to the education of the young. Calvin was the means of establishing, at Geneva, a complete system of public instruction from school to university, a system in which the church had the selection of teachers, and in which religion was definitely and fully taught. A few years later, Scotland laid the foundation of her parochial institutions on similar principles, the glory of which abides to this day in the Established and Free Churches of the land of Knox. In Holland, England, France, and Germany, the Reformers acted upon the same general plan of communicating religious instruction in the schools. The Puritans of New England adopted substantially the same system; and it is only within thirty or forty years that the Shorter Catechism has ceased to be a regular part of common school training in New England. The fathers of the Presbyterian Church were equally zealous for God in their early efforts to educate the young. The schools and academies under their care were strongly imbued with the religious spirit. The General Synod of our Church, in 1766, enacted as follows: "That special care be taken of the *principles and character of school-masters*, that they teach the *Westminster Catechism* and Psalmody, and that the ministers and church sessions see *that these things be done*." As long as the Church had education under her care, the school was the help-meet, formed out of her own side, to train her children for the paradise of God.

For the last thirty years, however, the State has, in this country,

\* EDUCATION AMONG THE HEBREWS.—Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. Matthews.*

assumed the control of the work of education; and, as a natural consequence, religion has ceased to be a part of elementary instruction. The Presbyterian Church, unwilling that "the children, whom God has graciously given her," should be brought up without religious influences, is endeavouring to return to the old system, and to organize schools of her own, in which the truth of Christ shall be taught in connexion with secular learning. But "why should Christianity be taught in institutions of learning? Why should religion be introduced at all into education?"

1. In the first place, religion should be taught in schools, because Christianity should *infuse its life-giving spirit and truth into every instrumentality designed for the benefit of society*. In a Christian land, every organization aiming at the public good, that leaves out of view religion, dishonours Christ, and can have no sure promise of his blessing. He, who took up little children in his arms, has said, "Feed my lambs." If it is our duty as a Christian nation to recognize God in our halls of State and national legislation (where the meetings are at least opened by prayer), surely it is our duty to do so in those departments which more peculiarly owe their origin to religion—the departments of organized benevolence, including that which embraces the nurture of the young. Indeed, the education of the young more properly belongs to the Church than to the State. The Church may, for the public good, surrender her children to be educated by the State, provided the latter can do the work according to Bible principles; but no one will deny, especially in this country, that when the Church thinks that the State fails to educate in a way accordant with God's word, the Church has a perfect right to undertake the education of her own children in her own way. Every individual has this right, and so has every church. If the State refuses to give the proper religious instruction in the public schools, the Church is bound to undertake the work herself—and that, on the broad ground that the public institutions of a Christian land should pay homage to the truth of revelation.

2. A second reason for introducing religion into seminaries of learning is founded upon the *moral nature of those who are to be educated*. We have a moral constitution as well as an intellectual one; unending life as well as present life. Education properly embraces the *whole nature* of the child. The plan, therefore, that proposes to educate the moral in connection with the intellectual nature, instead of deserving the stigma of bigotry and sectarianism, is really *philosophical* as well as *religious*. The true object of education is to prepare our children for all their duties to God and to man—to develop the heart and conscience as well as the mind—to take the comprehensive range which embraces all the powers, the intellectual, the moral, and the physical. No parent would patronise a school where the health, the physical nature of the child, received no attention. This is a proper part of education, a branch that cannot lawfully be neglected. But shall the conscience of the child receive no training? Is this the only part of education that our

schools can discard without exciting the indignation of the community? Surely the moral and the immortal belong to the soul of a child. Our schools ought to educate youth according to the nature which God has given them, not in fragments, but according to the unity of the divine workmanship.

It is the glory of Scotland's statute of 1559, that its preamble distinctly states that the object of her parochial system of education was "the godly upbringing of the youth of this realm." It was a great and wise saying of John Knox, "Put up the School with the Church." A true system of education must recognize religious aims. That education is faulty which only draws out the mind, but cares nothing for the conscience; it is faulty philosophically, it is faulty religiously.

3. In the third place, religion should accompany education, because education is a *process demanding the constant direction of a true law*. Education does not consist in merely storing the mind with knowledge; it trains the mind itself to the use of knowledge, and evolves and disciplines its powers by a constantly transforming and quickening influence. The mind is not like the inactive vase which simply receives the flowers which beautify it; but, like the flowers themselves, it germinates by a living principle. The character of its thoughts and feelings depends upon the elaborating processes which education has established within the soul.

Now, it is maintained that religion, and not human wisdom, should regulate as far as possible this whole work, and give it a right direction from the very starting-point of life. Education should anoint religion upon the throne of the soul, and assist in maintaining its regal rights and dominion. Christianity can be excluded as a regulating principle only on the plea that it has nothing to do with education—a plea of infidel ingenuity or political expediency which the Church cannot admit. It is clear that if religion has anything to do with the training of the human soul, the critical time is the season of youth, when character may be hopefully and permanently formed. It is also clear that the principle, which should give law to education, should not only be a religious one, but be applied day by day, just because the process of education is going on day by day. The soul needs the steady nurture and guidance of religious truth as much as the grass and the corn need the light of the sun. The inculcation of religion directs and strengthens the laws which should govern the process of education; and as everything depends upon this training process, religion, which is its true directing power, should exert a constant and daily influence.

4. A fourth reason for employing the school in carrying on the religious education of children is its *practical availability*. Surely no place is better adapted for training, than the training-place itself. How easy is it for a Christian teacher to admit religious instruction into the school, where all other instruction is given! This is the very time and place to add religion to whatever else is taught, to preserve the harmonies of education, to dignify all branches of

knowledge by the addition of that, without which none are of real value. The school is available for religious instruction on account of its regularity and system. It is just as easy to assign hours for special religious instruction, as it is for instruction in any department of secular knowledge. Nor will religious instruction interfere with the intellectual progress of the school. Aside from the fact that religious acquisitions are intellectual in the highest sense of the word, there is a tendency in religious studies to promote good government, and to encourage diligence. Moreover, the exercises of religious instruction, and of prayer, and of singing, give a variety and character to the occupations of the schoolhouse, which leave upon a child the happiest impressions.

When the mind is expanding in the daily pursuit of elementary and general knowledge, it is a hopeful thing to introduce religion along with it in friendly familiarity. But if the mind be allowed to receive its education without the accompaniment of religion, it is exceedingly difficult ever to secure the homage and the influence which properly belong to religion. The old maxim holds true, that "early friendships are the most cherished and the most lasting." A youth, who has been trained up with religion as his friend, will rarely forsake it in after life; and, next to home, there is no place more available than the school to bring religion and learning into pleasant and transforming communion.

5. A fifth reason in favour of giving to the school its true position among the institutions of the Church is, that religious instruction in school *adds to the value* of the religious instruction of the most favoured home, and helps to supply the deficiencies or the utter neglect of homes less friendly in their religious influences.

Some say, "give religious instruction at home." By all means. But let it not stop there. Let the school go on with it, and the academy, and the college. Let all the institutions of education carry forward the teachings of the fireside. Let the sweet child who has been taught by his mother to say his prayers and to repeat his catechism and to sing his hymns, be met at the school with the same persuasive remembrances of God and immortality. Let not his education be Christless as soon as he leaves the parental roof. It is the very time he needs religion most. He is immortal wherever he goes, and immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing. However thorough a parent may be at home in the religious education of his children, he will find that a truly Christian school is adapted to impress divine truth upon their hearts, and to lead them on far more rapidly than if this aid was not afforded.

It must also be considered how little time, after all, even pious parents actually give to these weighty matters—especially where business with its tyrannical claims calls away the father from morning to evening, and where many a mother has cares which often render impossible the execution of purposes for which her heart yearns. Pious parents would generally find religious schools im-

portant auxiliaries to their own imperfect efforts in religious education.

Another urgent fact is, that *many parents impart no religious instruction at all to their children.* This is, alas! too extensively the case. Shall such children grow up in our congregations in comparative ignorance of Christ? They may, it is true, go to the Sabbath School, and be much benefited by its instructions. But what is an hour or two on the Sabbath, if followed by neglect during all the hours of all the other six days? There is no dispensation in the Bible to teach religion only once a week; and least of all, to do so as a plea to palliate the omission of duty day by day. "This ought ye to have done, and not to leave the other undone." Even irreligious parents are commonly grateful to others for the religious instruction of their children, and would be not only willing, but glad to send their children to religious schools. The benefits of such schools would extend to every class.

6. A *sixth reason* for the inculcation of religion in our institutions of education is its connexion with the *salvation* of our youth, as manifested in experience.

All aims of Christian training concentrate in this, the highest aim in heaven and on earth, even the salvation of the soul. If religion be wisely inculcated upon the human mind and heart from early life at home, on through the different stages of public instruction, such use of the means of grace will not ordinarily be in vain. Why is it that the children of Christian parents unite with the Church so much more frequently than those not piously trained, and that revivals of religion so often visit Christian schools and colleges, to the exclusion almost of any others? It is because the truth of Christ is kept before the mind in a way adapted to secure its homage; because the commands of God are obeyed, his Spirit invoked, his ordinances regarded. "Line upon line and precept upon precept" obtains the blessing of promise upon promise. The system of education that attends to religion in its appropriate season reaps sheaves of rejoicing on the field of youthful culture.

One of our religious journals states that the pastor of a large church in Ohio kept for several years a table of statistics, embracing the principal facts pertaining to his Sabbath Schools and Bible Classes. In these tables were columns of attendance and of punctuality, and also columns exhibiting how many scholars recited perfectly the Shorter Catechism and other lessons. An inspection of the tables for a series of years shows that conversions were very nearly in the ratio of punctuality. Almost every one who attended eighty or one hundred lessons became a hopeful convert. In five years 175 members of his Bible Classes united with the church. This remarkable statement proves two things directly in point, viz., that the inculcation of Bible truth is, under God, blessed to the salvation of the soul; and secondly, that this blessing is in a degree proportionate to the judicious assiduity of its inculcation.

It deserves notice that in regard to persons religiously educated there is more or less hope of their conversion in after years. There may even be an interval of open profanity, as in the case of John Newton, which may be succeeded by a life of consecration to Christ in the beauties of holiness. As Dr. Witherspoon remarks, "The instances of conversion in advanced life are very rare; and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions, or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness turning at the close of life to the service of the living God."

The providence of God abundantly utters the testimony of his goodness in sealing with the Spirit faithful instruction in early life. Educational institutions, wisely improving the proper opportunities of bringing the truths and duties of religion before the rising generation, engage in a work that God blesses with the richest spiritual results.

The introduction of religion into institutions of learning is thus enforced by strong considerations. It is right in itself, as an expression of the spirit of Christianity; it is demanded by the moral nature of children, and the very process itself of education; it is comparatively easy in practice; affords great help in strengthening and enlarging the religious teachings of home, and in supplying the deficiencies and neglects in cases where children learn little or nothing of God; and secures, in Providence, the great end of preparation for another world as well as this.

Happy the Church that can point to her religious schools and institutions, and say, "There are the children whom God has graciously given!"

#### THE CHURCH.

The third great agency for the salvation of mankind is the CHURCH. "In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." The Church is a spiritual organization, established by God himself for the preservation of his knowledge among men. It is exhibited throughout revelation as the special object of divine favour. Guarded by the watchful providences of nearly six thousand years, Zion still has salvation upon its walls and praise upon its gates. Among the elements of the Church's power are its truth, its stated Sabbath convocations, its divinely appointed ambassadors, and its special promises of the Spirit.

1. "The Church of the living God" is "the pillar and ground of

*truth.*" The sacred oracles belong to Zion. They are the charter of her legalized existence—and she is their preserver and teacher from age to age. In no place does the truth of God carry more authority to the consciences of men than in the sanctuary.

2. The Church has the advantage of her stated *Sabbath-day* assemblies to preach her lessons of immortality. It is a most efficacious arrangement of grace, that sets apart one day in seven, and commits to the Church its spiritual improvement. Children, trained to come to the sanctuary, associate solemnity and reverence with the acts of worship, and catch many impressive glimpses of the meaning of divine ordinances—of prayer, and sermon, and hymn, and sacrament. The world on this day intermits the activities of its secular industry, and with one accord the people come together to hear. This *congregating power* of the Sabbath, added to its general influences of solemnity, gives to the Church a wonderful adaptation as the instrument for instructing mankind.

3. God has, moreover, given "*apostles, prophets, evangelists, pastors, and teachers,*" "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "By the foolishness of preaching he saves them that believe." The plan of commissioning ambassadors to "preach the Gospel to every creature," is the plan of divine contrivance.

There is something in the teachings of the living minister that gives truth itself a deeper meaning. Ministerial influence, great as it is in the sanctuary, pervades also the scenes and relations of domestic life. The faithful pastor carries the testimonials of the Church into his private visitations. He counsels and warns the impenitent; he directs the minds of inquirers to the cross of Christ; he edifies Christians; he comforts them that mourn; he catechises the children; he prays with families; he is at the head of every good word and work; he visits the sick, and communes with the dying, and buries the dead: in short, the Christian pastor concentrates immense influence as a divinely appointed teacher—an influence which belongs to him in his relations to the Church.

4. One other element of the Church's power is the *special promise of the Holy Spirit*. Grace visits households and visits schools, but chiefly in churches does God display his saving power. He "loves the gates of Zion more than all the dwellings of Jacob."

"His mercy visits every house  
That pay their night and morning vows;  
But makes a more delightful stay  
Where churches meet to praise and pray."

The revival at home or in the school, if it did not begin in the meetings of the church, is usually carried on and perfected amidst the Sabbath and week-day assemblies of Zion. "Of Zion it shall be said, This and that man was born in her." On the day of Pentecost, a mighty spiritual power descended to make the preached

word a "savour of life unto life" to the multitude, and throughout every age, grace accompanies the preaching of the cross to the salvation of them that believe. God in a peculiar manner "dwells in Zion," and is "the glory in the midst of her." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Holy Spirit is poured out upon the ordinances of the Church, according to the decrees, the promises, the prophecies, and the providence of God.

Sustaining, as the Church does, this divine relation to the salvation of men, her influence must always be sought and honoured among all the other agencies of public instruction.

Sanctuary privileges are of inestimable value in saving the soul, and therefore the work of training up ministers for the sanctuary is one of exceedingly great magnitude and responsibility. It invites the co-operation of the good, the wise, the enterprising, the liberal, and the prayerful in Zion. It demands the most earnest supplications to the Lord of the harvest, accompanied by all the honest and efficient efforts implied in the right use of the right means.

We have thus endeavoured briefly to direct attention to HOME, the SCHOOL, and the CHURCH, as three great and principal agencies in the regeneration of mankind. Presbyterians have ever borne, and must continue to bear, an unwavering testimony to the importance of concentrating pious care and labour upon our youth in their relations to the enlargement and glory of Zion. In proportion as our homes, our public institutions of education, and our churches shall exalt the methods ordained of God for the training and perfecting of the saints, may His blessing be expected through successive generations, rising up to pursue "the chief end of man."

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## SOURCES OF THE BELIEVER'S JOY.

THE Bible contains many exhortations to rejoice and be glad. "Rejoice in the Lord, O ye righteous." "Rejoice in the Lord always, and again I say rejoice." "Finally, my brethren, rejoice in the Lord." "Rejoice evermore." Let us briefly look at some of the reasons why a child of God should be happy.

1. The believer ought to find a source of joy in God considered as the *portion of his soul*.

Think for a moment of the exalted character of God. Every thing adapted to excite our reverence, our admiration, and our affection, exists in him in the highest degree. There is power, purity, and goodness in him above all that we are able to conceive. And more than this, he has given us the plainest proofs of having loved us, before we ever loved him, while he has the most tender

sympathy for our sufferings, and wants, which he is both able and willing to remove. Now if we have really none in heaven but God, and if there is none on earth whom we desire beside him; if his favour is life to us, and his loving kindness better than life, is it not evident that we ought to rejoice in him as our portion?

2. The believer has a true source of joy in the *attributes of God.*

If your heavenly Father has almighty power, so that he can accomplish whatever he pleases, then think how safe your condition is. It answers the same purpose as if this power was your own, because it is wielded by one who loves you. Perhaps you often tremble at the manifestation of Jehovah's power; the tempest, the pestilence, the instruments of executing his Omnipotent will, may make you pale with terror. But why should you fear them, when they are wielded not by the hand of an enemy, but by the hand of a kind Father? And in like manner God's knowledge should make the believer happy. If he knows all things, he must know what is most adapted to promote our well being; and as an earthly parent will certainly employ his knowledge for the happiness and not the injury of his child, so God will use his infinite knowledge to advance the good of all believers. It is equally plain that God's mercy ought to rejoice the Christian, and his justice too, for it would be difficult to tell which of these lovely attributes are most clearly displayed in our redemption.

3. The believer has a source of joy in the *providence of God.*

There is scarcely any thing which is so adapted to gladden our hearts as the doctrine of an overruling Providence. In a world where there is so much disorder, misery, and wrong, where the Christian's heart is so often pained by scenes of injustice and impiety, and where his faith is so often sorely tried by the great prosperity of the wicked, and the adversity of the righteous; how consoling to think that an infinitely wise, powerful, and good Being, is constantly governing and controlling all events. Who has not felt that his soul has been elevated or depressed, according as he has believed or doubted this doctrine of the Holy Scriptures?

This providence extends to every thing: "Behold," says our blessed Saviour, "the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them; are ye not much better than they?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin," "wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Are not five sparrows sold for two farthings and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." Yes, believer, know with certainty that God overrules the most minute circumstance for your good. Can you not see that a kind Heavenly Father has hitherto directed your steps, and does not the fact of his providence afford you joy—the care and government exercised by a Being who

loves you? "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof."

4. The believer has a source of joy in the *doctrines of the cross*.

The divine method of salvation is adapted to produce in all those who cordially embrace it, peace of conscience and joy in the Holy Ghost. The doctrine of the cross is not mere pardon and salvation, but it is pardon offered in a way which reflects the highest honour on God. Were this not the case, it could give no peace to the distressed soul, for we should then be compelled in the very reception of forgiveness, to behold justice outraged. A method of forgiveness which contemplated no satisfaction to justice, would at once be condemned by the voice of reason and conscience. But on the other hand, has God's plan of mercy ever been disapproved of, or condemned by the conscience of any contrite heart? Did it ever fail to impart peace and joy to the soul that intelligently embraced it? Does not the penitent believer in Christ have a sweet understanding of those words, "Therefore being justified by faith we have *peace with God?*" To enlarge on this point would be easy, but surely, without adding more, we shall be understood by the believer when we say, that he has a source of joy in the doctrines of the cross.

5. Finally, the believer finds a source of joy in the *exercise of those feelings which belong to a renewed soul*.

It is impossible that the exercise of right feelings should not produce happiness; hence, as in the work of sanctification, a foundation is laid for the exercise of holy feelings, every believer is furnished with a source of joy. One feeling which belongs to a soul renewed by the power of the Holy Spirit, is love, love to God, to the Saviour, to the children of God, and all holy things; and does not this love produce happiness? Yes, for the Psalmist says of such persons, "let them ever shout for joy, let them that love thy name be joyful in thee." See also how love and joy are connected by the Apostle, "But the fruit of the Spirit is love, joy, peace." In addition to the feeling of love, there are many other happy emotions which spring up in the breast of a renewed man, such as a confiding trust in God, submission to his holy will, and that meek and quiet spirit which is declared to be of great price. Says the Psalmist, "For our hearts shall rejoice in him, because we have trusted in his holy name." "But I have trusted in thy mercy; my heart shall rejoice in thy salvation." And it is said in another place, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And hear in what language another servant of God declares the effect which this very trust in Jehovah produced in his own heart: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

While speaking of these exercises of a renewed soul, we should not forget to mention *repentance*. Yes, even the tears of contrition

and humble sorrow for sin, will open a fountain in the heart, so sweet and soothing to the penitent, as to make him bless God for giving him repentance.

We repeat what was said in the beginning of these remarks—are there not abundant reasons for the many exhortations to believers, to rejoice and be glad? O why is it that the cloud of sorrow so often settles over our souls. Let us not permit our light afflictions, which are but for a moment, to swallow up all our comforts.

W. S.

### MINISTERIAL COQUETRY.

COQUETRY is an offensive trait of character. Bad as it is in a ball room, or in a circle of the gay and worldly, it is worse among ministers, and in the house of God. Dr. Green says, "*ministerial coquetry I have always abhorred.*" Let us inquire the meaning of ministerial coquetry and the reasons why it is to be abhorred.

1. *Coquetry* is defined by Walker to be "an affectation of amorous advances," and a *coquette* "a gay, airy girl, who endeavours to attract notice." Webster gives more ample definitions, either because he has a better knowledge of human character, or because there is a greater demand in this country for a full understanding of the word. The following are his definitions:

COQUETTE, *n.* A vain, airy trifling girl, who endeavours to attract admiration and advances in love, from a desire to gratify vanity, and then rejects her lover; a jilt.\*

COQUET, *v. t.* To attempt to attract notice, admiration or love, from vanity; to entertain with compliments and amorous tattle; to treat with an appearance of amorous tenderness.

COQUET, *v. t.* To trifle in love; to act the lover from vanity; to endeavour to gain admirers.

COQUETRY, *n.* Attempts to attract admiration, notice, or love, from vanity; affectation of amorous advances; trifling in love.

According to these definitions the *object* of coquetry is to gain admiration; its  *motive* is vanity; and its  *means* are deceitful.

*Ministerial coquetry* may be defined to be encouraging calls, or allowing them to be made from congregations, without any prospect of their acceptance, and with the predominant desire of self-gratification. It includes tampering in any way with a demand for professional services.

In the first place, *encouraging calls* for ministerial services, with no intention to accept them, is one of the evident signs of coquetry. There are many ways to encourage a call—by letters, by silence, by

\* He defines a JILT, 1. "A woman who gives her lover hopes, and capriciously disappoints him; a woman who trifles with her lover. 2. A name of contempt for a woman."

To JILT. "To encourage a lover, and then frustrate his hopes; to trick in love; to give hopes to a lover and then reject him."

the intervention of a friend—by openly stating the desire of translation, or by allowing it to be inferred by doubts and contingencies—*if* such and such things should occur.

Or *allowing calls to be made*. Sometimes calls are encouraged and not offered, just as a coquette makes advances which are not reciprocated. Sometimes, however, calls are made out in the spirit of honest devotion that is doomed to the disappointment which often befalls a true admirer. To allow progress to be made, even when it has not originated in our own advances, partakes of the nature of coquetry, if it is in our power to prevent it, and if we do not intend to comply with the invitation.

The *improbability of accepting the invitation* that has been conceived at, enters into the idea of ministerial coquetry. There are obviously cases where a minister is not prepared to give a definite answer, until the case is fully before him with all the materials of a decision. Where any doubt, even, is entertained, we are willing to exclude the case from the odious category. The hatefulness of the transaction is usually in the proportion of the *a priori* improbability of not acceding to the offer.

The *predominant vanity of the motive* is another element in the philosophy and morals of coquetry. This motive is almost always disowned by the coquette, who loves to increase the number of her admirers and to adorn her love-roll with new conquests. But the "heart is deceitful above all things and desperately wicked." Webster well enumerates vanity as the prevailing aim. Alas, that there should be ministers whose vanity entices them to tamper with sacred things!

In short, ministerial coquetry includes all kinds of tampering, or manoeuvring, or equivocation in relation to a demand for professional services. Hence, even the keeping of a question open for an unnecessary length of time is guilty indecision; and it is usually coquettish in spirit.

II. Such being the nature of ministerial coquetry, it is easy to see why it is to be "abhorred."

1. It is *sinful in itself*—It is evil in essence. It is selfishness, pride, ambition. It is acting exactly opposite to the example of our lowly Lord and Master. Besides its own inherent iniquity, it is very apt to be accompanied by detraction of others, and by intriguing of various kinds. But even in its purest form of evil, or what some would call an *amiable weakness*, it is a departure from the law of righteousness. Let it be abhorred.

2. Ministerial coquetry *injures a minister's influence* and reputation. The ordinary imperfections of human nature too often lower the appropriate influence of ambassadors of the sanctuary. But when these imperfections take any specially obnoxious form, the charity which often interposes in their behalf, ceases its long-suffering and forbearance. No minister guilty of coquetry, can long command influence in the Church. A coquette is of all characters the most

unpopular in a ball-room; and think you that the same vice will not wither a man in the Church? It will. It is to be abhorred.

3. This sin brings *reproach upon the ministry at large*. In the sacred profession above others, it is true, that when one offends, all suffer. The coquetry of one brother is a brotherhood calamity. It is to be abhorred.

4. Ministerial coquetry *injures the spiritual interests of churches*. It keeps them waiting and waiting upon the provoking indecision of a Master in Israel. Churches remain "vacant" under such circumstances longer than would have been otherwise the case, and have to undergo all the evils and inconveniences of a position thus cruelly and unnecessarily forced upon them. The cause of these difficulties is to be abhorred.

5. Ministerial coquetry is *contagious*. It is so natural for all to "seek their own, not the things which are Jesus Christ's," that coquetry may easily become fashionable. Young ministers commencing their professional life amidst the contagion of evil and corrupt examples, will be very apt to follow the prevailing tendencies. We trust that the vice in question will never gain a foothold on sacred soil, but that public opinion will drive it clamorously into its own place. It is contagious, and must be discountenanced. It is to be abhorred.

6. Ministerial coquetry *withholds divine blessings*. When the history of redemption is finished, how many spiritual losses will be found to have resulted from the sins of those who ministered in holy things! God does not ordinarily bestow very rich rewards upon unfaithful and vicious servants. It is true that he does not altogether withhold the converting influences of his grace from his own truth, even when proclaimed by graceless men; but the general law of the spiritual administration is, that the sins of the clergy withhold blessings from the Church. How little advancement in Zion could be expected from a generation of coquettish preachers of the gospel! Ministerial coquetry is not a harmless thing. It is a terrible curse. Let it be abhorred.

We will conclude these remarks by recording the example and the exhortation of that pure-hearted and noble man, Dr. Ashbel Green, against the sin which has been held up to reprobation. It seems that at the beginning of Dr. Green's ministry, Dr. Rogers, who had been elected Moderator of the General Assembly, engaged the popular young divine to supply the church at New York during his absence, whilst he in turn supplied the church in Philadelphia. Dr. Green says in his autobiography, "Dr. Rodgers' congregation were at this time looking out for a colleague for him, and soon after my return home, my friend Ebenezer Hazard wrote me a letter stating that my name was mentioned as a candidate for the contemplated collegiate charge, and earnestly requesting me, if I was not disposed to favour the movement, to give it a decided negative. I immediately wrote in answer, that no consideration could take me from the

people whom I served, and that any attempt to do it would most certainly prove abortive. MINISTERIAL COQUETRY I HAVE ALWAYS ABHORRED.\*

In another part of his writings the same sentiment occurs, which it would be well for every minister prayerfully to consider against a day of temptation. "A candidate for the pastoral office cannot be too explicit with a people who call him; he should say YES, or NO, *without qualification.*"

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### OLD TREES. †

THERE are few things which I like better to meet with in my wanderings than an old tree. When I see one upon which the storms of some hundred winters have wasted themselves, sad and solemn feelings always come over me; I feel as if I could linger long about it; and sometimes, strange as it may appear, I could even prostrate myself before it, in mute awe and admiration. It is not that there is anything very *beautiful* in an old tree—sometimes it is even the reverse; and when I pause to look at some broken trunk, with scarce a mark of verdure remaining on it, my friend who is with me will pull my arm, and wonder what I see in *that* to stare at. But to me, an old tree brings with it *associations* of a very interesting and pleasing character; and it is for these that I love to look at it, and feel a kind of friendship for it.

In the first place, the delightful idea of *constancy* associates itself with an old tree. Amidst the rush and push of this world's changes, there it has remained immovable for centuries; and whilst cities have crumbled away, and kingdoms have been revolutionized, and great empires have risen and fallen, it has "taken root downward, and borne fruit upward," and, year by year, its branches have spread themselves overhead as a green canopy, and it has helped to make the face of nature lovelier and more beautiful. There is one tree in my neighbourhood—I think it is said that nine hundred years have rolled their clouds and played their lightnings over it—under which I remember gambolling when I was a child; and, though many changes have since then come over me, and I have had my share—I think sometimes, as I suppose most people do, *more* than my share—of dark days and sorrowful ones; though friends whom I had loved have forsaken me, and some have turned away from me, who I never thought would have done so; I go now occasionally, and I find the tree unaltered:—

"So was it when my life began:  
So is it now I am a man:"—

the marks of age, perhaps, are more apparent, but it smiles upon me

\* Memoir, p. 197.

† From the London Christian Spectator.

as it did of old; and in recalling, as I almost can, the sweet and innocent thoughts and emotions which I indulged under it, and the remembrance of the dear departed ones with whom I stood at its feet, I can almost bring back the days so long gone, and fancy myself a boy again. And I am not the only one whom this old tree has cheered thus and encouraged: it smiled upon others before it smiled on me; and it will continue to smile when I am gone and departed. The traveller has many a time looked upon it, as he has passed the village in which it stands; and the broken-down soldier has recognized it with a tear, as he has returned after many battles to the quiet home of his boyhood. For many a year the swallow, returning from her annual visit to a milder climate, has always found its branches ready for her as a resting-place; and in many a summer, the panting flocks have sought and found under it a grateful shade. How many things are there which the world has less cause to be grateful to than it has to an old tree!

But an old tree has always associated with it thoughts of *the past*. How many persons have gazed upon it who will never gaze upon it again; and with what different emotions has it been gazed upon at different times, and by different classes of character! The noble has gazed upon it as he dashed by in his chariot; and the poor lame beggar, as he hobbled past on his crutch. Perhaps, in some dark night, when the moon was hidden behind the clouds, and scarce a star was seen in the firmament, and the cold wind blew, and the drizzling rain descended, which kept all but the wicked or the houseless wanderer within doors, the murderer may have arranged his plot; or even upon the very ground over which its shade is cast, he may have carried it into execution; and the old tree may have listened to the cry of the murdered man, and seen his blood as it mixed with the green grass around it. Centuries ago, the Druid may under it have offered his human sacrifice; and near it, may have rattled in the night wind the chains and bones which hung upon the gibbet. What tales it could tell, if it could but speak to us, of England in the olden time; and what revelations could it furnish of events, but now imperfectly pictured forth to us in the fictions of history! It has heard the old men talk of Alfred and of Canute, of the Conquest and William the Norman; the tales of the Plantagenets and the Lancasters have been told in its presence; it could speak to us of Magna Charta and of the Crusades, of Harry the Eighth and the Reformation; it heard men talk with glistening eye of John Hampden and of Cromwell, and how they stood up gloriously against tyrants, and overthrew them; it listened to their deep murmurs at the tyranny of James, and to their shouts of delight at the accession of the Prince of Orange; it heard them while they talked in whispers of the Plague, and of the number dying daily, and how they were carried in carts, and thrown uncoffined into the grave; and it has seen how the world, amidst its ups and downs, has been going forward all the while; and how, from all things being a monopoly of the few, the rights of the many

have come gradually to be recognized, so that the "greatest happiness of *all*" is likely yet to become the politics of the world. Old tree! wilt thou not open thyself to us, and reveal the secrets to which thou hast been a party?

There is one lesson which we may very properly learn from the contemplation of an old tree. Amidst all the changes which have occurred around it, and notwithstanding the storms which have beaten upon it, it has stood firm and unmoved. How calmly it has witnessed the joys and sorrows, the crimes and miseries, of the world! Oh, to be as patient as the old tree amidst the storms and battles of life; ever, amidst changes and uncertainties, fulfilling our high duty and destiny!

I never like to see an old tree cut down. When the woodman's axe approaches it, and I observe upon it the mark which dooms it to destruction, my soul protests indignantly against the sacrilege. It seems as if a part of myself were gone, when an old familiar tree is removed—as if one of my ties to this green earth were snapped asunder. But perhaps it is better so. My friends of all kinds are dying away; and it is well that I should be reminded *sometimes* that I must soon follow them.

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## CHURCH RELATION.

WHAT are the nature, the designs, and the duties of the Church relation? These are questions of no little importance.

I. If we mistake not, serious misapprehensions have been entertained on the nature of this relation, giving countenance to unreasonable expectations on the part of some Christians, and to unjustifiable neglects on the part of others. These have perhaps been confirmed by erroneous interpretations of some of the scriptural designations and descriptions of the relation. In the first and purest age of the Church, believers were called brethren. They are so styled more than two hundred times in the New Testament. And although the more general, and perhaps characteristic designation, Christian, has assumed its place, especially in the vocabulary of the world, yet the term *brethren* is still retained in the more familiar and affectionate intercourse of the disciples themselves. It derives, too, a peculiar interest from the common relation it suggests to him "who is not ashamed to call them brethren." And the Saviour seemed to exalt the relation thus expressed above all others, when, pointing to his *disciples*, he said, "Behold my mother and my brethren." Matt. xii. 47—50. This term is used, of course, not in a literal, but in an analogical figurative sense, overlooking the distinctions of sex, and the boundaries of families, excluding neither Jew nor Greek,

barbarian, Scythian, bond nor free. What then are the points of analogy between this and the family brotherhood? The answer to this question will prepare for the consideration of the design and the duties of the Christian relation thus frequently designated.

1. In tracing this analogy, the first and perhaps most essential point of resemblance that strikes us, is that of their derivation from, and relation to, a common head. Of all Christians it may be said, "One is your Father, which is in heaven." "They are all the children of God by faith in Jesus Christ." "They have received the adoption of sons." And, although in different degrees, they all resemble their Father in heaven, "being renewed after the image of him that created them," and "being conformed to the image of God's dear son." As the result of this relation moreover, they all have a common residence in the Church of the living God: being not only "fellow citizens of the saints," but "members of the household of God." "They all eat the same spiritual meat, and drink the same spiritual drink." They have, too, a common education under the teaching of the truth, the providence, and the Spirit of God. They have also the same trials, conflicts, supports, hopes, joys. And they all look forward to the same glorious inheritance. "For if children, then heirs." 2. This union to a common head, involving a common residence, table, training, interests, seems necessarily to produce a familiar acquaintance, and thus lay the foundation of a most intimate fellowship. For, as ignorance of the views, tastes, and dispositions of those we meet, by giving room for doubt and suspicion, tends to repress social feeling, and prevent free communion, so familiar acquaintance gives increased occasion, and scope to the sympathies, greatly strengthens the bond of a common derivation. Christians indeed have not enjoyed the advantage of living and mingling together from infancy to maturity, which the family relation affords; but the enlightening of the Holy Spirit establishes the same intimacy. For in proportion as one becomes thus acquainted, under divine teaching, with his own heart, he attains a familiarity with the views, and feelings, and general experience of all others of our fallen race who have been the subjects of the same renewal.\* There is the same kind of experience of sin, repentance, faith, love, and new obedience in all, according to their measure. 3. This experience, too, which Christians have in common, creates, as in the family brotherhood, a line of separation between

\* No doubt every Christian has found more or less of this family resemblance between his own views and feelings, and not only those recorded in Christian biography, but those also conveyed in the devotional expression of the inspired writers. The venerable Dr. Alexander has related a most interesting illustration of this. He states, in his introductory essay to "Advice to a Young Christian," that the late Dr. Livingston told him, that while a student at Utrecht, he was accustomed to meet with a number of pious persons, from the town and the University, for religious conference and prayer. On one of these occasions, when the similarity of the exercises of the pious was the subject of conversation, it was remarked that there was then present a representative from each of the four quarters of the world. It was therefore proposed that they should each give a particular narrative of the rise and progress of grace in his soul. The result was highly gratifying to all present, as affording a very striking illustration of the subject of conversation.

them and others. It is peculiar to themselves. The stranger intermeddleth not with it. As the members of a family, when they retire from the general intercourse of society into their own homes, are there secluded in a privacy which belongs to the domestic circle—so although the Christian is in the world, he is not of the world. He has duties and responsibilities here, but he is a stranger and a pilgrim on the earth. His Church relation is expressive of interests, and duties, which are peculiar to him as a Christian, separating him in important respects from the world around him, and sometimes arraying against him, in common with other Christians, the hostility, the ridicule, and the scorn of men. 4. Further, this tie which arises from union with a common father, is like the family brotherhood, indissoluble in its nature. It rises even far above it in this respect. For though the offspring of the same earthly parents are united by a tie which nothing but death can sunder, yet it pertains only to the present life. In heaven there is neither marriage nor giving in marriage. Those who reach that blessed abode, are to live there not as husbands and wives, parents and children, brothers and sisters, masters and servants, neighbours and fellow-citizens, rich and poor, learned and ignorant, but as Christians. No other relation will be recognized there. This consideration gives to it an immeasurable enchantment. Others may be sundered by death; this continues through eternity. The term *brethren*, therefore, designates a most interesting relation between Christians.

II. What then is the design of this relation? The answer to this question must of course control, to a great extent, our views of its obligations and duties. Some have interpreted the term *brethren* in so literal a manner as to make it supersede all the other relations of life. They have come together in separate settlements, under separate governments, having a community of goods, and endeavouring to render the Church a literal brotherhood.\* And even some who have not carried out this literal interpretation to its full practical extent, yet virtually form expectations which can find a warrant in no other view of the relation.

\* Some have sought a warrant for this interpretation in the representatives of the primitive Church after the day of Pentecost, when, it is said in the book of Acts, "All that believed were together, and had all things in common; and sold their possessions, and goods, and parted them to all, as every man had need." Acts ii. 45, 44. This conduct of the early Christians, however, was a mere accommodation of themselves, in the spirit of love, to their peculiar circumstances. A great multitude had come up to the feast at Jerusalem from every part of the world. Three thousand of these strangers, far away from their homes, were converted to Christianity on that day of Pentecost. It was exceedingly important that they should remain long enough in Jerusalem to become thoroughly initiated in the apostles' doctrine and fellowship. But they had made no provisions for so long a stay. The Christians residing in Jerusalem entertained them; and even, where it was necessary, sold their possessions to provide for their wants. That this was not intended to be a precedent for a community of residence and goods, is evident from what the Apostle said to Ananias, "Whilst it remained was it not thine own? and after it was sold was it not in thine own power?" It also appears from the further fact that disciples are found to have retained their own possessions, as is clear from Mary's having a house of her own, as well as from several of the Epistles, in which the contributions of Christians are alluded to as from their individual and not from a common fund. No warrant, therefore, can be derived from these peculiar circumstances of the primitive Church.

In determining however what is the precise object of this relation, it must be borne in mind that the Church is not the only association of individuals that God has appointed in the world. Had he ordained no other among men, then it might be inferred perhaps that this was intended to swallow up all the other relations of life. But as he has also instituted the Family, and the State, it seems to be clearly intimated that the Church is not to undertake to accomplish the ends for which these other institutions have been ordained. It has no more right to absorb the family and the State, than they have to absorb it. In all these relations we are to conduct ourselves as Christians, and to be governed by the principles of God's word. But in the family we are to act as Christian members of the family; in the State as Christian citizens; and in the Church as Christian church-members. What then is the design of the Church in distinction from these other divine-institutions?

To this question its laws, its means, its entire arrangements seem to give an unequivocal answer. They are all directed, and adapted to promote piety in the hearts of its members, and in the world. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11-13. The regulation of our worldly callings, our social ties, our political rights, and other temporal interests come not within the direct scope of the Church.\* And when we unite with the Christian brotherhood intelligently, it is not to better our temporal circumstances, nor to advance our social position, nor to secure any of this world's good things, but to promote true piety in ourselves and others, and to advance the kingdom and glory of God in the world. Other ends are incidentally secured, but this is the direct aim. Nor can a more important object engage the attention of an immortal and responsible being. And it should not be confounded with others, however desirable, for promoting which God has provided other institutions: nor should we be disappointed in finding that the Church relation does not secure these for us.

III. If then it is the chief design of the Church relation to promote piety, and to advance the kingdom of God, its duties must correspond with this. And first, it very manifestly does not imply any obligation, nor justify any attempts to renounce the ordinary relations of life, by coming together in separate settlements, having a community of good, and endeavouring to live as a literal family. When an individual comes into the Church, and becomes a member of the Christian brotherhood, he does not cease to be a husband, a father, a master, or a citizen. God has appointed him his relations in the family, and in the State as well as in the Church; and the one

\* Robert Hall discussed this general subject in its relation to politics with his usual ability, in his "Political Tracts," which are contained in the first volume of his works.

cannot supersede the other. Nor does the relation further do away the ordinary social distinctions of life. These have existed in every period of the world; they are analogous to the variety which pervades the economy of nature. The Bible recognizes them by giving rules for their regulation. Important ends are no doubt accomplished, in the providence of God, by means of them. Every attempt to avoid them, and to establish an equality of property, and social position, must be replete with disappointment, confusion, and misery. One who sustains any of the various relations of life, by uniting with the Church becomes indeed, in the figurative sense, the brother of all who are members; but he is not thereby bound to abandon his family, social, or civil position and relations. The chief magistrate of a city or commonwealth may find that his subjects, his servants, his children are all his brethren in the Lord. Still they owe to him that respect, obedience, and service which belong to him as a magistrate, a father, or a master.\* Christianity was never intended to do away these distinctions; and the Church was added to the family and the State, not to subvert these institutions, but to accomplish a different end, in perfect consistency with their design. Nor still further does this relation imply that all who sustain it are to form private friendships with each other. This in the nature of the case would be impossible. No person could live on such terms with all the members of even a single congregation. To say nothing of the endless embarrassments which such an attempt would involve, the very enlargement of the circle to such an extent would destroy the true character of a private friendship. Even in the Saviour's little family, he seemed himself to have particular friendships for Peter, James, and John. Nor was the Church intended to regulate the choice of friends, any more than that of civil governors, partners in business, wives, or servants. Christian principle may regulate all these, but not the brotherhood.

On the other hand this Church relation does imply an obligation to cultivate toward the brethren a true Christian love. There is a love which every man owes to every other man; but this, to which we now refer, is more limited and special than that. It is styled "brotherly kindness," and "love of the brethren," to distinguish it from "charity," or love to mankind generally. It is an affection that originates in a peculiar mode of thinking and feeling, which is the result of the renewal of the Holy Spirit. It is a love to the brethren therefore, not because they are in the same rank in life, or have the same degree of intelligence, or natural attractiveness of appearance and manner, but because they are the children of God. "Every one that loveth him that begat, loveth him also that is

\* An interesting illustration of this is found in the history of Solomon. When he had ascended the throne, Adonijah persuaded Bathsheba to sue unto the king, her son, for Abishag. "Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her [which was the honour that he owed to his mother] and then sat down on his throne [which was his prerogative as king, even when his mother was the petitioner] and called a seat to be set for the king's mother; and she sat on his right hand:" [an honoured position indeed, but still beneath that of the throne]. 1 Kings ii. 19.

begotten of him." 1 John v. 1. Upon no point of duty have the Scriptures laid greater stress.\* And he who intelligently cherishes this love, will act out all the other duties of the relation. For being a Christian love, it will lead its subject to seek the spiritual good of the brotherhood, which is its essential design. If it be asked, how can I do my part in securing this end, the answer may be found in the very nature and arrangements of the Church for promoting the object of its institution: such as its places "for assembling together," its officers, its ordinances, and means of various kinds. For in proportion as we promote the efficiency and success of these, do we discharge an important part of the duty of this relation. Obviously then, we must give a personal attendance upon the services of the church. The early Christians "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and prayers," "not forsaking the assembling of themselves together as the manner of some is." We need also to be much in secret prayer that these means of grace may be effectual in accomplishing their ends. Hardly any injunction is more earnestly urged in the Scriptures than "brethren pray for us, that the word of God may have free course, and be glorified." We may, too, "exhort one another daily," as opportunity is afforded, and circumstances may justify. "The strong must bear the infirmities of the weak." "If one be overtaken with a fault, they which are spiritual must restore such a one in the spirit of meekness." And "avoiding all root of bitterness," and "as much as lieth in us living peaceably with all men," we must sustain in all proper ways the discipline of the church. How invaluable a relation must that be which involves such duties, even though it should secure no temporal advantages.

The relation, however, involves the further obligation of kindness. "Be ye kind one to another," "pitiful, courteous," are among the requirements. This is the more necessary because of the various distinctions that necessarily obtain in this world. We need all to continually remember that, in the sight of God, all are on a common level so far as moral character is concerned. The mere artificial distinctions of society will soon be laid aside, and we shall enter the other world as naked as we came into this. The illustration of Paley†

\* It seems hardly necessary to allude to the passages. "This is my commandment, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." The Saviour calls this "the first and great commandment." The apostle Paul styles it "the law of Christ"—James, "the royal law"—and John says, "We know that we have passed from death unto life, because we love the brethren."

† "A party of friends setting out together upon a journey, soon find it to be best for all sides, that while they are upon the road, one of the company should wait upon the rest, another ride forward to seek out lodging and entertainment, a third carry the portmanteau, a fourth take charge of the horses, a fifth bear the purse, conduct, and direct the route; not forgetting, however, that, as they were equal and independent when they set out, so they were all to return to a level again at their journey's end. The same regard and respect; the same forbearance, lenity, and reserve in using their service; the same mildness in delivering commands; the same study to make their journey comfortable and pleasant, which he whose lot it was to direct the rest, would, in common decency, think himself bound to observe towards them, ought we to show to those, who, in the casting of the parts of human society, happen to be placed within our power, or to depend upon us."—*Paley's Mor. Phil., Book iii. Chap. 2.*

places this matter in its true light, and shows how we may live together in the various relations of life as Christian brethren, showing all kindness and courtesy to superiors, inferiors, and equals, without in the least interfering with distinctions which obtain in society.

N. R. S.

## THE LESSONS OF ECLIPSES.

AN eclipse is a notable event in the natural world. Attractive variety is associated with the uniformity of its phenomena. Not only do different parts of the earth witness different phases of the same eclipse, but every part witnesses at various times eclipses which are marked by peculiarities. The writer can never forget the surprise that overwhelmed him, when travelling along in forgetfulness of almanacs, at the sight of a *new moon in the east*. On that splendid summer's evening, the full moon had *risen eclipsed*; and although the only possible explanation almost immediately suggested itself, yet the feeling of *wonder* overbore for some time every other. Eclipses do not happen so often as to become common; nor are their appearances so uniform as ever to become uninteresting. There is diversity in their unity, as well as similarity in their variety. What are some of the lessons of eclipses?

I. Eclipses BRING GOD PROMINENTLY TO VIEW. We mean in his personal relations to his creatures. Where is the individual that has not been awe-struck by the changing light and form of the great heavenly luminaries? There is a solemnity during an eclipse which goes to the intellect and the heart of mankind. God's agency in the government of the universe receives an homage rarely felt at other seasons. There is no speech or language where the voice of such phenomena is not heard. Like the flash of lightning, or the rolling thunder, or the terrific tempest, or the volcano, or earthquake, an eclipse is a messenger that God is near. I feel thy presence, Lord, in the power that veils the greater and the lesser light. Thou who didst set them in the heavens, and me upon the earth, rulest us all with Almighty power!—Surely no rational creature can avoid acknowledging his relations to a Supreme Being in the sight of these majestic signs on high. An eclipse confronts atheism with a frown of awe, and preaches God "with words to the end of the world." Its evidence is intuitive; mankind see, believe, and feel.

II. Eclipses show the ORDER AND STABILITY OF THE UNIVERSE. The solar system is arranged upon a regular plan, comprehending many adjustments to secure its stability. Disturbing forces are constantly at work. These very disturbing forces, however, are marshalled

into general laws, which restore the equilibrium; and thus the eccentricities, or incidental aberrations of a plan of many parts are controlled into provisions for its perpetuity. Such a coincidence of adjustments has been demonstrated by Laplace to be the result of design and not of accident; and he has proved, to use his own language, that "the secular inequalities in the motions of the planets are periodical, and included within narrow limits; so that the planetary system will only oscillate about a mean state, and will never deviate from it except by a very small quantity."\* Now the occurrence of eclipses affords frequent opportunities of testing the mechanism of the heavens. Like the clockmaker, who looks at his clocks from time to time, and hears them strike the hour, and thus determines their accuracy, so the astronomer, observing the dial plate of the firmament, finds every motion and every shadow correct, and thus verifies from time to time, and from age to age, the regularity and stability of the movements of the heavenly bodies. It is clear that eclipses could not be predicted, if there were no order and permanence in the system.

"Upholding all things by the word of His power," is the secret of the harmony of the universe. Why do shadows only come in contact with the heavenly bodies, whilst the bodies themselves maintain the distances prescribed by original laws? The complicated elements of eclipses have been axioms from eternity in the mind of the Divine Architect. Every thing testifies to order and stability—to the never slumbering activities of an Omnipotent Providence. He who numbers the hairs of our heads, numbers to a hair's breadth the lines of obscuration in every eclipse, and threads out in infinite space the pathway of every world.

III. Another suggestion of an eclipse is **THE POWER AND THE CREDIBILITY OF SCIENCE**. The achievements of physical force, though sometimes stupendous, yield in grandeur and effect to the achievements of mind. The telescope as far excels the spade as a predicted eclipse is a work above a canal. Science gains a wonderful triumph when it can reach forth into empty space, and trace the sun, moon, and stars in their courses. That eclipse was foretold with mathematical accuracy years before its time; and all that ever have been in centuries past, or will be in centuries to come, can be wrought out with the same unerring certainty. Not only can the time be determined, but the quantity of the eclipse at any given place, and the whole characteristics of its course in relation to the earth. Diagrams can be made in advance with a precision border-

\* The laws of motion alone will not produce the regularity which we admire in the motions of the heavenly bodies. There must be an original adjustment of the system on which these laws are to act; a selection of the arbitrary quantities which they are to involve; a primitive cause, which shall dispose the elements in due relation to each other, in order that regular recurrence may accompany constant change; that perpetual motion may be combined with perpetual stability; that derangements which go on increasing for thousands or for millions of years may finally cure themselves; and that the same laws which lead the planets slightly aside from their paths, may narrowly limit their deviations, and bring them back from their almost imperceptible wanderings.—*Whewell*.

ing on that of the daguerreotype. Astronomy has a scroll of knowledge almost prophetic, and its monuments of glory shine in the firmament from moon to sun, and from star to star.

Eclipses render important aid to science in proving to the popular mind that astronomy with all its revelations can be relied upon. When the announcement is made that the distance of the sun from the earth is 95,000,000 miles, and that of the moon 240,000, &c. &c., mankind would be incredulous, were there not some positive and ocular proof that such statements can be believed. But the astronomer takes these distances in connection with the magnitudes, velocities, courses, &c., of the heavenly bodies, and going through a long process of calculation, says: "Observe your watch on the 6th day of January, 1852, at twenty minutes after 11 o'clock at night, and at that time precisely a total eclipse of the moon will commence; the total darkness will extend from 20 minutes after 12 to 58 minutes after 1 o'clock on the 7th; and the eclipse will end at 58 minutes after 2 o'clock." The public find every declaration verified, and are then ready to believe all the teachings of this wonderful science. Positively we know of no other way by which astronomical skepticism could have been so thoroughly removed from the popular mind. The mass of mankind could not have been brought, without such demonstrations, to believe in these enormous distances, velocities, and magnitudes. But now all intelligent people, capable of yielding to proof, readily acquiesce; and no principles are more universally admitted than the principles of astronomy.

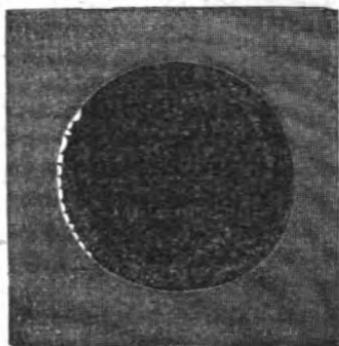
IV. Eclipses answer IMPORTANT SCIENTIFIC PURPOSES. For example, they may be used in *determining longitude*. The exact instant of immersion or emersion, seen by two distant observers, enables them to compare their difference of time, and, of course, to determine their difference of longitude. If an eclipse occurs according to the almanac at London, at 12 o'clock, and it is seen by a mariner at 11 o'clock, then he is 15 degrees west of London. Eclipses are of great use in *determining lunar irregularities*—a problem among the most troublesome in physical astronomy; and the solution of it has other interesting bearings with reference to the *mutual action of the planets upon the earth and moon*. One of the most ancient Babylonian observations of a lunar eclipse enabled Dr. Halley to detect the lunar irregularity termed the *acceleration*. Various interesting speculations respecting the *atmosphere* of the sun and of the earth, the *composition* of the moon, the velocity and refraction of *light*, &c., are aided by the observation of eclipses. An eclipse of the moon presents to the eye a beautiful confirmation of the *earth's rotundity*. Eclipses also prove that the sun is *larger* and the moon *smaller* than the earth. We have before referred to the *general demonstration of the truth of astronomical calculations* which eclipses afford.

Astronomers have always taken a great interest in making observations on these celestial phenomena. Hence expeditions were recently fitted out to take positions within the penumbra of the late

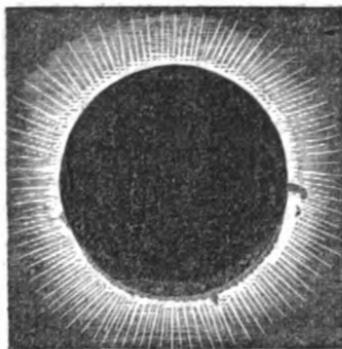
eclipse of the sun. The accompanying diagrams give some of the results of the observations, which are interesting and useful.



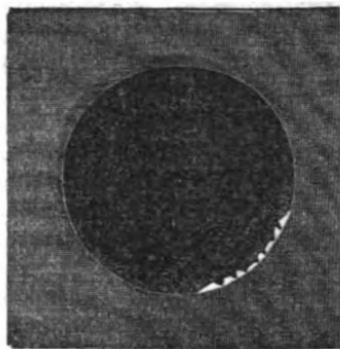
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Fig. 1. Appearance of rays of light shooting off as tangents to the moon's limb at the cusps.

Fig. 2. Shows the luminous beads, just before total eclipse, supposed to be the effect of sunshine between peaks and along valleys in the moon.

Fig. 3. Rose coloured prominences, 30 seconds before re-appearance of the sun. Also, the corona, or ring of light, like tarnished silver.

Fig. 4. Shows the beads at the end of the total eclipse. [The above as seen in Sweden.]

V. The calculation of eclipses has contributed to THE ADVANCEMENT OF KNOWLEDGE AND RELIGION AMONG MEN. Astrology has ceased to exercise its potent spell since science has broken its wand. Even as late as 1652, Evelyn observes in his diary, "April 29. To-day was that celebrated eclipse of the sun, so much threatened by the astrologers, and which had so exceedingly alarmed the whole nation, that hardly any one would work, nor stir out of their houses. So ridiculously were they abused by ignorant and knavish star-gazers." In preceding periods, eclipses were associated with all sorts of superstitions and terrors; such as that the gods were making mysterious demonstrations, that a serpent was swallowing the sun or moon, &c. We can hardly estimate the panic occasioned

by an eclipse at some particular juncture, as on a day of battle. Astronomy has, to a great extent, delivered the world from these superstitious absurdities, and by enlarging the boundaries of knowledge, has promoted both social progress and the cause of religion. And here we may remark that Astronomy has particularly subserved the cause of Christianity in India, by showing the falsehood of the speculations of the Brahmins in regard to the heavenly bodies and eclipses. Science has shaken the confidence of the people in a religious system, whose sacred books and teachers had so long inculcated erroneous views.

Eclipses have been of great use in determining questions of chronology. Thus, on the night of the battle of *Cremona*, between the armies of *Vespasian* and *Vitellius*, there was an almost total eclipse of the moon; and as this happened the year before the *destruction of Jerusalem* by *Titus*, it fixes that event in A. D. 70. So we owe to an eclipse of the moon, incidentally noticed by *Josephus*, shortly before the death of *Herod*, the determination of the true year of our Saviour's nativity.\* The darkness at the crucifixion, from twelve to three o'clock, was miraculous, and not owing to a total eclipse of the sun, as some have imagined; for the longest possible duration of a total eclipse of the sun is only *four minutes*, and such an eclipse cannot occur at full moon, or the time of the passover, at which time the crucifixion took place. The general aid which science renders to the cause of learning and religion is exhibited forth in eclipses.

VI. An eclipse has SPIRITUAL SUGGESTIONS RELATING TO MAN'S CONDITION AND DESTINY. 1. Its shadows bring to mind his *depravity*. "Having the understanding darkened," is one of the results of sin—a result as infallibly secured by disobedience as the hiding of the sun by the intervention of the moon. The midnight of the unregenerate is brought on through the workings of a depraved nature under the dominion of the ruler of the darkness of this world. Have you marked the gradual motions of an eclipse, the sure and steady progress of its obscuration? Thus did temptation slowly but fatally encroach upon the mental and moral purity of our first parents; thus does temptation steal over the sphere of our own spiritual life and shut it out from the glory of the heavenly day. 2. An eclipse *prefigures hope amidst prevailing gloom*. A total eclipse rarely occurs on any one point of the earth's surface. The vast majority of eclipses are partial; and the darkness, which causes terror and gloom, soon disappears in the restored light and beauty of an inviting sky. Nature, providence, and redemption bring *hope* to mankind. There is hope for the sinner in all the desolation of his wo. The Sun of Righteousness shines behind the cloud of intervening judgment: and in the midst of indications of "wrath against the day of wrath," there are also invitations of pardon divinely illuminating our day of probation. 3. An eclipse

\* Hales.

has a *word of comfort to the children of light*. Behold, brethren, the hiding of God's favour is only temporary; it soon returns to the eye of faith. Or has bereavement brought gloom into your dwellings, or adversity of any kind obscured your prospects? Then remember that sorrow may endure for a night, but joy cometh in the morning. As the shadow passes away from the sun, so will disciplinary providences disappear after the fulfilment of their time, and there shall be light and peace at eventide. 4. An eclipse is suited to recall to the mind *the end of the world*. It not only does this by the apprehension of judgment which conscience associates with unwonted displays of divine power, but by the language and imagery which Scripture employs, with at least a remote reference to the final consummation of all things. "The sun shall be darkened and the moon shall not give her light . . . and the angels shall gather together his elect from the four winds, from one end of heaven to the other." In that great and terrible day of the Lord, the heavens shall pass away with a great noise, and "Time shall be no longer." 5. Finally. An eclipse suggests *the glory of the heavenly state*, which needs not the light of the sun or of the moon. No obscuration of divine radiance will visit the habitations of the saints. No shadow of sin, or sorrow, or death, shall intervene. There shall be no night there. The glory of God shall lighten the heavenly Jerusalem, and the Lamb shall be the light thereof. Then shall "the righteous shine forth as the sun," and rejoice for ever amidst the higher glories of the Universe and the rewards of finished Redemption.

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#### A MAN, A WOMAN, AND A CHILD.

A FEW Christian friends were recently admiring the character of one of their acquaintances, and descanting upon his virtues and graces. One of them remarked, "I admire him for his manly firmness and independence in sustaining the cause of truth and righteousness in the community." A second friend, who acquiesced in the correctness of this estimate, added, "And I particularly admire him for his gentle courtesy of demeanor. He puts me in mind of a true, kind-hearted woman." "Yes," immediately replied a third friend, "And I admire him, because he is guileless as a child." "Well," exclaimed a lady, who overheard the conversation, "you have made him out a remarkable character. He is a man, a woman, and a child!" And so he was in each of the characteristics named.

This conversation led me to the following thoughts:

1. The best form of Christianity is that which presents the loveliest *combination* of its graces. Every true Christian is believed to possess the substance of every grace. Love, which is the general attribute, includes every form of virtue and goodness. But observa-

tion teaches that whilst many Christians excel in particular qualities, and almost every one has something that may be admired, few possess a *completeness* of Christian character. This is the prevalent defect which mars the evidences of sanctification. A firm independence in bearing witness to the truth, is worthy of all imitation. But why need it be dissevered from gentleness and meekness? Why not let there be superadded, kind-hearted courtesy and guileless simplicity? How transcendently beautiful in this world of ruin is a spiritual temple, whose proportions are arranged according to the science of the Scriptures, and where each part is not only admirable in itself, but derives increased effect from the general harmony which pervades the whole? Few persons seem to possess, at the present day, that completeness of character so necessary to the full illustration of Christianity. The combination of graces springs from divine power and goodness, and is lovely alike to the eye and to the heart.

2. How valuable is the *example of Christ* as the standard of a perfect religious experience! Law and precept impart knowledge, but life and example reduce requirement to practice, supply hope, and win to imitation. Every virtue was blended with a divine radiance in the perfect character of our Lord. Though a Reformer among men, the fixedness of purpose involved in his great mission was seen in union with the most expressive condescension and the most tender simplicity. Christian! with such an example before you, well may you be in spirit a man, a woman, and a child, harmonizing sex and age, and exemplifying human nature in its Christ-like, most perfect, and sweetest aspect. Oh, my Lord, I thank thee for thy divine example, and pray for thy grace to change me into thine image from glory to glory!

3. *Human nature is very perverse.*—Not only does religion develop itself *imperfectly*, but alas, how *slowly* does the spiritual overcome the carnal. Look at the character of the aged believer, who has had a life time of prayer and privilege, and yet how much remains undone! The explanation of defective development in Christian character and of slow growth in any of its graces, is to be found alone in the human heart, which “is deceitful above all things and desperately wicked.”

4. *The change* from corruption to incorruption, from this mortal to immortality, is the glorious end of a Christian's hope. No excellence of attainment here below is perfect. Our best services, our most vigorous graces cannot endure the test of the all scrutinizing eye of a holy God. The loveliest combination of Christian virtues is tainted with the earthly. As the daguerreotype fails in its execution in countries where the atmosphere interrupts the free action of light and produces its triumphs of art only in climates congenial to its transparent aims, so the believer's resemblance to his Lord is pale and sickly in appearance, until “all that is in part is done away” in the light and presence of the Lamb. “Oh,” said a dying saint, “I long to be more like my Lord.” In Heaven the imperfect

resemblance will be finished with the crown of glory, which the Lord, the righteous judge, will give to all them that love his appearing. Then will every true believer be a man, a woman, and a child, in the universal qualities which adorn the redeemed for ever amidst the praises and the work of eternity.

“Then shall I see, and hear and know,  
All I desired or wished below;  
And every power find sweet employ  
In that eternal world of joy.”

## Household Thoughts.

### TRUST YOUR CHILDREN WITH CHRIST.

A FEW years ago I had charge of a missionary parish in the suburbs of one of our large cities. My labours extended over quite a large space thickly settled, but composed almost entirely of the labouring classes. There were but few Christians and few church-goers.

One day as I was visiting a sick man, the physician happened to be present, and he told me that he had just been visiting a poor woman, whom he thought was rapidly approaching her end, and from her conversation he thought she would be glad to see a minister. He pointed me out the house, and I went immediately.

I was shown up three pair of stairs into a small room, where the sick woman was lying, evidently in the last stages of consumption. The room was neat and clean, although the marks of poverty were every where. But what pleased me more than all, was a small Bible which I saw lying upon the bed, and which had evidently been just laid down. I told her that I rejoiced to see that she drew her consolation from such a source. She said that was now her only solace, that the world was fast receding from her. I inquired into her state of mind; and such a deep, spiritual knowledge of Bible truth I have seldom heard before. I was amazed, and sat delighted and instructed, listening to her apt quotation of promises suited to her peculiar situation.

I asked her if she was willing to die? She was silent for a moment, and then in tears said, “as for myself I am ready and anxious to go and be with my Saviour; but O, how can I leave my little girl, (a little babe about a year old) in this sinful, heartless world.” I asked her if her husband was a pious man. She said, “O Sir, if

I ever prayed to God for any thing in my life, it was that God might give me a godly husband, and he has done it. I have every thing to comfort me in him."

I then directed her to the wonderful promises of the Saviour, especially to the children of believers, and urged her to lay her child in the bosom of her Saviour, and he would be more than father and mother to it. She said she knew the truth but lacked the faith. I prayed with her and left her.

I saw her several times afterwards. She had resigned her babe to the keeping of Jesus, and was waiting cheerfully for her departure.

I was called away at this juncture to attend one of the judicatories of the Church, and when I returned she was dead. She died believing.

Now, I have related this incident to direct attention to a temptation which believing mothers are more or less subject to in their dying hours—the fear of leaving their children alone in the world. I feel convinced that the only way to avoid this evil is, to consecrate their children more entirely to the Saviour while they are in life and health. It is a duty and a privilege too little attended to, even by the best of mothers. There should be more Hannahs in the Church. *Lend* your children to the Lord as long as they live. This would remove the bitterest dregs from the cup which the dying mother drinks;—and if the child should be taken first, what a strong consolation would it be, that the Lord had but taken his own to be with him in glory.

This is the very essence of Baptism, but how do we turn the holy ordinance into a mere form! D.

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## A LETTER FROM THE SOUTH.

### DEATH OF A SERVANT.

THE relation of master and servant does not necessarily consist in ties of selfish interest, but from it oftentimes springs the sincerest bonds of affection. It is one of close alliance, of mutual dependence, and of tender sympathy. The following extract of a letter, from a near relative, may illustrate these feelings. It reveals a sad scene in domestic life, and is drawn only for the eye of those who, though distant, mingle their grief and tears with those of the writer, over her long valued friend and servant. M. J.

"A few days after I wrote you, we were called to part with our poor C—. She had improved so much under under Dr. T.'s treatment, (who had been called in with Dr. D.,) that, although we did not expect her to recover, we had no idea that she was so near her end. On Monday morning when I asked how she felt, she said she had a bad night, and felt weak. We were with her all the morning. She told us to look at her feet—the swelling was all gone. I thought this a bad sign. About half past 1 o'clock I went in to see her, and

observed that her fingers were cool—told my sister to give her some broth, which she took with great relish—said it was ‘good.’ I asked mother to spread some mustard plasters, and sent immediately for the Doctor. I put the plasters on, and C—— said, ‘Do you think they will stay without tying.’ I said, ‘Yes,’ and was engaged rubbing her face with camphor, when she said, ‘Take the camphor away, I cannot bear it.’ She rose up suddenly, then laid down, a slight change passed over her countenance, and she expired without a groan! All happened in about ten minutes from the time I came in. L. and myself were with her, P. at the foot of the bed, and just at the moment of her death, the Dr. and mother came in. Nanny and Elsey performed the last offices for her. She looked so calm and natural in death, we could not realize that she would not wake and speak to us again! We stood by her cold remains and wept; the children cried bitterly, and we felt that we had lost a long tried friend. I always thought what a comfort it was to have her with us in this land of strangers, and it was my impression that *she* would stand around my own bed of sickness and of death; but it has pleased God to remove her to a better world. She was the most cheerful, patient sick person I ever saw—not a complaint, always grateful and happy. She had told your brother to tell you, some days before her last attack, ‘Tell Miss Mary I have done what she made me promise when she told me ‘good-bye,’ *I have begun to pray.*’ Your brother and Rev. C. S. often conversed with her, and thought she gave clear evidence of a change of heart. Every Sabbath afternoon, the children would go out and read the Bible to her, and she would seem so much more interested than I had ever known her before. The next afternoon, your brother performed her funeral service. We and some of our near neighbours were present, and a very large number of her coloured friends. Her coffin was very neatly made, covered with black, and lined with white, and your brother had her laid in her last resting place. We shed tears of real grief, and you cannot think how we felt as we saw her removed from us for ever! The yard looks desolate without her. We fancy that we can see her standing about in the shade of the trees with her fan in her hand, looking after the little matters in the yard, and so cheerful with the children around her. But you have passed through the same trial, and know exactly how we feel. We do feel resignation to what God appoints us, and while we feel the afflictive stroke, our only desire is to have it sanctified to our souls’ eternal good.”

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## Historical and Biographical.

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### MODERATORS OF THE GENERAL ASSEMBLY.

THERE have been sixty-three General Assemblies of our Church, and of course there have been as many Moderators. Of these, 32, being more than half, are no longer numbered with the living. The first 18 on the list are dead. Of the 31 survivors, 1 is in the Dutch Church, and 4 joined the New-school, leaving 26 in our Church. Of these 26, 6 reside in Pennsylvania, 5 in New Jersey, 4 in New York, 3 in South Carolina, 2 in Virginia, 2 in Kentucky, 1 in Maryland, 1 in Ohio, 1 in Iowa, and 1 in Tennessee. Of the 26 it is believed that 6 are over 75 years of age. The youngest is said to be over 38 years of age. Of the whole number (63), 16 were at the time of their election residents of New York, 16 of

Pennsylvania, 10 of New Jersey, 5 of Virginia, 5 of South Carolina, 4 of Ohio, 2 of Maryland, 2 of Kentucky, 2 of Tennessee, and 1 of North Carolina. From this time forth, it is probable that as many of the survivors will die in a term of years as there will be names added to the list. The Moderators of the Assemblies of 1807, 1808, 1811, 1815, and 1818, still survive, and are Drs. A. Alexander, P. Milledoler, E. Nott, W. Neill, and J. J. Janeway.

Such a review suggests many thoughts.

1. How short is human life. It is a shadow, a vapour.
2. How vain are all earthly things. They pass away.
3. How pleasing the thought that there is but one family of God named in heaven and earth.
4. What an assembly the redeemed will constitute in heaven. "All the *élite* of the universe will be there."
5. The brightest of all the throng above will probably be some one who lived and died unknown to fame on earth.
6. If any who have filled high offices in the Church shall come short of heaven, how terrible their damnation will be.
7. How kind is God to his aged servants. "Even down to old age I am he, and to hoar hairs I will carry thee." X+Y.

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## ORIGIN OF THE PRESBYTERIAN CHURCH IN NEW YORK.\*

*Mr. Editor*—According to promise given in a former number, I send you another letter of the Rev. James Anderson to Principal Sterling of Glasgow, containing some interesting information respecting the establishment of Presbyterianism in the city of New York.

J. F.

New York, December 3, 1717.

Right Rev. and Dear Sir.

Your very useful and acceptable letter of 12th August last, I received September 9th *via* Boston, and communicated to our Presbytery of New York and Long Island, and several other of my brethren, in whose name, and at whose desire, I do hereby return you hearty thanks for the care, diligence, and pains you have taken in and about the affairs therein contained; and am assured that your Synod shall have the hearty sentiments and expressions of gratitude of ours when it meets at Philadelphia in September next. Doubt not but what shall be or is raised, even within the bounds of your Synod, will be of very remarkable benefit to some poor places and people among us, for which, I am confident, you and your worthy brethren can't miss of your comfortable reward; and in the

\* We are greatly indebted to Dr. Forsyth for this important letter, never before published.—Ed.

mean time, you have the blessings and the prayers of a great many poor serious souls scattered up and down here, who in due time expect to be sharers in the fruits of your care and bounty towards them.

Dear Sir, I know your concern and endeavours for the advancement of the public interest of religion, the progress and prosperity of our Mediator's kingdom, both at home and abroad, are such as need no excitement from any thing I can say. The inward joy, comfort, and satisfaction arising in your breast on the thoughts and reflections of doing good, and being in any way serviceable to your great Lord and Master, together with the hopes of the gracious, but yet glorious rewards which follow on such services, are motives which it but poorly becomes me to be so much as the remembrancer of to you, for exciting you to go on and continue (as you have to our great satisfaction and comfort begun) to agent our cause, and plead with our mother, that she may be prevailed upon yet further to extend her bowels of care and compassion towards us, her poor scattered children in these remote corners, that we may be some way put in a better capacity not only of enlarging the bounds of our Lord's dominions in these wild heathenish wildernesses, but also advancing the credit and reputation of our dear mother, the Church of Scotland, in places, and among people here, where great pains and diligence have been, and yet are taken to bring her under ignominy and disgrace.

Since I wrote first to you, your answer to which I have now before me, I wrote again much to the same purpose, about three or four months ago, by the Rev. Mr. John Hampton, one of our ministers, who, for his health and other necessary business, is obliged to go to his native country. If I mistake not, I therein gave you an account of our Presbytery's being constituted into a Synod, consisting of four Presbyteries, viz., Presbytery of Philadelphia, wherein are seven ministers; Presbytery of Newcastle, six ministers; Presbytery of Snowhill five congregations; Presbytery of New York and Long Island five: in each of which Presbyteries there are either some vacancies of places where ministers have been settled, or places we expect in a little time shall be settled.

This place—the city of New York—where I now am, is a place of considerable moment, and very populous, consisting, as I am informed, of about three thousand families or householders. It is a place of as great trade and business (if not more now) as any in North America. In it are two ministers of the Church of England, two Dutch ministers, one French minister, a Lutheran minister, an Anabaptist, and also a Quaker meeting. The place did at first entirely belong to the Dutch. After the English had it, endeavours were used by the chief of the people who then understood English, towards the settlement of an English dissenting minister it it, and accordingly one was called from New England, who, after he had preached some time here, having a prospect and promise of more money than what he had among the dissenters, went to Old Eng-

land, took orders from the Bishop of London, and came back here as minister of the Established Church of England.\* Here he yet is, has done, and still is doing what he can to ruin the dissenting interest in the place, verifying the old saying, "*omnis apostata est sectæ suæ osor.*" Afterwards endeavours were used again and again by the famous Mr. Francis Makemie, Mr. McNish, and others towards the settlement of a Scots church in this city, but by the arbitrary management and influence of a wicked high-flying governor, † who preceded his excellency Brigadier Hunter, our present governor (may the Lord bless and long preserve him) that business has been hitherto impeded, and could never be brought in a likely way to bear.

The last summer, I being providentially here, and being obliged to stay here about business, the matter of a month, at the desire of a few, especially Scots people, preached each Sabbath. Though there were pretty many hearers, yet these were not able and willing to do any thing towards the setting forward such a work. A few there were willing to do their uttermost, but so few that I had small grounds to suppose that any thing effectual could be done. Some time before our last Synod, this small handful with some few others that had joined them, came to the Presbytery of Newcastle, desiring a transportation of me from Newcastle to New York, which the Presbytery referred to the Synod, then soon to meet. The Synod having a prospect of getting Newcastle supplied by a young man, one Mr. Robert Cross, lately come from the north of Ireland, transported me hither. The people here who are favourers of our Church and persuasion, as I've told you, are yet but few, and none of the richest, yet for all I am not without hopes that with God's blessing they shall in a little time increase. Some are already come to live in the city, and more are expected, whose language would not allow them to join with the Dutch or French churches, and whose consciences would not allow them to join in the service of the English Church. The chief thing now wanting, in all appearance, with God's blessing, to render us a growing and flourishing congregation, is a good large convenient church to congregate in. Some proposals are now on foot towards the building of one, but building here being very costly, and convenient ground to build such a church on being yet more costly, and the handful of people that are here having their hands full to do towards the necessary support of their minister, we shall not be able to go through with the building of such a house as the place requires without the assistance of our friends. The crying necessity of having the gospel and gospel ordinances dispensed purely in our language here, this seeming to be the time for carrying on such a work while things are so moderate at home, and while we have such a wise, moderate governor here; together with the hopes of the growing of our interest, and

\* We do not remember to have elsewhere met with this account of the origin of Episcopacy in New York.

† Lord Cornbury, Governor from 1702-6, a bigoted high churchman.

the hopes of some assistance from our brethren at home, at least in the building, were the chief considerations moving the Synod to transport me hither, and begetting a willingness in me to comply with the Synod's act.

I believe by this time you smell my drift. I dont know how to begin to beg any more at your door, lest I should be reckoned (to use our own Scots' word) mislead. But if any of your substantial merchants, or if some other Synod could be prevailed upon to contribute towards the building of a Scots church here, O! how acceptable would it be to us, and how serviceable to religion and our interest in this place. Several of our Scots merchants trade hither, and I doubt not more will. When before now they have come, understanding neither Dutch nor French, they were obliged either to stay at home, or go to the Church of England, or worse, which has been the occasion of some mischiefs, wickedness, and inconveniences, which I hope, if this work of God succeed, shall be in a great measure prevented hereafter.

I am afraid I have wearied you. May the choicest blessings both of the upper and nether springs be plentifully poured out on you and yours! May the Church of Scotland be ever preserved from anti-christian, superstitious dross in doctrine, discipline, and worship! May practical godliness be had more and more in esteem and renown among all ranks and degrees of persons! May your famous universities, especially that whereof you are Principal, flourish and prove nurseries for God! These are and shall be the petitions and prayers of one who desires an interest in yours, and at present remains, very Reverend and Dear Sir, your truly affectionate and obliged, though worthless brother and servant,

JAMES ANDERSON.

P. S.—Pray sir, do not forget the business of the young men, merchants, I wrote before of. I would gladly be remembered to Professor Simpson, &c. A letter from you now and then would wonderfully revive me. This place lies near midway betwixt Boston and Philadelphia. The post from both these places comes here every week.

J. A.

#### SKETCH OF WILLIAM H. HEWITSON.\*

WILLIAM H. HEWITSON was born in Ayreshire, Scotland, in 1812. His mind proved to be of a high order. At the University of Edinburgh he took the highest premium for scholarship. In 1838, he became a subject of divine grace; and his spiritual attainments became as remarkable as his natural endowments. He studied theology with Dr. Chalmers, who noticed "the unction of spirit-

\* Memoir of Wm. H. Hewitson. R. Carter & Brothers, N. Y., 1861.

uality which savoured his whole conversation." The biographer of McCheyne said of him, "*He was the likeliest to Robert McCheyne of any I knew.*" His health being delicate, Mr. Hewitson travelled for a time in Germany, where he mourned over the decline of religion and the *unsabbatized Sunday* of the land. On his return, he was designated as a missionary to Madeira, with the hope incidentally of recovering his health in that salubrious climate.

The work of grace in Madeira has been called "the greatest fact of modern missions." Eight hundred exiles, leaving their native land for the sake of Christ, were the fruit of that work. Dr. Kalley, a pious physician, was the instrument in the hand of God in commencing the revival of religion. When Mr. Hewitson reached Madeira, there were about thirty converts from Popery, and a great preparatory work had been done. This young minister entered upon his labours in times of persecution. All the religious meetings were obliged to be held with more or less secrecy, in consequence of the civil prohibitions. At the first communion, held by him in 1845, a few weeks after his arrival, about twenty were admitted to the church. As the religious interest grew among the population, Mr. Hewitson, whose declining health, as well as the increasing persecutions, warned him of the necessity of withdrawing, adopted the wise expedient of forming a divinity class from among the choicest of the converts, and of carrying them through a regular course of theology. Ultimately, persecution triumphed. About eight hundred Christians were compelled to take refuge in Trinidad and other West India islands. Some came to the United States. Mr. Hewitson returned to England. The following is a short extract from a pastoral letter he addressed to the persecuted brethren before they left Madeira.

"If we have Christ we have all—without Christ we have nothing. You can be happy without money, without liberty, without parents, and without friends, if Christ is yours; if you have not Christ, neither money, nor liberty, nor parents can make you happy. Christ, with a chain, is liberty—liberty, without Christ, is a chain. Christ, without any thing, is riches—all things, without Christ, is poverty indeed."

Mr. Hewitson, in 1846, visited the exiles in Trinidad, whom he organized into a church. On his passage home, he was the means of converting one of the sailors. On his return he was called to the Free Church in Dirleton, about twenty miles from Edinburgh, where he laboured in a declining state of health about two years. His ministry was a fervid and an effectual one. Here, as in Madeira, it was the Bible preaching of Christ, which the Spirit blessed in its application to the conscience. Mr. Hewitson was an eminently *consecrated* minister. He gave himself wholly to his work. "He who would do some great thing in this short life," writes Mr. Foster, "must apply himself to the work with such a concentration of his forces, as to idle spectators, who live only to amuse themselves, looks like insanity." Mr. Hewitson lived for *Christ and his cause*. A few weeks before his death, when his soul was exercised

about his flock, he made the following verses, which a friend wrote down.

No more I help that vineyard's growth,  
Though not detained by drowsy sloth;  
My feeble frame's crush'd like the moth;  
God's will be done!

No more I reap that harvest field;  
Its sheaves to others may it yield;  
My call to hasten home is seal'd:  
God's will be done!

Shall I then preach the Word no more!  
Are all these pleasant labours o'er,  
And I so near to glory's shore?  
God's will be done!

His last words were, "O, my people!" He bore them upon his heart in his dying agonies. He went to his rest on August 7th, 1850; young in years but old in service, one of the most remarkable ministers of his age.

## Review and Criticism.

*Portraiture of the Domestic Life of the Rev. Legh Richmond.* R. Carter & Brothers, New York.

This "domestic portraiture," is one of the finest specimens of biography, illustrating one of the most important of subjects, through the life and example of one of the best of men. At the present day, when so much is said and done pertaining to education, the work in question deserves a thorough and candid perusal by all who are called upon to investigate its topics. It is also emphatically a *household* book. Fathers and mothers, would that we could persuade you to look into the interior life of Legh Richmond's home! The remarks of the editor, Rev. E. Bickersteth, interspersed throughout the volume, are judicious, evangelical, and impressive. The introductory essay is an educational gem. Unless we have mistaken the good sense and piety of our Church, this excellent volume—published in handsome style by our friends, the Messrs. Carter—will be found on many a centre table, if it be not already there. The great want of our day is thorough, Christian *household training*. We want Legh Richmonds in our Zion.

*Incidents in the Life of a Pastor.* By WILLIAM WISNER, D. D. Charles Scribner, New York.

This is an earnest, spirit-stirring book, written by a faithful pastor, much engaged in his Master's service. It is inferior, in our judgment, to Dr. Spencer's *Pastor's Sketches* in theological learning, discriminating skill in casuistry, and serious, humble views of practical religion. The two books

are types of New and Old-school theology. Dr. Wisner makes many remarks to which an orthodox, Old-school Calvinist would take exceptions. He is evidently a new-measure man, also; and therefore to be regarded with suspicion. We had some thoughts of writing an extended review of this book, but on the whole prefer not doing so. There is much to admire in it; and its perusal would in many respects be interesting to almost all. But it lacks the sober heart-dealing, and the thorough inculcation of the doctrines of grace which render Dr. Spencer's book so valuable. As it is, however, it is a far better production than if it had been put to press fifteen years ago. The wiry edge of "Evangelism" has been considerably worn off by the attrition of years. The new measures and doctrinal views of Dr. Wisner may undoubtedly do good, but at a very high cost. A man may proclaim his "2000 converts," without alluding to, or knowing the mischief permanently wrought against religion. We have no disposition to be hypocritical, but we feel bound to enter a protest against that system of religious administration which has accomplished so much evil in Western New York.

#### THE MINUTES OF THE TWO ASSEMBLIES.

We have given under the proper head of Religious Intelligence, p. 487, a detailed abstract of the statistics of the two General Assemblies of the Presbyterian Church.\* Those tables have cost us a *great deal of labour*.

The Minutes of the Old-school Assembly fail in several particulars to give full satisfaction. In the first place, we regret to see the names of members introduced into the records as movers of this or that proposition. The object of records is to preserve the action of *the body*, not to show the agency of individuals in shaping its details. The Minutes of the Assembly have almost uniformly been kept on the principle just stated. Occasionally a Permanent Clerk has attempted the other plan, but its prosecution has been in the end abandoned. In the second place, our minutes are not kept on a uniform plan. For example, sometimes the mover's name is inserted, and sometimes it is not. There is even a want of uniformity on the same topic; as "the Committee of Elections reported," and then "*Dr. Plumer* from the Committee of Elections reported." The former is believed to be the correct method. In the third place, a want of care occasionally appears, which makes havoc with official decorum. For example, after the resolutions of the Board of Education, as acted upon and passed by the Assembly, we find added in conspicuous lines, "*All which is respectfully submitted, A. W. LELAND, Chairman.*" This ought obviously to have been erased.

In the fourth place, too many errors have crept in, both in making up and in printing the Minutes. The blunders in the names of ministers are not "few and far between." These we have not time and space to point out. We proceed to more important errors. In the "aggregate of Presbyterial Reports," Wyoming is put down with 10 instead of 12 ministers; Burlington with 6 instead of 5; and West Texas with 5 instead of 6. These errors, when corrected, would swell the aggregate to 2029. On the other hand, there are not less than *thirteen ministers* whose names are

\* We are compelled to omit the *details* of the New-school body until next month. The results are appended to the Old School statistics.

down twice; and probably there are a few others in the same predicament. The responsibility of these errors rests somewhere among the different clerks. The names of ministers who are twice enrolled, are J. K. Wight, A. W. Loomis, J. Quarterman, M. S. Culbertson, (all down twice last year also,) D. W. Eakins, H. J. Coe, J. Smith, E. D. Maltbie, H. Davis, S. J. P. Anderson, C. R. Gregory, F. D. Harris, and L. Hughes. There are said to be several ministers, whose names are not on the roll at all; among them C. W. Nassau. After all these corrections so far as ascertained are made, the aggregate of our ministers is 2017, instead of 2027; namely, *one* not down, and *two* not added in, against *thirteen* twice down.

In the Minutes of the New-school Assembly, the only error discovered is an unaccountable and somewhat remarkable one. The ministers in the Synod of Michigan number 97 in the Presbyterian Reports, and 97 in the Summary, *if correctly added up*. The addition, however, is wrong, being only 80. So that the New-school Church numbers 1507, instead of 1490, as proclaimed by their Stated Clerk; or, deducting Dr. Brinsmade, whose name is erroneously retained on the roll, as he belongs to the Old-school Assembly, the true number of New-school ministers is 1506. We think our brethren ought to drop Dr. Brinsmade's name out of gratitude to us, if for no other reason, for having added 17 names to their roll. Dr. Brinsmade's church is also erroneously added to the list of churches, and thus the aggregate of communicants is 506 more than it ought to be. Deduct this number from the aggregate reported, and the New-school will only number 139,570 communicants, which is 227 *less than last year*.

In the fifth place, there is a deficiency of statistical information in the Old-school Minutes. The time and place of meeting of half the Synods are omitted, and even the names of some of the Stated Clerks are not given; whereas in the New-school Minutes these items are all recorded without a single exception, even to the names of the *Moderators* of the Synods. The New-school Minutes are also far superior to those of our own body in the plan of the Summary of the statistical tables, as any one can see by inspection. And furthermore the superiority of the New-school Minutes appears in the *alphabetical list of ministers*, containing references to their Presbyteries. This list takes up only 7 pages; and as the Old-school body is about a third larger than the New-school, a similar list would occupy not more than 11 pages. A far better plan, however, of publishing the alphabetical list, is to append the *post office address* in full, as well as the number of the page referring to the Presbytery. An annual list, with the post office address, has the advantage of being a record of annual changes easily accessible. It would also prevent the insertion of the same name *twice* in the Minutes, a sufficient reason in itself for this improvement. We trust that public opinion will call for an alphabetical list of ministers hereafter. The type of the Minutes this year has been wisely reduced; and if the alphabetical list had been inserted, the size of the volume would have been only about what it was last year.

We have made these criticisms with the greater freedom, because the whole subject of ecclesiastical records is one of very great importance; and it is our duty, as journalists, to point out frankly and courteously the prominent defects of all publications which fall under our notice.

*Elements of Thought.* By ISAAC TAYLOR. William Gowans, New York.

Isaac Taylor's thoughts are almost always elements of truth. This volume is a convenient text-book for the understanding of abstract terms, &c.

## The Religious World.

### STATISTICS OF THE PRESBYTERIAN CHURCH.

In the following tables, 1. Teachers are kept distinct unless they are Pastors. 2. Pastor Elect is counted as Pastor. 3. D. M., chaplains and colporteurs counted as S. S. 4. Where a minister is engaged in any official work, as agent, &c., W. C. is not counted.

SYNODS.	Pastors.		Stated supplies.		Teachers.		Agents and Editors.		Foreign Missionaries.		Without charge.		Total ministers.		Whole number of churches.		Vacant churches.		Whole number of communicants.		Communicants added by ex-amination.		Infants baptized.	
	P.	S.	T.	A.	F.M.	W.C.	M.	Ch.	V.	Com.	C. Ad.	Bap.												
Albany	49	13	5	2	2	21	95	56	10	8684	148	225												
Buffalo	16	25		2		3	49	53	16	4326	111	113												
New York	75	11	4	5	12	32	139	100	6	13788	711	636												
New Jersey	96	22	11	6	2	34	173	160	29	19841	744	840												
Philadelphia	126	18	13	5	4	31	199	234	26	27859	1270	1474												
Pittsburg	101	16	6	3		17	147	209	26	21892	1260	1610												
Wheeling	49	11	4			8	73	118	19	11026	629	771												
Ohio	50	22	4	2		9	87	152	38	10932	602	786												
Cincinnati	32	31	11	4		12	95	139	25	9738	704	456												
Indiana	26	19	4	2		7	61	112	29	5694	422	326												
North Indiana	13	28	3	2		8	55	95	26	3739	221	245												
Illinois	28	45	7			14	97	146	43	5248	346	381												
Missouri	14	19	6	2	3	5	50	83	29	4568	372	205												
Kentucky	38	31	3	3		13	89	144	34	8852	343	321												
Virginia	61	21	12	4	1	16	118	157	33	11300	514	522												
North Carolina	43	24	11		2	9	93	153	29	9844	423	428												
Nashville	7	12	6	1		8	36	147	15	3038	176	142												
South Carolina	39	19	6	1	1	8	75	101	14	9111	473	324												
Georgia	22	36	4	4	1	5	73	114	19	5221	294	256												
Alabama	19	17	4			8	48	97	24	4996	187	220												
Mississippi	20	42	6	2		9	86	106	27	5038	328	352												
Memphis	16	23	2		7	3	58	93	26	5337	554	345												
North India					23	23		6		184	20	16												
NOT MARKED.						52		(20)																
<b>TOTAL.</b>	<b>940</b>	<b>505</b>	<b>132</b>	<b>50</b>	<b>58</b>	<b>280</b>	<b>2017</b>	<b>2675</b>	<b>543</b>	<b>210,306</b>	<b>10,852</b>	<b>10,994</b>												

On account of want of space, we are compelled to postpone the New-School Statistics until next month. We add, however, the aggregate, in order to compare the two bodies.

#### COMPARISON OF THE OLD AND NEW-SCHOOL ASSEMBLIES.

	P.	S. S.	T.	A.	F.M.	W.C.	M.	Ch.	V.	Com.	C. Ad.	Bap.
OLD SCHOOL,	940	505	131	50	58	280	2017	2675	543	210,306	10,852	10,994
NEW SCHOOL,	496	522	77	70	44	276	1536	1578	293	139,570	5,699	4,128

N. B. In the Old-School Minutes, 52 ministers and 20 churches are unmarked. In the New-School Minutes, 22 ministers and 61 churches are unmarked.

ENGLAND.—*Ecclesiastical Titles Bill*.—Queen Victoria, in her address at the prorogation of Parliament, made the following spirited allusion to this anti-popish bill: "I thank you for the assiduity with which you have applied yourself to the consideration of a measure framed for the purpose of checking the undue assumption of Ecclesiastical titles conferred by a foreign power. It gives me the highest satisfaction that, while repelling unfounded claims, you have maintained inviolate the religious liberty so happily established among us."

An interesting debate took place in the *House of Lords* on the final passage of the Titles bill. The Bishop of Oxford, of Puseyite celebrity, took occasion to laud the Anglican Church, and to sneer at Presbyterianism. He said,

"The Church of Rome was vigilant and sleepless. She well understood the strength that was given to the opposition raised against her in this country by the fact of the English people not only having truth of doctrine, but also of apostolical order. She perfectly understood that this was what had made the Church of England strong through many generations against herself, and that she could not point in triumph to us as she did to the cradle of the Swiss religion, where Calvin taught a faith that has since dwindled away, and where some of the vital truths of Christianity have been long denied."

The Duke of Argyle gave a good reply to the Oxford Bishop:

"The principle [on which the English bishoprics were founded] was the same—not similar, but identically the same—as that laid down by the Roman Catholic priesthood,—namely, that the bishops of the Church of England were bishops, not of their own people, but bishops *de jure* of all Christians within certain limits. (Loud cheers.) That was a doctrine which he considered utterly fallacious, and against which he should always protest. (Hear, hear.) The Right Reverend Prelate had spoken of the fallen state of Genevan and German Churches; but, considering the present state of his own Church, and of the movement with which he was himself nearly connected, this was surely not a time for the Right Reverend Prelate to sing a psalm over other religious bodies. (Cheers.) The Right Reverend Prelate and other persons had spoken of the Church of England as the great bulwark of the Christian faith. Such it had been, and such he prayed God it might yet be; but it was, nevertheless, now the only Protestant Church which, as far as he (the Noble Duke) was aware, was giving forth, day by day, and week by week, perverts to the Roman Catholic faith. (Cheers.)"

*Revival of Convocation*.—The Puseyites of the English Church, feeling reative, under the restraints of the civil power, are anxious to establish a spiritual organization, a sort of Presbyterian General Assembly. Some are for reviving the old Convocation, and others for going beyond it. The old Convocation was composed entirely of clergymen, and was originally an expedient, not to regulate ecclesiastical affairs, but to obtain the consent of the clergy to taxes. Mr. Hugh Miller, says in "the Witness," that "the English Convocation was instituted at first in Popish times, by Royal mandate, simply as a sort of ecclesiastical House of Commons, whose sole business was the granting of monetary supplies for public exigencies out of the revenues of the Church. It was remodelled afterwards to suit the Erastian ends of the earlier Protestant monarchs, and it contains a secular taint in its constitution which must for ever unfit it for serving the purpose of a true spiritual independence." The Archbishop of Canterbury made a very sensible speech against a Convocation, a part of which is as follows:

"My Lords, the Noble Lord has spoken of the Convocation as part of the constitution. In point of fact, the Convocation was a very unimportant body for 100 years after the Reformation. (Hear, hear.) But it is a mistake to

suppose that we owe to that assembly the constitution and fabric of our Church. Convocation had little to do with the framing of our first Protestant services and articles. The first occasion on which Convocation bore an active part was in the revision of the Articles and Liturgy in 1562. But authority had even then great weight, and whoever reads the records of those times will perceive that Convocation was entirely governed by the authority of a few leading persons, and was much more disposed to receive mandates than to issue them. Even the canons of 1603 were never submitted to the province of York, but declared to be binding upon it by Royal command. (Hear, hear.) After the Revolution matters were altered. The history of Convocation during the reign of Queen Anne is a history of altercations between the Upper House and the Lower. It soon appeared that a body so constituted was ill suited to the purpose of solemn deliberation or wise legislation. The last disputes were ended, as former disputes had been, by a timely prorogation; and since the year 1717 it has never seemed expedient to the Government for the time being to advise the Sovereign to issue a license for the despatch of business in Convocation."

The Duke of Argyle also argued against the Convocation with very much of the spirit of a Presbyterian. He says:

"The Church of England contained men who not only differed on points of discipline, but were diametrically opposed to each other on the most vital doctrines of Christianity. There were theologians as Calvinistic as any that could be found in the most extreme section of the Lutheran Church; and there were others whose belief was barely distinguishable from the Church of Rome. He, for one, believed that peace was not the first and greatest object to be aimed at by the Church. There were times when warfare was its duty. Let those who wished to revive the Convocation, or establish a new body, weigh well what the consequences of that proceeding might be. In the present excited state of religious feeling, questions would immediately arise which, sooner or later, must result in a great disruption of the Church. Might it not be a preferable alternative to an event so lamentable to allow matters to remain as they were? That, however, was a question for the members of the Church of England to decide. On them rested the responsibility. (Hear, hear)."

It is remarkable that the reliance of the Evangelical party in the English Church is on the civil power. Queen Victoria sustains them in opposition to the Puseyites. If the English Church were independent of the State, the first movement would be to persecute and *Gorhamize* these weaker brethren who are in a comparatively small minority.

**DR. MURRAY AT EDINBURGH.**—At a recent examination of the Normal School of the Free Church at Edinburgh, *Dr. Murray*, of Elizabethtown, New Jersey, being called upon to address the meeting, complied with the invitation as follows:

Dr. Murray, after stating that he esteemed it a great privilege to be in Scotland and in Edinburgh this week, and to have witnessed the examination of this Institution, that he might see what he had long desired to see, the operation of what he might call the foundation institution of Scotland—its educational system—observed that it was in consequence of the Protestant population of England, Scotland, and Ireland having carried with them to the United States, to which he belonged, their educational institutions, and of their having scattered these throughout the length and breadth of the land, that the States took the conspicuous stand in the new world which Scotland took in the old. He then stated that they in America had thought much of Scotland within the last few years, and that the wave of feeling which passed over that country when they heard of the religious excitement that prevailed in Scotland, and of the establishment of the Free Church, was only second in feeling and in depth to that which swept over Scotland. The sympathy of their hearts, of their minds, and of their pockets, flowed out to the Free Church of Scotland, and that sympathy con-

tinued unabated until now. They felt that the members of the Free Church would lay their foundations with wisdom, and they sympathized with their doings; but they sympathized with them mainly in their continuing their educational system, and in sending the spelling-book, the Bible, and the catechism, over the length and breadth of Scotland. It was this which had made Scotland what she was in Europe. He had travelled within the last few months through a considerable portion of Europe, and through the darkest portions of it; and he might be permitted to say here what he would say every where, that there would be no salvation for these benighted places which was not founded mainly upon education and the religion of the Bible being extended to the people. The reverend Doctor next stated that he could not help thinking that if the students in this institution were sent by Government to Ireland, where he had recently been performing a missionary tour, with the Bible, the spelling-book, and the catechism in their hands, it would do more for the regeneration of that country than the ten or twenty millions of money which England had sent there. He concluded by expressing the great pleasure which he felt at having witnessed the examination.

**THE SCOTCH EPISCOPAL CHURCH.**—The Scotch Episcopal Church has lately revised its canons, and has deliberately struck out the prefix *Protestant*, which it once had in compliment, or, as one of its organs says, in charity to other denominations. It has also struck out the prefix "Episcopal," which, it is said, was adopted out of false charity to "the Presbyterian schism."

**ATTEMPT AT PUSEYISM IN THE IRISH EPISCOPAL CHURCH.**—The *Dublin Herald* contains two letters from a correspondent, complaining of certain ominous innovations in the decorative arrangements of St. Bride's church there, and states that the cause of the complaint was removed. Another cotemporary observes, "there is, we conceive, in the attempt and its frustration, a lesson of vigilance and decision which ought not to be lost upon the Protestant people of these countries. *Principiis obsta* is a principle upon which it were well for England had she acted in the same matter. It is one, at all events, which Dublin Protestants are resolved to honour; and we trust, by a steady adherence to the same resolute and sleepless policy, the ignoble curse of Tractarianism may be sternly held at arm's length by the noble Church of Ireland."

**INDIA.**—The law of the British government has just gone into operation which declares that a Hindu shall not forfeit his civil privileges by becoming a convert; and this has been met on the part of the orthodox Hindus by a resolution to abolish those restrictions which render it next to impossible, that any one who has fallen from caste by renouncing Hinduism should ever re-enter society again. The penalty hitherto has been forty-eight years wandering as an ascetic,—a penance far too lengthened and severe to allow of almost any one returning to caste. But at a large meeting, recently held, of influential Hindus, it was resolved to change this into a simple fine. The effect of this upon converts to Christianity remains to be seen. The following is from the *Morning Chronicle*.

A good deal of attention has been excited by some proceedings calculated to open up the Hindu conversion question. In Calcutta a very large and influential meeting of Brahmins and Hindus was lately held, for the purpose of devising means whereby the re-admission of converted Hindus to their caste privileges might be rendered possible, which now it is not, as a lifetime is insufficient to comply with the ceremonials prescribed as indispensable on such occasions.

After a long discussion, it was agreed on the part of the Brahmins that a fine should constitute the principal condition of re-admission to the forfeited privileges of caste. This is one of the first consequences of the act of the Indian Legislature, whereby a Hindu or a Mahomedan convert to Christianity was maintained in all his social rights, notwithstanding the rules of their respective religions pronounced them to have forfeited property, family, and every other claim, by reason of their conversion.

The act in question was brought into operation at Madras, a few days ago, in a very striking and impressive manner, by Sir W. W. Barton, one of the Judges of the Supreme Court there, bringing before him the wife of a converted Hindu, who had been abstracted from her husband by her own family, and, in the face of a multitude of Hindu fanatics, giving her up to the custody of her husband, who, he decided, had not forfeited his rights over her by abjuring his religion. This decision has occasioned a great sensation among the native Hindu population.

**EARLY VERSION OF THE BIBLE.**—As soon as printing was invented, Christianity availed itself of the discovery, for the purpose of multiplying copies of the Holy Scriptures in languages in use when printed.

	A. D.
1st. Faust's Edition, - - - - -	1462
2d. Bender's or Bember's, - - - - -	1466
3d. Malermis's Italian Bible, - - - - -	1471
4th. Four Gospels (Belgic) - - - - -	1472
5th. Entire Bible, do. - - - - -	1475
6th. Julian's (an Augustine Monk), - - - - -	1477
7th. Delft Edition, - - - - -	1477
8th. B. Ferrier's Edition, (Spanish) - - - - -	1478
9th. Gouda Edition, - - - - -	1479
10th. Guyard's des Moulin's, (French) - - - - -	1490
11th. Four versions printed before, - - - - -	1522
12th. Luther's New Testament, - - - - -	1522
13th. Estaple's New Testament, - - - - -	1523
14th. Tyndal's New Testament, - - - - -	1526
15th. Estaple's Old Testament, - - - - -	1528
16th. First Protestant Belgic Version, - - - - -	1527
17th. Luther's Old Testament, - - - - -	1530
18th. Tyndal's Pentateuch, - - - - -	1530
19th. Bruccioli's Italian Bible, - - - - -	1532
20th. Coverdale's Version, - - - - -	1535
21st. Olivater's French History, - - - - -	1537
22d. First Italian Protestant Version, - - - - -	1563
23d. Antwerp and Louvian Bible, - - - - -	1578
24th. Rhemish Testament, - - - - -	1582

In the beginning of the next century the Catholic Douay Bible was published, and was followed by the well-known King James's Protestant Bible.

The oldest and most known manuscripts are,

	A. D.
1st. German MSS. - - - - -	800
2d. Italian do - - - - -	1270
3d. Spanish do - - - - -	1280
4th. Anglo Saxon do - - - - -	1200 and 1300
5th. French do - - - - -	1299

But the Latin versions were generally used as long as the Latin continued to be spoken and understood in Europe.

## Autumnal Sonnets.

### NO. I.—BOYHOOD THOUGHTS.

Season of ripening fruits and rustling grain,  
 Melodious Autumn, with thy birds and bees,  
 Bright lingering flowers and chestnut laden trees,  
 Thou conjurest careless boyhood back again :  
 Most pleasant 'tis, when all the woods are still,  
 And but the blackbird hymns the Evening Star,  
 Whose golden circlet gems the south afar,  
 To let fond Memory meditate her fill.  
 Oh, school companions, whither are ye fled ?  
 Here, as of yore, both hipps and haws abound ;  
 Like brambles crawl the wayside hedge around ;  
 And peep 'neath prickly leaves ripe berries red :  
 Hark, the free wind with beech-nuts strews the ground ;  
 Ye answer not, the vanish'd, and the dead !

### NO. II.—YOUTHFUL MEMORIES.

Yes ! 'tis the gillyflower that blossoms here—  
 Its perfume wafts me to the mellow eves,  
 When Love unfolded his celestial sphere,  
 Making earth paradise.—Still memory weaves  
 Enchantment round the time where, by the tower  
 Time-worn, and rent, and ivy overgrown,  
 I lingered 'neath the elm for beauty's flower,  
 And pressed the yielding soft hand in my own.  
 'Twas life's bright essence—bliss, Elysian bliss,  
 Enrobing valley and wood, and hope and thought ;  
 It may have been an ignis fatuus gleam,  
 Yet is its light reflected back to this,  
 And though such bloom no promised fruit hath brought,  
 We guess what Eden may be by such dream.

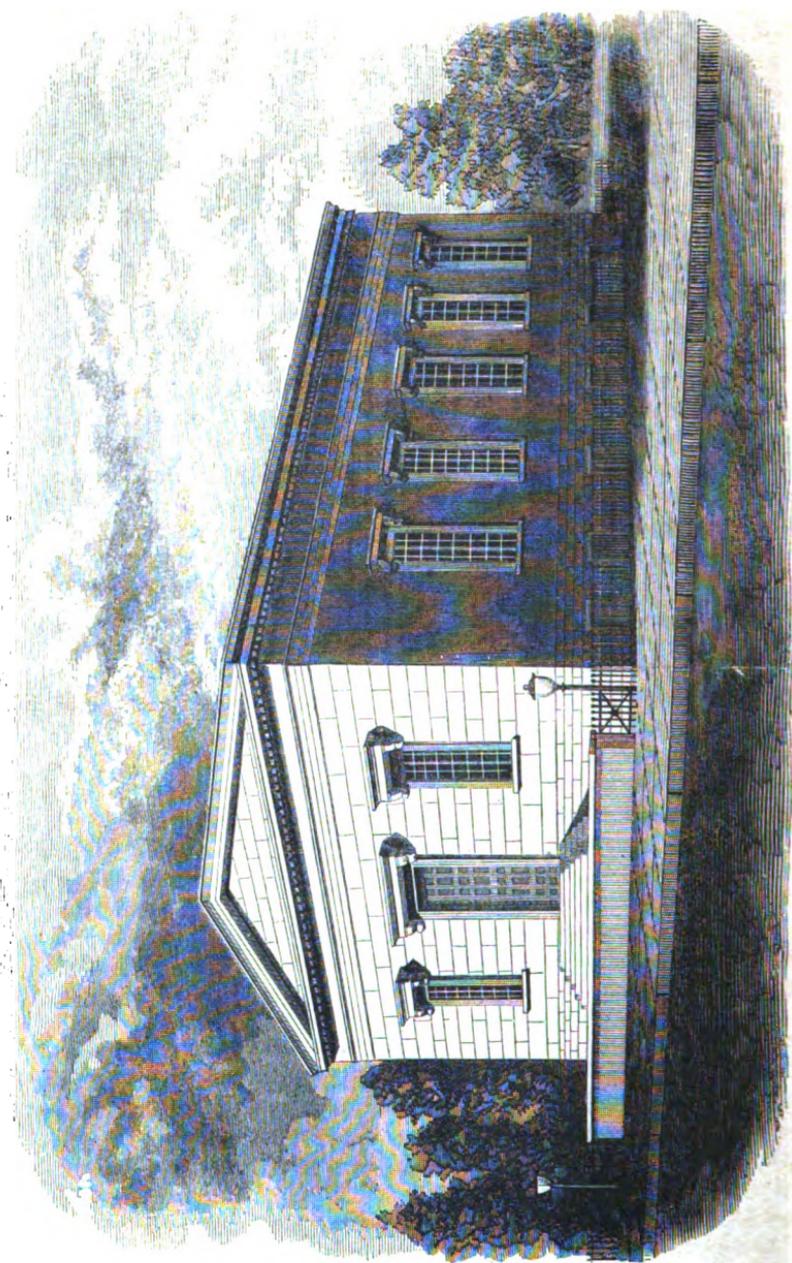
### NO. III.—MATURE REALITIES.

How beautiful the sunset—yet how sad !  
 That crimson light which overfloods the grove,  
 Tinging the vales below, the clouds above,  
 And rock, and rill, and ruin ivy clad,  
 Seems like funeral sunbeams. Hark ! the crow  
 With a lone scream wings its far inland way !  
 And to the field, beneath yon mountain's brow,  
 The partridge thus, at the calm close of day  
 Pipes in her scatter'd brood—a tone of yore !  
 Life is illusion ; else my heart had borne  
 The feelings at this moment, which it bore  
 In youth's warm noon, and boyhood's cloudless morn ;  
 Care's scythe the flowers of Joy's demesne hath shorn,  
 And sorrow's waves beat hollow round her shore.

### NO. IV.—REGRETS AND ANTICIPATIONS.

Ripe-dropping fruits, shorn fields, and cloudy skies,  
 Ye tell us that the year is on the wane,  
 That silent time irrevocably flies,  
 And that the past never comes back again.  
 Fix not Hope's anchor in the sands of Earth,  
 For sorrow's storms shall dash thy bark afar  
 Over the howling main, which shows no star,  
 Nought, save black clouds, and desolation's dearth.  
 Tears bring not back the dead ; deaf is the ear  
 Of stubborn fate ; be humble, be resign'd,  
 And with unwavering heart the issue wait ;  
 So Faith will lead thee through Death's vale of fear,  
 And, entering with thee the eternal gate,  
 Bid the free spirit all true pleasures find.—*Selected.*





SECOND PRESBYTERIAN CHURCH, PHILADELPHIA.

THE  
PRESBYTERIAN MAGAZINE.

NOVEMBER, 1851.

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Miscellaneous Articles.

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THE OLD WAR.

THERE is a certain war which has been raging among mankind for thousands of years. The parties do not use javelins, nor bows and arrows, nor fire arms. They do not use carnal weapons, but spiritual weapons. They fight each other with doctrines, principles, speeches, books, tracts, lives. The one party is God and godliness among men. The other party is corrupt human nature. The grand maxim of the one party is faith in God. The grand maxim of the other party is faith in man. The watchword of the one party is, *Trust in God*. The watchword of the other party is, *Trust thyself*. This is the old war, the revolutionary war of all ages; and it must and will go on in this age also.

This war began in the happy garden of Eden, when man and woman refused, at the suggestion of the serpent, to trust God for the future exaltation and glory of their souls, and desired to be, that very day, as gods, knowing good and evil. God then even hinted a promise of pardon to the rebels. His divine Son was then by him in heaven, as one brought up with him. He was daily his delight, rejoicing always before him. Rejoicing, too, in the habitable parts of the earth; and his delights were with the sons of men. He rejoiced to think that the mountains and plains, that the hills and valleys of the new made earth might be peopled with a race of beings who would reflect some of the eternal rays of God's glory. He came forward and offered an interceding prayer for man. Deliver him from going down to the pit, said he, I have found a ransom. And he offered himself to be born of woman, and to undertake to bruise the serpent's head. God accepted his proposition, and spoke comfortably to man, hinting the covenant just

made. Man could never have found out such a scheme of mercy. He had trusted himself, and was ruined. After that, Abel and Enoch, and all the righteous, constantly cried out, *Trust God*. Noah's watchword was *Trust God*, and in his time the thing was fairly tried. The rest of the world cried out *Trust thyself*; and they were destroyed, while Noah was saved. That strange wild man—Ralph Waldo Emerson—who, we believe, calls himself a Pantheist, cried out but yesterday in Massachusetts, *Trust thyself*; and probably supposed that he had invented something new when he said so. But instead of being something new, it is something as old as Osymandias king of kings; something as old as Belshazzar king of Babylon; as old as the builders of Babel; as old as Nimrod the mighty hunter: as old as the serpent who spoke to the woman in Eden. And if Mr. Emerson had not made that great achievement on which he so felicitates himself—got rid of the testimony of God's word and the "Calvinistic judgment-day," as he says, still some one else would have revived the old maxim, *Trust thyself*. That maxim will always exist on earth, reviving from time to time, until God and man are fully reconciled. There can be no Emerson on earth after that. And until that, the fight must go on, blazing through the spiritual world, like the old fight of the Persian fable between Ormusel and Ahriman. While it lasts there must always be Emersons in the world.

There is a fine old legend, in which one particular tone of sound is represented as having a peculiar power over the soul of a dreamy boy. Sometimes he could hear that particular tone in the whistling of the wind; sometimes he could hear it in the songs of the birds, and sometimes in the mazy multitude of sounds on a clear morning in the country. He had gotten hold of old Plato's idea that the planets send forth sounds of music as they roll in the sky; and he called that particular tone which had such a mysterious influence over him, *the music of the spheres*. He said there was a tone in his nature, somehow, which *accorded* with that tone. One night he lay alone upon a sick bed. At a dead hour of the night, he screamed aloud in a wild ecstasy, and said that he could hear, even then, that strange key note come ringing down from the stars, reverberating round the roof of the house and the ceiling of the room in which he lay, as the last stroke of the hammer sings its silvery reverberations round the bell of the clock. On the bringing of lights into the room he was found to be dead. His spirit had passed away in that strange ecstasy. It had fled away on the wings of that kindred music.

Whether this singular and beautiful legend of the Alleghanias has any foundation in fact or not, we do not know. We give it as we have heard it. But the principle of faith in God is like that. It descends from heaven; yet it may be recognized every where. And there is a tone within the soul of every righteous man, of every age, which more or less clearly accords with that sound from heaven. "My son, God will provide himself a lamb for a burnt-offering,"

said old *Abraham*, when just about to lift his knife against the son of his love. "Though he slay me, yet will I trust in him," said *Job*, seated on the ground among the ashes, scraping himself with a potsherd. "I trust in the mercy of God for ever and ever" said *David* when he arose and fled that day for fear of Saul, and went to Achish, the King of Gath. "In the Lord put I my trust:" "In God I have put my trust, I will not fear what flesh can do unto me," said *David* on other occasions. "Nevertheless I am not ashamed; for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," said *Paul* from his prison in Rome, after he had been brought a second time before the emperor Nero. When anything disturbed *Martin Luther* more than usual, he would say, "Come, let us sing the 46th Psalm." The German version of the first two stanzas is very powerful. Dr. Watts' is perhaps hardly less so.

"God is the refuge of his saints,  
When storms of sharp distress invade;  
Ere we can offer our complaints,  
Behold Him present with his aid.

Let mountains from their seats be hurled  
Down to the deep, and buried there,  
Convulsions shake the solid world,  
Our faith shall never yield to fear."

Such were the sentiments on which the German Reformer rallied in his times of trouble. "The crafty serpent has endeavoured to persuade me, that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But, blessed be God, who has enabled me to quench the fiery dart, by suggesting, 'what hast thou that thou hast not received? By the grace of God I am what I am.' 'Not I, but the grace of God in me.'" "Wherefore I give thanks to God through Jesus Christ, that he hath strengthened me and given me the victory," said *John Knox* as he lay dying. *Richard Hooker* expresses himself on the subject of faith in Christ in these words: "Howsoever men, when they sit at ease, do vainly tickle their own hearts with the wanton conceit of I know not what proportionable correspondence between their merits and their rewards, which, in the trance of their high speculation, they dream that God hath measured, weighed, and laid up, as it were, in bundles for them; notwithstanding we see by daily experience in a number even of them, that when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear, and stand at the bar of that Judge, whose brightness causeth the eyes of angels themselves to dazzle, all those idle imaginations do then begin to hide their faces; to name merits then, is to lay their souls upon the rack, the memory of their own deeds is loathsome unto them, they forsake all things wherein they have put any trust and confidence; no staff to lean upon, no ease, no rest, no comfort then, but only in Christ Jesus." So wrote the great and eloquent

Episcopalian. When *Halyburton* was dying, he was in great and singular bliss. Yet he said: "All that I enjoy, though it be miracle on miracle, would not support me without fresh supplies from God. The thing I rejoice in is this, that God is altogether full; and that in the Mediator Christ Jesus is all the fulness of the Godhead, and it will never run out. My peace hath been like a river." Whoever will read the diary of *David Brainerd* will find one continual burning record of faith and trust in the power of God. At one time he says: "I went on, confiding in God, and fearing nothing so much as self-confidence." And of *Richard Cecil* it is written, "the spring of all his Christian virtues, and the master-grace of his mind was *faith*. His whole spirit and character were a living illustration of that definition of the apostle: 'Faith is the substance of things hoped for, the evidence of things not seen.'" He was convinced and satisfied by all the divine declarations and promises, and he left himself with unsuspecting confidence in God's hand. This divine principle quite realized and substantiated to him the things which are not seen and eternal. It was absolutely like another sense. The things of time were as nothing. Every thing that came before him was referred to a spiritual standard. His one great object was fixed, and this object engrossed his whole soul. Here his foot stood immovable, as on a rock. His hold on the truths of the Scriptures was so firm, that he acted on them boldly and unreservedly. He went all lengths, and risked all consequences, on the word and promise of God."

Such is the key-note, to which the souls of the people of God are *set in accord*, in all ages and countries of the world, from Job upon the Arabian sands and in the primeval ages, to Cecil in London, and Brainerd in America. And oftentimes, as we have seen, this music rings around them when they are dying; their spirits pass away in an ecstasy of faith in God; they ascend on the wings of that kindred music. Think of Noah, and Abraham, and Job, and David, and Paul, and Luther, and Knox, and Hooker, and Halyburton, and Brainerd, and Cecil, with all the other saints of God—prophets, apostles and martyrs, assembled together to testify that they have found it safe and blessed to have faith in God, to put their trust simply in him; how immensely would that holy and reverend conclave be illumined with new spiritual wisdom, should the illumined wise man of Cambridge, New England, put his head over the wall of their city, and cry out, as he now cries out to the men of America, *Trust thyself!*

"Trust thyself," says the Cambridge Pantheist. After all, then, when we come to find out what it is, this new *ism*, which has "gotten rid of the Calvinistic judgment day," may not be so heretical and monstrous in form as it would seem. For what, according to it, is this *self*? Pantheism, we believe, represents God as a sort of Grand Total of the human souls in the world. Says Mr. Emerson: "We live in succession, in division, in parts, in particles; meanwhile within man is the soul of the whole; the wise silence;

the universal beauty; to which every part and particle is equally related; the eternal *One*." That is, the only deity which Pantheism acknowledges, their eternal *One* sleeps in wise silence within the human soul, and in telling men to trust themselves, they point them to the only God whom they profess to know. What more could Pantheism do? Whom else but self could it bid man to trust? The Pantheists, however, differ from the patriarchs, the pious kings, the prophets, the apostles, the brave saints of God of all ages. These latter had not made the wonderful discovery that the "wise silence," the "Eternal One" was essentially in man. They worshipped the King Eternal, Immortal and Invisible, the Blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which *no man can approach unto*; whom no man hath seen nor can see. What Bayle says of Spinoza, the great prototype of the modern Pantheists, may probably be found true of Mr. Emerson: "It is not true that his followers are very numerous. Few people are suspected of adhering to his doctrines; and among those who are suspected of it, few have studied it; and among the latter, few have understood it, and most of them are discouraged by the difficulties and impenetrable abstractions that attend it. The same thing happened to Spinoza; which inevitably happens to all those who frame impious systems; they secure themselves from some objections, but they lie open to others that are more perplexing. Of all atheistical systems, none is less capable of deceiving than that of Spinoza; for as I have said before, it is contrary to the most distinct notions of our minds. Objections throng in upon him, and he can make no answers but what are more obscure than the assertions he should maintain: and therefore his poison brings a remedy along with it." Thus wrote even the French sceptic concerning the great leader and Coryphaeus of Pantheism. To the Christian, this late form of infidelity will not seem very formidable while it dwells in the doubtful ambages of the Cambridge seer, alone or nearly so, in this country. But the cloud that now wraps Germany in mental darkness may come hither. And it may come in a more definite shape. That spirit of darkness may humble its dialect, the better to persuade. It may, by greater humility, acquire considerable powers of deception. We will risk an utterance, however of the prediction, that, if it come, every Christian of clear mind and sound judgment will be able to know it, by its *Sibboleth*. It cannot frame to pronounce the Christian centre-truth: TRUST GOD. It will surely say in some form or other, *Trust Thyself*.

B.

Virginia, 1851.

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PRIDE.—"Pride is the common forerunner of a fall. It was the devil's *sin*, and the devil's *ruin*, and has been ever since the devil's *stratagem*, who, like an expert wrestler, usually gives a man a lift before he gives him a throw."—*South*.

## PSALM CXIX.

At a time when the Bible is more praised than perused, more extolled for its style than consulted for its doctrine, it may be profitable for suggestion and reproof, to look at the views which more enlightened persons than ourselves have taken of the divine revelation, when it was contained in a much smaller compass than at present. For this purpose I have made the following analysis of the one hundred and nineteenth Psalm.

I. *The various names given to the revealed will of God.*

1. Word or Words	- - - -	42 times.
2. Law	- - - -	25 "
3. Testimonies	- - - -	23 "
4. Statutes	- - - -	22 "
5. Commandments	- - - -	22 "
6. Precepts	- - - -	21 "
7. Judgments	- - - -	19 "
8. Ways	- - - -	3 "

Making 177 specific allusions to the divine standards of truth and duty. This is more, by one, than the number of sentences in the entire psalm. There are but six sentences in which one of the eight names does not occur, viz., verses 84, 90, 91, 121, 122, 132. But when even these are examined, it may well be doubted whether there is not an allusion to the Scriptures implied. For example, "when wilt thou execute judgment on them that persecute me?" may refer to the judgments in the written word: "thy faithfulness is unto all generations," may refer to the proofs and promises of this in the revealed book: "thine ordinances" may mean those made known in the written record: "I have done judgment and justice," that is, according to thy directions as I have read them: and so of the rest of the six verses.

II. *The various terms used to express the practical uses of the revealed word.*

1. The most frequent of these is the term *keep*, which occurs some thirty times. Besides these there are *walking in, running the way of, going in the path of, doing them, taking heed according to, having respect to, treasuring it that he might not sin.*

2. Activity in the desire and effort to observe the word is signified by such terms as *seeking it, observing it, laid it before me, turning feet to, using it as a lamp and a light, learning it.*

3. Perseverance in the practical regard of revealed truth is denoted by *sticking to it, not declining from it, forsaking it not, not wandering or erring from it, not departing from it, performing them always, even to the end; having them ever with me, taking them as an heritage for ever, I will keep, I will never forget.*

4. The names of mental exercises often express the engagedness of the mind and will in the duties of obedience; as *meditating, remembering, not forgetting, choosing, getting understanding, believ-*

ing, considering, hiding in the heart, inclining the heart to perform, afraid of.

5. And so a general activity and direction of all the faculties are signified by such phrases as *lifting up the hands to, eyes failing for, turning feet to, opening the mouth for, beholding, &c.*

### III. *The emotions of a right heart towards the Scripture.*

David gives an example of an affectionate and cordial attachment to, as well as sincere approval of or submission to the law of God, when he so often says that in it he *rejoiced, delighted himself, calling it my delight! my delights! the rejoicing of my heart!* using the simplest, most emphatic assertion of his love for it, as *thy servant loveth it, consider how I love, I love it exceedingly, O how love I!* and the strongest comparisons, as, *better to me than gold and silver—better than thousands of gold and silver—I love it above gold, yea above fine gold—I rejoice at it as one that findeth great spoil—how sweet, sweeter than honey—I longed after it—my soul breaketh for the longing that it hath.*

### IV. *Devotional effects of the Bible.*

1. The psalm is full of prayers; showing that even the inspired writer was made to feel that it was not enough to have the word and to delight in it, and to desire to obey it. Hence his supplications in reference to the holy law; *teach me, give me understanding that I may learn, make me to understand, open my eyes to behold, hide not from me, incline my heart to, O! that my ways were directed to keep it, make me to go in the path of, strengthen me in, quicken me according to, let my heart be sound in thy statutes.* He knew how to plead in prayer for mercies *according to thy word;* and cried with his whole heart, even before the dawning of the morning, that the Lord would *save him so that he should keep his testimonies.*

2. And so the whole psalm is a continued act of *praise* for the divine law, its hopes, comforts, promises; for what it had done and would yet do; for its restraints, directions, doctrines; for its pureness, completeness, suitableness. "Thy statutes have been my songs;" "at midnight I will rise to give thanks;" "I will praise thee when I shall have learned thy judgments;" "my lips shall utter praise when thou hast taught me thy statutes."

### V. *The sentiments towards mankind according to their treatment of the divine law.*

David was a companion of them that kept it; horror took hold of him because of the wicked that forsook it; he beheld the transgressors, and was grieved because they kept it not; rivers of water ran down his eyes, because they kept it not; he recorded the rebuke of the proud who err from it; his zeal consumed him, because his enemies forgot the words of God. He taught the young to cleanse their way by taking heed to it according to those words. When princes spoke against him, he made the statutes of heaven his counsellors, and out of them he answered those who reproached him.

He would speak of this law before heathen kings, and not be ashamed. "My tongue shall speak of thy word."

It is to be feared that many of those who in speeches and essays, and alas! in sermons, extol the pre-eminence of the Bible in every kind of excellence, are not among its most constant readers. The book-making age produces many rivals to the Scriptures. It was not so, indeed, when the 119th Psalm was written, but is the Holy Word less indispensable or excellent than in the days of David?  
H.

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### THE RULE OF CHARITY.

It is a subject of inquiry, whether any rule has been established by the Sacred Scriptures on this point. The writer has searched the word of God, and can find no other than this general one in the New Testament: we are required to give freely, liberally, cheerfully, (2 Cor. ix. 5-7); and according to our ability, (1 Cor. xvi. 2.) No proportion of our substance is prescribed. This is left to our own judgment: "Every man according as he purposeth in his own heart, so let him give."

The patriarch Jacob, when fleeing from the danger to which he was exposed from the anger of his brother Esau, whom he had defrauded of the blessing of the birth-right; and awaking from a pleasing dream, in which God had been graciously pleased to manifest himself to him, and to make great and singular promises to him; made a solemn vow that the Lord should be his God; and added these words: "And of all that thou shalt give me, I will surely give the tenth unto thee." But this vow of Jacob is not to be regarded as prescribing a rule to determine the amount we ought to appropriate of our substance to religious and benevolent purposes. It may suit the circumstances of some, but not those of others: many ought to give as much, and some much more.

It has been calculated that the Israelites gave as much as one-third of what they received from the Providence of God. But what was required from them is not required from Christians. We live under a new dispensation. The yoke of bondage that was imposed on the Jewish Church, has been removed from the Christian Church. The present dispensation is characterized by a filial temper. Believing Christians are sons, and not servants. (Gal. iv. 7.)

In regard to charity, alms-giving, God has left us free, without prescribing what amount of our property we are to appropriate to religious and benevolent purposes. This, as already said, is left to our own judgment. Every one, however, ought, in the fear of God, to determine what he can, and ought to do, in view of what God

has, by his kind Providence, done for him; and especially in view of the grace of our Lord Jesus Christ, who, though he was rich, yet for our sake became poor, that we, through his poverty, might be rich. (2 Cor. viii. 9.)

The order given by Paul in 1 Cor. xvi. 2, is, I believe, misunderstood. It does not apply to all Christians, so as to require them to consider, on every Sabbath-day, what they are able to give in charity, and to lay it up in store at home. If this were a correct interpretation, it would lead to a sad profanation of that holy day. What! is a merchant to look over his accounts on the Sabbath, and determine his gains through the week past, in order to ascertain what proportion he can lay by for religious and benevolent purposes? What portion, then, of holy time would be left for other duties, demanding the hours of the Sabbath? Admitting that labouring men, who receive their weekly wages, could determine how much they ought to give in a few moments, it would not be necessary to spend any portion of the Sabbath in settling the question. It might be settled on Saturday evening, when they receive their wages. The text, in the common translation, does not say a man is to determine on the first-day of the week how much he can give; it only says every one is, on the first-day of the week, to lay by him in store: and consequently if a man were to determine the amount on Saturday, and then, on the Sabbath, lay it by him in store, he would literally comply with the rule. Correct the translation, and the true meaning of the rule will be seen. We may adopt Doddridge's rendering: "On the first-day of the week let every one of you lay something by, in proportion to the degree in which he hath been prospered, treasuring up, that so there be no collections when I come." Dr. McKnight's translation is similar. To show that the rendering in the Bible in common use, needs alteration, let the following remarks be considered.

1. The apostle gave his direction a considerable time before he expected to be in Corinth, to receive the contribution, and carry it to Jerusalem.

2. As he wished to receive a large contribution, his direction contemplated not a single collection on one Sabbath, but a collection on every Sabbath intervening between the time of giving the order, and his coming to receive the amount. A single collection from each member of the church would not have been much in the aggregate; because they could not give much at one time: but, by contributing something on every Sabbath, the weekly collections on many successive Sabbaths would amount at the conclusion to a large sum.

3. The design of the apostle was to avoid collections at his coming to Corinth, and to have all ready prepared to his hand. This is evident from these words at the end of the text, "that there be no collections when I come;" and especially from what he says in his second epistle, which was written some time after his first, that contains his direction: "For as touching the ministering

to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, *and make up beforehand your bounty*, whereof ye had notice before, that *the same might be ready.*" 2 Cor. ix. 1-5.

4. The apostle did not mean, as the common translation says, that every one should *lay by him in store*, but, in the *common treasury*; for if the first had been done, there would have been a necessity of gatherings or collections, when he came; but by placing the contributions of each, and all, in the common treasury, on successive Sabbaths, all would be ready to be delivered into his hands.

After a careful examination of the text, (2 Cor. xvi. 2,) the conclusion at which we have arrived, is this: The order was given for a special purpose, to procure from the Gentile churches the aid greatly needed by the poor saints in Judea. In regard to existing Christians, it neither determines how much we ought to appropriate of our income for charitable purposes, nor does it direct that we are to consider this subject every Sabbath, and lay by us on that day something in store. The proportion is left to every one to determine for himself, and very wisely; because the circumstances of different individuals are very different. I know a person, who, shortly after his conversion, resolved, when he had only a few dollars at his command, that he would give in charity the tenth of all that God might be pleased to bestow on him. On this proportion he acted for many years. Receiving unexpectedly a bequest of five hundred dollars, he gave it all away to a religious institution. When, however, it pleased the Lord to increase largely his annual income, he felt it to be his duty greatly to increase his *proportion* in like manner. As a general rule, one *tenth* may be adopted by almost all whose income is regular.

Some may act injudiciously in their charitable donations. Were a young man, who had just entered on business, to determine he would give all his profits over the necessary expenses of his family, he would act very unwisely; because he would greatly limit his gains, by keeping down his capital, and thus diminish his future ability to augment his charitable funds. Were he to lessen the amount, in order to augment his capital, his annual gains would, with God's blessing, so increase in a few years, that a *tenth* would far exceed one half. Circumstances ought to decide the proportion. A man without children, whose income is regular, may appropriate, not only a *tenth*, but one *half* of his income; whereas one whose income is equal, having a number of children to support and

educate, should not give more than one tenth. If a man has made his own fortune, he has a right to give a larger amount than one who has received his fortune by *inheritance*; because he ought to take into consideration the expectations, and even claims of his children.

Other remarks might be offered; but having already extended perhaps this article too much, I forbear. J.

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## POPERY.

### BELLARMINO'S FIFTEENTH MARK OF A CHURCH.

It is very evident that American Presbyterians owe a duty to their country and to posterity in exposing and resisting popery. The call in providence is clear, and the work to be done is important. The Man of Sin is exerting all his energies, and the friends of truth must not sleep. Nor is it very important what point is chosen for the assault. Popery carries with it its corrupt dogmas, idolatrous rites, superstitious customs, false reasonings, and spiritual despotisms, wherever it goes; and although it does not introduce them all of a sudden, yet it has them ready for use as soon as the public mind will bear them. The Church of Rome is, in a bad sense, "always and every where the same." She is especially fond of arguing about the Church, and lays down her dogmas with great positiveness. But she has nothing new to offer on this subject. It is, therefore, true that he who answers her old writers, disposes of her modern champions also. Bellarmine exhausted the quiver, and left not an arrow for those who should come after him. He was particularly full on the Church, and has told us all that Rome has ever pleaded in vindication of her claims. His *marks* of a church have long been celebrated, and are still pointed to as of impregnable strength. Let us examine one of them at present, viz. the last. He seems to have reserved this as his great gun. His fifteenth mark is, "*Felicitas temporalis divinitus iis collata, qui ecclesiam defenderunt. Nunquam enim catholici principes ex animo Deo adhæserunt quin facillime de hostibus triumpharent;*" that is, the final mark of the true Church is, "Temporal felicity, conferred by God on those who have defended the Church. For Catholic Princes have never heartily adhered to God but they most easily triumphed over their enemies." Here is a mark very boldly asserted indeed; but whether there is not more rashness than wisdom in the avowal we shall see. "Temporal felicity," and political or military "triumphs," constitute a mark of the Church! How is this? Paul, in Heb. xi. 33-39, tells of the people of God of old, that they, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the

violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." He is speaking of the grand achievements of faith, and says that these things have sometimes been done by faith. But he does not make such successes the marks of the Church; for speaking of the very same class of people, he immediately adds: "And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens, and caves of the earth." Nor can the papist say that these last were bad people, for Paul immediately adds, that they all had "obtained a good report," or, as the Doway Bible has it, they were "approved by the testimony of faith." So the cardinal and the apostle quite disagree. If the former is right, the latter is wrong. Bellarmine's rule excommunicates many of Paul's worthies. We Protestants intend to adhere to Paul's view. Romanists will probably follow the man with the cap "*de notis ecclesiæ*."

Yea, the cardinal's mark would excommunicate Paul himself, and his colleagues too; for he tells us, 2 Cor. vi. 4, 5, that they "approved themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." This description of "temporal felicity" would hardly have come up to the ideas of Bellarmine, or of any other cardinal, for a long time past. Yet it was the ruin of Paul's temporal felicity. Nay, in the same Epistle, (xi. 23-27,) where he is maintaining his apostleship against adversaries, who, like the cardinal, were for casting him out, he says, "Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The cardinal's rule must be given up, or Paul must be cast out of the Catholic Church. This is as clear as day. It is very evident that "temporal felicity" was no mark of being in the true Church in Paul's case.

Indeed the apostles taught their converts directly contrary to the cardinal's doctrine. He says that men must go through "temporal felicity conferred by God," to the kingdom of glory. But they say,

"all that will live godly in Christ Jesus, shall suffer persecution," 2 Tim. iii. 12; and that "we must, through much tribulation, enter into the kingdom of God." Acts xiv. 22. Moreover, the cardinal's mark is so contrary to the teachings and example of Christ, that one would almost suspect he had not read the gospels at all; for the Saviour said to one, who proposed to be a follower of his: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." This did not promise much "temporal felicity." Yea, Christ said that whosoever would be his disciple, must "take up his cross and follow him." And our Lord, the very Head of the true Church, was poor, was derided, was spit upon, was betrayed, crucified, dead and buried. He was the "man of sorrows."

In fact the cardinal's mark would much better suit the wicked than the righteous; for Christ said: "Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. . . . But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep." Luke vi. 20-25. Asaph says the wicked of his day had great "temporal felicity." "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Their eyes stand out with fatness; they have more than heart could wish." Ps. lxxiii. 3-7.

Besides, what would the cardinal do with the first three centuries? Was there no true catholic Church until the days of Constantine? If there was, where was her "temporal felicity"? If there was not, neither the church of Rome, nor any other church can trace back her history to Christ and his apostles. During those three hundred years the church could say as Paul in his epistle to the Romans, "We are counted as sheep for the slaughter all the day long:" but this kind of "temporal felicity" cardinals do not relish.

If any should say that the cardinal is speaking of princes alone, and not of the common people, still his *mark* would not stand the test of either sacred or profane history. Did not king Josiah profess and adhere to the true religion? yet he was slain by Necho, king of Egypt. If any say, "yes, but this was before the days of Peter:" the reply is, that "temporal felicity" is no more promised under the New than the Old Testament. Besides, Bellarmine himself goes back to times preceding the birth of Christ, and cites the Maccabees, as cases of the prosperity of good princes, who defended the church. But has he forgotten that all the Maccabees lived in troublous times, and that three of them died violent deaths; Judas being slain while fighting Bacchides; Jonathan being slain by Tryphon, and Simon being murdered by Ptolemy, his own son-in-law?

As to grandeur, pomp, success, glory, all that makes up the cardinal's "temporal felicity" of princes, did not Tiglathpileser, Salmanneser, and Nebuchodonosor outshine any of the kings of God's chosen people? Did not Julian the Apostate have a reign remarkable for its splendour? Were not Henry III. and Henry IV. of France assassinated? Was not Charles IX. of France sufficiently zealous in murdering Protestants, so that the Pope had great joy of him, and struck a medal to perpetuate the memory of the Bartholomew massacre? Did Charles have great "temporal felicity?" Did he triumph over his enemies? In a sense he did, but it was as the Bible says it shall be in such cases, "the triumph of the wicked is short." Voltaire tells us that his mental agonies, after his banishment of his subjects, forced the blood through the pores of his skin. His most christian majesty of Spain sent his armada against the heretical Elizabeth of England. Did he triumph over her? Has not Spain from that day been declining and England rising? James II. of England 'defended' mother Church, but he had to flee before his own son-in-law, and died in exile. Has there been great "temporal felicity" among the princes of Italy since the days of Bellarmine? Do they in our day outvie all the princes of the earth in the happiness of their condition? Is he of Naples very delightfully situated just now?

But the Pope is the great Catholic Prince, who defends the Church. He claims to be supreme among kings: has he a very large share of felicity? Has Pio Nono had a cup very full of sweets? Is he the happiest prince on earth just now, or at any time for the last three years? Were not many of his predecessors poisoned, or otherwise murdered by their own people?

The conclusion is inevitable, either that the cardinal's last, great mark of a Church is not a true mark, or that the Church of Rome is not the true Catholic Church.

W. S. P.

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### LABOUR FOR REST.

THERE is a *rest in heaven*; a rest for the body and the soul of weary, heavy-laden man; an end of bodily exertion and fatigue, of infirmity, effort, and weariness of mind. It is a release from the burden of an earthly organization; an extrication from the web of worldly relations, in which we are so interwoven by every hair of the head, that, Sampson-like, we must carry upon us the web-pin and the beam. It is a relief from the burden of care, which so often overloads this mortal life, and so often embitters even the pleasures of our natural affections. It is a rest from the sorrows of misfortune, of bereavement, of bodily disease, of mental gloom and dejection; from the painful consciousness of sin, its inward annoyance, its outward vexations, and the experience and the dread

of its penalties. It is a rest from the conflict with evil, and a repose amidst the honours and the triumphs of victory. It is rest in peace where an atmosphere of perpetual serenity sustains in the soul a quiet exhilaration, and diffuses a healthful calmness through all its exercises. It is rest in joy, where every sense and every power becomes an absorbent of the joy which pervades the heavenly society, and most of all, of the infinite blessedness of God. It is rest in glory; where the souls and bodies of the redeemed wear the glory of the redeemer, and shine throughout by the transfusion of light from the throne of God and of the Lamb.

It is a rest *adapted to all*, and can be, equally to all, a blessing. For who is the heir of mortality, that is not formed to enjoy the inheritance of immortality? Who does not need it as the complement of his happiness? Who can say, or commend his sincerity while he says, that he has, in this life, all that his nature can be made to enjoy; that his worldly pursuits or treasures are to him the fountains of a perfect happiness, and that the purest water of life which can flow from God to man flows from them to his soul continually? His present bodily infirmity, his exposure to weariness, to disease, and either to premature death, or the sure decrepitude of declining years; the exposure of the home of his social affections to invasion by death, and of his heart to inconsolable bereavement; the pressure of care, the deferring of hope, the suspense of dark contingency, the drudgery of toil, the agitations of vicissitude, the sense of want, the straitened sphere of knowledge, the hampered intellect, the certain, fearful looking for of mortal dissolution;—who will hold these as the unfailing conditions of his perfect happiness, and renounce all hope and all wish for any improvement upon them? All have capacities for rest in heaven.

And this rest is *offered to all*. "Whosoever will" may enjoy it. "Let us labour for it," says the apostle, and his words suggest hope for those who labour for it earnestly and right. The Bible is our guide-book in this labour, and the Bible knows nothing of failure in those who duly give themselves to the work of their salvation. It threatens those who will not strive, but leaves none uncertain whether, if they strive, they will win. It cautions against unskilful effort, but allows no apprehension that humble and sincere endeavours will fail. Seek and ye shall find, and when admonished that many will seek to enter in and shall not be able, remember that the unsuccessful applicants are those who are trying to serve God and mammon; who strive with a divided heart. They are the young rulers, who keep the commandments of God from their youth, with the heart set on worldly goods. They are the slothful servants, who are afraid, and hide their talent in the earth. They are the guests at the supper without the wedding garment. They are the foolish virgins coming too late, and knocking after the door is shut. All such, the Bible would put in fear lest they should not enter into that rest, while they would fain trust that they are approaching it. And well may they fear. Why should not the

mariner tremble, on the tempestuous deep, without compass, chart, or helm; and knowing that his leaky, crazy craft may any moment dash on the hidden reef and go to the bottom? Why should not the traveller fear in the moonless and starless night, without guide or protector, among hostile savages, into whose hands he may at any moment fall, and to whose barbarous enmity he may become a prey? Let every one so run that he may obtain.

1. But there is one who has no serious impression of his immortality, of his accountability to God, his destination to reward or punishment, as his work shall be. He is occupied only with the interests of time. He has no more thought of the future condition of his soul, than though he had no soul which can feel concern for its own everlasting welfare. He has active thought for the vain show of this earthly life; but to the substantial and glorious life of heaven he never turns his attention. The visible works of God around and above him have many a charm for his sense; he relishes their beauty, their harmony, their fragrance. Leaf after leaf of this pictorial edition of divine revelation he turns over with insatiate curiosity for new pictures; not blind to the strokes of the superhuman pencil, nor offended to discern them. He commends them with genuine artistic enthusiasm, or descants on them with philosophic gravity and nice analysis, or plays among them with flights of fancy and sallies of wit; but what can he say, or what does he think, of their Maker? He has the foppery of the literary fashions, or perhaps the furniture and polish of substantial learning; is ambitious to be the first to read and the best to judge the latest production of the fallen image of God in man; but of the Bible, the first and the last written production of God himself for man, he knows nothing but from hearsay. The public worship of God has certain incidental attractions for him; with its orderly assemblage, its graces of dress and manners, its display of music, and whatever of literature and eloquence may adorn and enliven its exhibitions; but what thinks he of it as the worship of God? What cares he for it as such? He is burdened with its devotions, except as he escapes from them into the crowd of foreign thoughts. He has no part nor lot in them. He is only a hearer, a spectator of the worship, if indeed, he be so much as that. He is a mere individual member of an audience. His fellowship with the persons and doings there is only with so much of worldliness and vanity as may intrude into the scene, and his entertainment is only with the sights and sounds and their worldly significations.

Now there may be many things granted about the general deportment and principles of such a man; his rank of respectability, his mental culture and relish for improvement, his frequent attendance on public worship, and his entire compliance with the demands of public sentiment as to the conditions of general esteem. There may be different judgments among his acquaintances as to the moral character of his amusements, and the moral tendency of his example and influence, and he himself may seldom acknowledge the positive

sinfulness of his course in any respect. But of this there can be but one judgment with himself, and all others who mark his course. *He is not labouring to enter into the rest of heaven.* He puts forth no effort at all in that direction. It must on all hands be admitted that if none go to that rest without earnest labour this man must fall short of it.

2. There is another who falls more nearly into the circle of the serious and thoughtful. He thinks often of the future state, and of accountability at the bar of God, and sometimes looks forward with solemn concern towards his final account and destiny. He believes the Bible. He desires the benefits it offers. He views the church as a divine institution; yet not so under divine protection and guidance as to promise any special benefit from connexion with it or any way through its agency, except as an organization for instruction and persuasion. He frequently hears the gospel, sometimes thinks seriously on what he hears, but most commonly retires from the place of public instruction with his thoughts on other things. He is wholly passive. He does not reach forth the hand of his own active faith for the spiritual help which he needs, but lies dormant, as if the heavenly grace should come into him, without his reception. He opens not the mouth to receive the bread of life; as though he thought the living food would find its way into the system with every entrance closed against it. He does not breathe to inhale the element on which he must live, but seems to presume that the spiritual atmosphere will penetrate the system without organic action, and independent of all conditions, except the mere omnipotence of God.

Now again, with the full admission of the truth respecting the dependence of man and the sovereignty of God, and with all the variety of opinions which many entertain respecting the sinner's agency in the work of salvation, this will be on all hands conceded, that this man is not labouring to enter into that rest; and that if any fail after the Jewish example of unbelief, and by neglecting to labour to enter in, this man must be among them.

3. Nor is the case essentially improved if we find the delinquency within the communion of the church. For the communion of the church, so far from hiding or extenuating indifference for the happiness of heaven, only exposes it the more and aggravates it into a public scandal. For what is the profession of the communicant in the church? It is a profession of faith in the revelation of God concerning the future rest of his people, and of hope that, through the grace of God, he will be able to attain it. It is the profession of a wish and a purpose to labour for it, by the appointed ways, and to make the fellowship of the church and the observance of her ordinances one of the ways of preparing fully to enjoy the heavenly inheritance. In connexion then with such a profession, must all indifference for the heavenly portion and all indolence in attaining it be especially unbecoming and sinful.

A member of the church with his heart cold towards spiritual

things and warm towards the world, and who allows the pursuits of this world to interfere with the duties of his religion, deprive him of time for religious meditation, exhaust his strength, and dissipate serious thought; who takes no care to preserve and increase his pious affections and his religious knowledge; who has received as he would fain believe, a portion of the heavenly gift, and tasted the good word of God, but shows no concern to guard the sacred treasure committed to him, nor to preserve and quicken his relish for the good word of God he has tasted; who leans at ease on the presumption that he has passed from death unto life, and that he may venture along in the indulgence of his natural propensities, hoping that all will be well in the end;—such an one does not adorn his profession. He has no real enjoyment in Christian exercises, no satisfaction in Christian privilege or duty as such, but only a relief from anxiety by fostering the presumption of hope, and a quieting of conscience by performing a duty. Religion is thus no part privilege, but all duty, all burden. One makes it a point in his worldly economy to put some temporal occupation into every hour, where this can be done with any prospect of profit, making no provision for any spiritual exercises, none for any religious duty. And then the very thought of using an hour for a religious purpose, becomes the calculation of worldly loss—an actual conflict of religion with the interests of this world. Another, with the design perhaps less worldly at the outset, makes not so strict an assignment of his hours to the business of the world, yet goes into his temporal pursuits with so hearty an engrossment, that his religious privileges escape unimproved in fact, though he may not intend it, and he lays up no spiritual treasure. His desire for the enjoyment of religious privileges is overcome by his zeal for worldly gain or his love for worldly pleasure, and he has not an hour for a religious purpose. And when he thus feels no desire for the pleasures of pious devotion, how natural that he should not attend to it, even though otherwise wholly unemployed; or that he should exaggerate the damage to his worldly business from an hour's absence; or that he should imagine a damage which would not come at all. So one opportunity passes by, and another, and another; till a year has passed away, and he has never attended a meeting with his brethren for prayer, and has made no account of his religious privileges in general. So year passes after year, and no social religious exercise has been allowed a place among the guides of his thoughts and the incitements of his feelings.

If a person had even but a little pleasure in the devout exercises of the people of God, how easily could he find time to attend them, without the least feeling of loss to the temporal interest; and how readily would he yield at times to their attraction, at somewhat of a worldly sacrifice. And think, Christian reader, how much easier it always is to justify to yourself a sacrifice of the worldly to the spiritual than of the spiritual to the worldly. The worldly sacrifice you will never regret. But the loss of opportunity to prepare for

death and eternity—how often is it disallowed at the time; always is it regretted in moments of serious reflection, and most of all, in the hour of death, when there is no redemption of time or privilege, and when the error will appear in the light of eternity. Death always casts a dark colouring on the short-comings of the Christian; for then all excuses and all extenuations vanish. And it is then too late to redeem lost days of grace; too late to recover lost means of grace. When a cloud hangs over the dying hour of a professing but unfaithful Christian, a cloud which his faith can neither penetrate nor remove, it breeds the most painful regrets which man can feel; regrets which nothing can relieve but the faith which the dying man cannot summon to his aid.

Under these strong motives, the professor of faith in Christ would certainly be expected to manifest somewhat of an earnest endeavour that he may not fail to enter into that rest. And if he does not, what is the value of his hope? If he gives himself up to the careless, thoughtless habits which prevail amongst the ungodly, and does nothing that can be called labour for that rest, the same darkness which hangs over the prospect of any careless sinner, lowers over his, not the least diminished by his relation to the visible church.

Now if any man fail, it will be after the *Hebrew example of unbelief*. And what was that example? It was that of a people descended from Abraham; a parent whose name was but another word for pious faith and obedience. They were the people to whom were given promises exceeding great and precious; who were remembered of the Lord, in that hard bondage in which their fathers were overtaken, and wherein they themselves were born. They were brought out of the house of their bondage with a mighty hand. Heaven and earth were moved to break their chains, to open their prison doors, to prepare their way before them, and to imprint it on their hearts, that Jehovah was their God. They had the treasure of a divine law, which was a written revelation from God, and they were made a chosen vessel to preserve the revelations of God for all people. They had crossed the wilderness through a path of wonders, and had come to the border of the land of promise, and had stood in sight of their expected home, beholding its beauty, inhaling its fragrance and tasting its luxuriant fruits. They had only to await the word of their Lord to enter into possession. But they rebelled. They heard of giants, the sons of Anak, and their hearts failed them. They fear the giants more than the Lord their God. Under the rebuke of God and the sense of their folly and sin, they run to the other extreme, and sally forth without the word, and in their own strength, for the conquest of Canaan; but all in vain. There is no hope. They have done the fatal deed. The word has gone forth that all that generation must lay their bones in that wilderness. They must turn back towards the Red Sea; away from the vine-clad hills and fertile vales of Canaan which they will behold no more. They must plunge again

into the desert, and begin a forty years' pilgrimage, during which the whole generation must die. Well might their heart-broken leader lament, as he is supposed to have done in the language of the ninetieth Psalm: "Thou turnest man to destruction, and sayest return ye children of men. We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee; our secret sins in the light of thy countenance. For all our days are passed away in thy wrath." They still have the pillar of cloud by day and the pillar of fire by night, and the daily manna, and the tabernacle of witness, and the law, and the ordinances of divine worship; yet what now are these all, but signs of forfeited goodness and offended power, planted along the path of their sure and dismal decline. "With many of them God was not pleased, and their carcases fell in the wilderness."

And now, dear reader, allow me to put the question to your conscience, *How shall it be with you?* There is a rest in heaven. It is a rest for you. It cannot be gained without labour. *And are you labouring for it?* Remember the heedless generation of Israel, doomed to death in the wilderness because they would indulge their wayward and disobedient spirit. See them wandering in the desert, struck with death, and hanging by the cords of divine displeasure, in wasting suspense, over their graves, as a warning to all who are hoping for the land of promise and of rest, but who do not labour for it. And while you read the record of their sin and punishment, take heed, lest you also fall after the same example of unbelief.

J. W. Y.

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#### FAITH AND SPEECH.

"I BELIEVE, *therefore* have I spoken," said David. "We also believe and *therefore* speak," says Paul in his own name, and in that of his fellow apostles. Observe the *therefore* in each of these passages, or the connexion between believing and speaking, which both David and Paul distinctly announce. Their speech was the necessary result of their faith. If these holy men had not believed they never *could* have spoken; they never *would* have spoken; they could not have spoken, because, in that case they would have had nothing to say; and they never would have spoken, even if able to do so, because they would have had no disposition to speak.

Now this holds true universally, in all ages, and of all men, that faith prompts to speech. What it was that David believed, and which he was forced to utter is not so specifically mentioned as is that which Paul was compelled to declare, "necessity being laid upon him." In the latter case the object of faith and the subject of speech was the grand, the distinctive doctrine of the gospel, of a complete and free salvation for Jew and Gentile through the righteousness and atoning death of the Son of God. But it matters not what the nature of the truth believed is, whether it be fundamental

or subordinate, whether it have reference to doctrine, or to discipline, or to the practical duties of life, the real, hearty belief of it will oblige the man who embraces it to speak out. If he is convinced that the thing which occupies his mind is true, and he feels it to be important, these convictions and feelings will demand a vent; they must come out in some way, they will be to him like a "fire in his bones," giving him no rest until he publishes to others for their guidance, comfort, or warning, what he has himself earned.

We may lay this down then, as one of the laws of faith—that it prompts to earnest speech, and to no less earnest action. If we learn something new and interesting, whether from books or conversation, we feel a sort of spontaneous desire to impart the information to others, and are apt to give it to the first friend we meet. But especially is this true, when the subject is one that takes a strong grasp of our minds and hearts, so that it occupies our thoughts and enlists our feelings; in that case we cannot resist the wish that it may lay an equally firm hold of the minds of others, so that they and we may be brought into cordial sympathy and fellowship. And this feeling reaches its highest pitch, when the object of faith, or the truth believed is one, which as it seems to us, has a direct and mighty bearing upon the most precious interests, the present and eternal welfare of our fellow men. If as the Scripture saith "we believe with the heart," speak out we must, else we shall have a burden on our backs, heavier than we can bear and ever increasing, "the burdens of the Lord," from which there is no getting rid, but by just giving free utterance to the deep convictions of our souls. If we have nothing to say, or if we say nothing about those momentous topics on which God hath spoken so clearly to us in his word, the reason of our silence is, either that we do not believe them, or that our faith in them is too feeble to operate. "I believe, therefore have I spoken."

We should learn from this a lesson of forbearance, particularly towards those whose minds are so taken up with a special doctrine or duty that they run perhaps some risk of becoming, indeed, what many contemptuously pronounce them to be—men of one idea. Hypocrites excepted, and selfish schemers, who have some personal ends to serve, and empty headed demagogues desirous only of making a noise; we may be sure that no Christian brother ever speaks on any subject with a reiterating earnestness, in private converse, or in the public assemblies of the church, unless "according to his measure," he is able with David to say, "I believe, and therefore do I speak." We may not agree with him in his view of the subject, nor in his estimate of its importance; we not only may, but we should endeavour to set him right, by "speaking the truth in love," as we apprehend it; and whatever may be the fruit of our efforts, we should do homage to his honesty, respect his earnestness, and not put undue restraints upon his free speech. To ridicule such a person, or to attempt to laugh him out of his settled convic-

tions is at once bad policy, and a bad illustration of our Christianity. Who can help admiring the man that said, "strike, but hear me?" Bost, in his history of the ancient Bohemian churches\* thus describes their method of deliberation in their Synods:—"These were called upon to give their opinions, beginning with the youngest. These with their reasons were severally noted by the secretary, when the president endeavoured to reduce the whole to a single and unanimous conclusion. If, owing to diversity of view this was found impossible, the discussion was continued until all were brought to agree; for unanimous resolutions alone were entered upon the records of Synod." Amid their disagreement, each member treated with respect and tenderness the conscientious opinions of others. If such a rule were adopted and acted upon by ecclesiastical bodies in the present day, it might involve a long delay of the decision of some questions, there might be frequent postponements, but when the decision did come, what a weight and force it would have, and how much more effectually would we "keep the unity of the Spirit in the bond of peace."

These words, moreover, suggest to Christians generally, but especially to ministers of the word, a *test* for self-examination. Is there not ground to fear that preachers sometimes discourse on topics the most sublime and solemn, in a very perfunctory way, and go through the service as it were merely a part of professional duty. Who can with his heart believe what the Scriptures teach respecting the glory, the love, the work of our Redeemer, and not feel himself obliged by a holy necessity to speak on these grand themes, with deep earnestness, in season and out of season? A man may preach, as a matter of official duty, or to win admiration, but how feeble and cold will be his efforts! A living earnest *faith* is the very soul of eloquence. This will throw a charm around an ungainly manner, which mere rhetoric can never give it; will teach even the tongue of the stammerer to speak plainly.

J. F.

#### PRESBYTERIAN SABBATH SCHOOLS.

THE religious instruction of the young is a duty devolving upon the ministry, and upon the eldership of our Church, as well as upon the parent at the head of his family. This follows obviously from the fact, that "children, born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church." (Directory for Worship, chap. ix. 1.) And it is sufficiently conceded in the interest which has generally been manifested by the overseers of our churches, in the great Sabbath School enterprise, to which the youth of our own and of other denominations are so largely indebted.

With due appreciation of the good effected by our present Sab-

\* Historie de L'Eglise des Freres de Boheme, I. 177.

bath School system, we venture to make a few suggestions, the adoption of which, in our opinion, would materially enhance the efficiency and value of a department of Christian effort, so eminently calculated to accomplish important results.

1st. The instructions of the Sabbath school should never be regarded as a sufficient substitute for religious instruction at home; nor should attendance at the school be required so as to interfere with the interests of family religion. The two duties are perfectly distinct, and they may both be attended to, ordinarily without damage to the interests of either. If, however, unavoidable circumstances bring these departments of instruction into conflict, let the claims of family religion always prevail, how great soever the sacrifice on the part of the Sabbath school.

2d. The influence of our Sabbath schools should be fully exerted for the purpose of increasing our own congregations. It cannot be denied, that we do great good when we train children and youth in our schools, for membership in other denominations; and for this good work, there is much due to us, as the favour, though often done by us, has been seldom reciprocated. But we insist we should effect greater work, could we retain all our Sabbath scholars as permanent members of our own congregations, that they may be further benefited under the ministrations of the gospel: and be prepared, when occasion shall serve, to render assistance as teachers in the Sabbath school.

*To effect this end, our schools must be made thoroughly Presbyterian.* We propose this course, not with the view of proselyting the children in our schools, whose parents do not belong to our Church; but in fidelity to our own children, the lambs of our flock, whom assuredly we ought to endeavour to retain within their own fold. The voice of the good Shepherd is distinctly heard within our borders, as elsewhere; here are the green pastures no less abundant. And living waters flow through all our coasts, as free and clear as gushed of old from Horeb's smitten rock.

The only objection of any weight that can be urged against this suggestion, is, that by imparting an early sectarian bias, our children will be deprived of the privilege of judging for themselves, in matters of religion when they come to years of maturity. We candidly admit the force of the objection; but we urge in justification, *the law of necessary, indispensable, self-defence.* If we do not give our children a decided inclination to what we believe to be the truth, in religion, there are multitudes ready to bias them in some other direction upon that subject. Above all, the world will not scruple to bias them to the ways of folly and vice, if they be allowed to pass from the Sabbath school without minds as clear and decided in favour of the truth, as our instructions and influence can render them. Our children, moreover, should be instructed and interested in the missionary and other benevolent operations of our Church. They may thus be trained to a consistent and systematic benevolence

in the cause of Christ, without which, the most eloquent appeals from the pulpit often prove unavailing.

The faithful training in the doctrines, principles, and operations of the Presbyterian Church, which we recommend to be introduced into all our regularly organized Sabbath schools, comprehends every scriptural effort for the salvation of the scholar; and secures the highest spiritual interest of both scholar and teacher. It embraces thorough study of the word of God, and requires constant approach to the throne of grace. While, therefore, by adopting this suggestion our Sabbath schools would become more *denominational*, it is not to be apprehended that they would become, in any degree, less *spiritual and evangelical*.

To accomplish the proposed change in the character of our Sabbath schools, it will be necessary to *discontinue the use of all books of instruction from which are excluded the distinctive views of Presbyterianism*. The publications, from which all denominational views are excluded, so extensively used at present, though in many respects excellent, are especially suited for temporary use, on missionary ground, or in mixed schools, in which several denominations are associated with equal authority to teach; and who have agreed, for the time, to teach nothing offensive to the parties so united. There is no such union, however, in a Sabbath school attached to a fully established Presbyterian congregation; and in such a school, there are no sectarian preferences to be respected but our own. Except, therefore, in the case of "union schools proper," neither expediency, nor necessity, requires the continued use of such books of instruction. For we have nearly all the books our schools need, on sale by the Board of Publication. With the exception of a full set of Scripture Questions, the Board have issued a complete course of Sabbath school Text Books of a superior character, and precisely adapted to the purpose in question. And the volumes wanting to complete the set will, no doubt, be provided, as soon as the demand for them exists. The books published by the Board have the sanction of our Church, and the introduction of them into our schools is required, both by the general obligation to sustain her institutions, and by the best interests of the schools themselves.

The objections to *un-Presbyterian* class-books, lie with nearly equal weight against Sabbath school libraries of the same description; they do not meet all the wants of our schools. So important an educational instrumentality, as the religious reading of our youth, should neither lie unemployed, nor be abandoned to a negative influence. From books read, as well as from living example, and from oral instruction, a deep impression of good, or of evil, is often received upon the mind, and thence transmitted to the external life. As upon the quality of the aliment received and assimilated, depend the health and physical development of the animal; so upon the character of the mental food, depend the life

and vigour of the spiritual being. If we desire, in the education of our children, to secure the full development of Christian character according to the model of Presbyterianism, *we must place in their hands a literature adapted to that end.* But a Sabbath-library, from which all discussion of the history, genius, and tendency of Presbyterianism is omitted, cannot accomplish the object desired. Libraries of this general character may be well adapted to the purpose for which they are designed: namely, the providing of a juvenile religious literature, which, *all denominational views being excluded,* shall exhibit only the principles which are common to all evangelical denominations. Without, therefore, questioning the suitability of such publications for the purpose intended, we must nevertheless, regard them as insufficient to supply all the wants of Presbyterian Sabbath schools.

If it be thought desirable to supply our Sabbath schools with libraries of this general character, we think it well; but no Presbyterian Sabbath school should delay to procure the library which has been provided for the purpose now under consideration, by the Board of Publication. The catalogue already published, affords evidence of what may be expected from this enterprise, were it properly sustained, in furnishing for our youth and our Church a Presbyterian literature. We would greatly rejoice to see this Board receive the universal countenance and patronage of our ministers and people; for upon its labours must we mainly depend for *the true history of our principles, and the faithful biography of those who, acting out those principles, have adorned the profession of the gospel;* and thus to provide the corrective for the injustice which our system has received from nearly all that have professed to write history for the instruction or entertainment of the young. Not to mention the flood of pestilential issues from the corrupt secular press which, by the constancy of the inundation, tends to sweep away all faith and all morality in many of the secular schools which are patronized by Presbyterian parents; authors are used as text-books in history, in which, if Calvinism is at all alluded to, it is mentioned with derision and contempt; or held forth to the youthful mind in horrid caricature. This fact, though properly belonging to the subject of "books for Parochial schools," is mentioned here, as a reason for providing our children a literature that shall exhibit the faith of their fathers in its true light.

3d. We regard the care and management of Sabbath schools as an important and interesting part of the oversight committed to the pastors and eldership. Although there is generally an individual who holds the place of superintendent of the Sabbath school, yet the existence of such an office does not preclude, but rather invite, the attention and counsel of the pastor and session. The pastor of the church should be emphatically the pastor of the Sabbath school, ever manifesting an interest in its progress and spiritual welfare. Every teacher and child in the school should

be well acquainted with their minister, as their spiritual guide and friend. They will thus be encouraged to seek his counsel, and to yield themselves to an influence, which they must perceive to be exercised for the great purpose of bringing them to Christ, and of promoting their experimental acquaintance with divine things. This pastoral attention to the Sabbath school will, by the divine blessing, secure accessions to the Church of the most valuable character; and when the members of a school so watched over, are, in providence, separated from each other, pursuing their respective avocations in the world, they will remember, to the latest period of life, the delightful and profitable Sabbath hours spent in imparting and receiving instruction in the things which make wise unto salvation.

J. P. C.

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## Household Thoughts.

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### INFLUENCE OF DEFECTIVE TRAINING ON THE MARRIAGE RELATION.

Is not the fact forced upon our attention, that the deficiencies which disclose themselves in the marriage relation must be ascribed mainly to an inadequate and improper training? If our children were educated as they should be, would they so often prove unfit to enter other families? It can excite no wonder, that young persons who have grown up without restraint—allowed to treat their parents with disrespect—indulged in all their whims and caprices—accustomed only to flattery and adulation—should be found very troublesome inmates in another household. It would be contrary to all reason to expect a perverse son to make a dutiful son-in-law, an unfeeling daughter to make an affectionate daughter-in-law, a selfish brother to make a generous brother-in-law, an envious sister to make a fond, confiding sister-in-law. There is no talismanic power in wedlock to work such transformations as these. In all ordinary cases, the bad tempers and bad habits which have characterized our children at home, they will carry with them to their adopted homes; indeed, it will be well if they do not become exaggerated as soon as the restraints to which they have been subjected are withdrawn.

It is due, therefore, not only to our own flesh and blood, but to society at large, that we employ every means to educate our children to intelligence and virtue, and to prepare them to fill with honour and usefulness any station to which Providence may appoint them. It is not for yourselves alone that you are rearing that group in your

## Biographical and Historical.

### SKETCH OF MRS. MARGARET LIVINGSTON.

THIS distinguished American lady, eminent in birth, wealth, natural endowment, and matrimonial connexion, was chiefly eminent as an humble Christian. The graces of religion are the highest adornment of human nature, and to their presence every earthly distinction pays homage.

Mrs. Livingston, the only child of Colonel Henry Beekman,\* of Rhinebeck, Dutchess county, New York, was born in 1724. Her father belonged to one of the old Dutch families, held various public offices of honour and trust, and owned large tracts of land in the county, one of whose townships bears his name at this day. The old family mansion is still standing, venerable in antique simplicity, and honourable by association.† Miss Beekman was married in 1742 to Robert R. Livingston, who lived at the Lower Manor, in the vicinity of Colonel Beekman's mansion. This gentleman was the *great-grandson*, and his wife was the *great grand-daughter* of the celebrated Rev. John Livingston of Scotland, who was the instrument in the hand of God of the conversion of about five hundred souls by a sermon preached in 1630 at the kirk of Shotts.‡ Robert R. Livingston, the husband of Mrs. Margaret, was, like his wife, an only child; so that by this marriage great wealth, respectability and influence were concentrated in one family. Mr. Livingston was a man of strong mind, incorruptible integrity, and popular manners. He was a Judge of the Supreme Court of the State of New York under the Colonial administration, which office he held with universal acceptance until his death in 1775. The most distinguished branch of the Livingston family in the State of New York is descended from the Judge Robert R., and Mrs. Margaret Livingston.§

\* Colonel Henry Beekman married, as his first wife, *Janet Livingston*, daughter of Robert, who emigrated to America in 1696. This Robert was the *nephew* of the Robert who was the son of the Rev. John Livingston, and was the son of another son, supposed to have been named William. Mrs. *Margaret Livingston*, the daughter of Henry Beekman, was thus a great grand-daughter of the Rev. John Livingston.

† The old Beekman house is at Rhinebeck, opposite to the Kingston landing, on the Hudson.

‡ The Rev. John Livingston, (whose father *William* was also a clergyman, and his father *Alexander* also,) was obliged to leave Scotland during the ecclesiastical persecutions under Charles I. and II. He was one of the greatest and best men of his generation, and laboured much for Christ in Scotland, Ireland, and Holland. He was much persecuted by the high churchmen of his day, by whom he was deposed from the ministry. He was a thorough Presbyterian. He fled to Rotterdam in 1663, where he died in 1672. He had seven children. After his death, one of his sons, ROBERT, emigrated to America, about 1674. Robert had three sons. *Philip*, who came into possession of the Upper Manor; *Robert*, who had the Lower Manor; and *Gilbert*, who was a lawyer, and from whom Dr. John H. Livingston descended. *Robert*, the second son, had but one child, Robert R., the Colonial Judge, and the husband of Margaret Beekman.

§ They had four sons and six daughters, viz., *Robert R. Livingston*, for many years the eminent Chancellor of the State of New York, Minister to France, &c.; *Colonel Henry*

Mrs. Livingston, who, of course, moved in the first rank of society, was highly gifted in all the accomplishments which fitted her to adorn the position which Providence had assigned to her. For a time she was worldly among the worldly; but at the age of forty, about twenty-two years after her marriage, a total and deeply marked change came over her character.

In 1764, the Rev. Dr. A. Laidlie, a Scotchman, was called to officiate in the Reformed Dutch church in the city of New York.\* His ministry was distinguished from the beginning with demonstrations of the power of God. Among those to whom the preaching of the cross was foreordained to be unto eternal life, was Mrs. Margaret Livingston, who united with the church in 1765.

Before giving a few letters, never before published, which illustrate her religious character, we will quote some passages from her diary,† which commences in 1766.

"May 19, 1766. Awoke this morning with scattered thoughts: though I bless God, I was, some time after, enabled to lift up my heart to the Lord, and was assisted. O that it would please God to make me devote my first thoughts to him. My morning prayer was sweet. Went to church; heard an excellent discourse on John xiv. 26. Some marks laid down for self-examination; which, to the praise of free grace, I could say I had experienced, and was very comfortable to my soul. The prayer was delightful. O my God! I bless thy holy name for thy amazing love to me, the most unworthy of thy creatures. When I returned home, I sought the Lord in prayer, in which I found my heart drawn out after greater degrees of holiness. O my adored Jesus, perfect thine own work, and may I be taught of the Holy Spirit. Give thy blessing to thy word this afternoon and evening. O to be made more and more thine, my Jesus, my Lord, my life, my all. Blessed be thy name, that thou condescendest to be my Advocate with the Father, and that thy precious blood is my passport, and will through grace admit me to thy blissful presence."

"This day March 18th, 1768, has been a blessed day. What sweet meetings of soul under a sense of God's goodness, mercy, and love to me. O the blessed hope of being for ever with the Lord. If here, in this wilderness, in this body of flesh, my blessed Lord gives a transient view of his glory, in which there is

*Beekman*, an officer in the Revolutionary army; *John R.*, merchant; *Edward*, United States Senator, and Secretary of State under General Jackson, &c.; *Mrs. Janet Montgomery*, widow of the General who was killed at Quebec; *Mrs. Gertrude Lewis*, whose husband was Governor of the State of New York; *Mrs. Margaret Tilletson*, wife of Thomas, a State Senator, Secretary of State, &c.; *Mrs. Freeborn Garretson*, whose husband was a Methodist preacher; *Mrs. Alida Armstrong*, the wife of the United States Senator, and the Secretary of War under Madison; and *Mrs. Joannah Livingston*, whose husband, Peter R., was a member of Congress, and held various high public offices in the State.

\* Dr. Laidlie was the first minister who preached in the Dutch church in English. His first sermon was preached in the old Middle Dutch church (now the Post Office) on the afternoon of the last Sabbath in March, 1764, from 2 Cor. v. 11, "Knowing, therefore, the terror of the Lord, we persuade men." All the services were in English, except the singing (led by Jacobus Van Antwerp, the "fore singer,") which was in Dutch, as the congregation were not acquainted with English psalmody. The house was densely crowded, the aisles were filled, many climbed up in the windows, and many of the most respectable people stood during the whole exercise.—*New York in olden time*, pp. 17, 18. In all probability Mrs. Margaret Livingston was one of the large audience collected on that interesting occasion.

† A few pages of this Christian lady's diary are published in the 2d volume of "*The Evangelical Guardian and Review*," a religious monthly, commenced in New York in 1817. If any reader should happen to know where the manuscript of this diary can be consulted, he will confer a favour by addressing Rev. C. Van Rensselaer, Editor of the *Presbyterian Magazine*, 265 Chestnut street, Philadelphia.

uch happiness, what must a full discovery give in heaven? Although the glorious majesty cannot be fully known even there, yet so much will be manifested as will fill the happy spirit with unspeakable bliss. Glory, glory be to the sovereign Jehovah, for the precious hope that I am thine.

"January 23d, 1769. Accept, O ever blessed Lord, thy poor creature, who hath in thy strength devoted herself to thee. But O, how many backslidings! if thou deal me, as I humbly trust thou wilt, then in thy power and might I shall run thy race with joy. To thee do I give up all that thou hast given me, husband, children, parents, friends, estate, time, talents, all to be used for thy glory. Let nothing in this world be too dear to be parted with, when the cause and glory or will of God calls for it. Help me, O blessed Jesus, my Redeemer, to be true to thee; let thy strength be sufficient for me, and thy continual influence, thou blessed Spirit of all grace, to lead, govern, and support thy weak creature, in herself altogether unable to think a good thought. Give me freedom of access to thee, as my father, brought nigh by the Lord Christ, Amen, and amen.

"January 28th. Awoke this morning with sweet thoughts of my God, and his precious dealings with my soul; recollected the many mercies that have been showed me. The faithfulness, truth, and goodness I have experienced, filled my heart with wonder, love, and joy. O how sweet to the longing soul, when the blessed Spirit shines in and dispels the clouds of darkness, doubts, and unbelief. Blessed be thy name, Lord of my life, for this glimpse of thy mercy, thy love to me, the chief of sinners. But how transient thy view! How soon lost! O Lord of my life, set me free from bondage, and place me in the glorious liberty of thy redeemed: let me know no fear, but the loss of thy favour; strengthen my faith; increase my love, and let me live under a sweet sense of thy grace to my soul.

"Clermont, January 31st, 1769. Surely God's people may set to their seal that he is true and a prayer-hearing God. He has given me a Sabbath's blessing. Never, O my soul, forget the precious manifestations of God's love to thee on this occasion. Saturday heard the preparation sermon, and felt much of the divine presence on my way from church. On Sunday morning all was dead and insensible; went to church under dejection of spirit. Sitting down at the table of my adorable Redeemer, my whole heart was taken up in prayer, when these words were brought with power to my soul. What is thy petition, and what is thy request? my heart answered, Lord, that I may be thine. My whole heart and all that I am was given up to my precious Lord. But glory and praise I am bound to render to God. His goodness, truth, love, and condescension to his unworthy creature were such as I hope always to remember with gratitude and love. Returning home from church, the blessed Lord was pleased to manifest himself to my soul with much power, and favoured me with a foretaste, I think I may call it, of the happiness his saints in heaven enjoy; so that from this view my soul was impatient to be gone. Joyfully would I have left my body, and taken my flight to glory. Twice on the road was I thus favoured. Why me, Lord?—even so father, for thus it pleased thee to answer my petitions and requests made at thy table. What shall I render to my God for all his astonishing mercy to my soul!"

We now proceed to give three unpublished letters of Mrs. Livingston. It will be seen that they breathe the same spirit of simple-hearted and earnest piety which characterizes her diary. The letters were addressed to the Rev. Dr. Eilardus Westerlo, the minister of the Reformed Dutch Church, Albany.\*

CLERMONT, June 14, 1771.

*My Dear Friend:*—I have the pleasure of my friend's letter of April last. I have often had experience of your goodness, and have no doubt of your

\* Dr. Eilardus Westerlo came over from Holland in 1760, at the age of 22, and was immediately settled in the Dutch Church at Albany. He was one of the most learned

excusing the delay of your friend this time. My Edward has been inoculated, and I have a new subject for praise and thanksgiving to the God of all my mercies—to Him have I given him, and he hath, I hope, restored him to me again, (as he has the small-pox very light.) Oh, pray for me that I may train him up for my divine Master, to be used as an instrument for his glory. Surely, my friend, God is a prayer-hearing God—he waiteth to be gracious. You desire to hear how it was with me on the day that you had the happiness of sealing your covenant with God at his Son's table. Truly, my honoured friend, you were made the means, by your prayers in my behalf, that it was a great day with me. My dear Saviour made his goodness, his mercy, and grace, to pass before me; gave me to rejoice in his love, and to triumph in God as my covenant God and Father. I did indeed get a double portion that day, and was enabled to praise and adore the God of all my hopes. But oh! how low, how poor are all my ascriptions! I have reason to be humbled before my God for the sins of my best things, but thanks be to God, in Jesus we are complete.

You say that trials and temptations have long been your lot. Your trials I have no doubt will work out for you a great and exceeding weight of glory, for all things shall work together for good to them that love God. I rejoice that you do indeed experience a supporting Jesus, more ready to help than we can be to ask. Suffering, you know, is the lot of all God's people here in this wilderness. You, my friend, have your trials, I have mine; many and various troubles await me in this valley. But courage; mighty and strong is the Captain under whose banner we fight. What if hell, the world, and self rage; yet our God abideth faithful, unchangeable; he hath promised, "I will never leave thee, nor forsake thee."

Dr. Livingston favours me with the opportunity of transmitting this to you, and he informs me that you are going to New York. I have been in daily expectation of seeing you here, which is one reason I did not write before; but am I to give up all hopes of seeing you this summer? I hope not. Take one week from your York excursion and spend it here with us. It is now a whole year since we have had the pleasure of seeing you here. If you will order your horse to be sent down here by the post, and when you return from New York let the sloop put you on shore here at our home, you can return at your leisure. You will find Dr. Livingston\* what your benevolent temper would wish

divines and scholars of his day, and was an intimate friend of Dr. Stiles of Yale College, with whom he corresponded in Latin. His ministry was blessed to the conversion of many souls. The following remarks will serve to explain in part the intimacy of Mrs. Livingston with Dr. Westerlo, and also the manner in which we came into possession of the letters.

The father of the late Stephen Van Rensselaer of Albany married *Catharine* (born 1745,) the daughter of Philip Livingston, a signer of the Declaration of Independence. Her father Philip Livingston was the son of Philip, the son of Robert, the son of John the Scotch minister, and he was thus the cousin of Robert R., the husband of Mrs. Margaret. Stephen Van Rensselaer, born 1742, died in 1769, at the age of twenty-seven, leaving his young widow and three children. In 1775, Dr. Westerlo married the widow, Mrs. Catharine Van Rensselaer; and thus became intimate with her cousin, Mrs. Margaret Livingston. There is a tradition in the family that the marriage of the Dutch Dominie with the Patroon's widow, was not popular with the worldly part of the family. But we look upon it as the highest honour. We know, too, that it was greatly instrumental in impressing divine truth upon the mind and heart of our honoured father, who lived during his minority with Dr. and Mrs. Westerlo, in the Manor House. We have often heard him refer with delight to the private and public prayer-meetings held in the Manor House in the olden time, and he always gave this as *one* of the reasons why its old halls should not be profaned by revelry and dancing. We place this upon record in *memoriam*.

\* The Rev. Dr. John H. Livingston was descended from the Scotch minister through *Gilbert*, the third son of Robert, the son of the minister. With the exception of the Chancellor *Robert R.*, and the statesman *Edward*, the Rev. *John H.* was the most talented and distinguished of this large family. This trio were eminent in their respective spheres, the bench, the cabinet, and the pulpit. Dr. John H. Livingston married a daughter of Philip Livingston, the signer of the Declaration, and thus he became brother-in-law to Dr. Westerlo in 1775. The above letter of Mrs. Margaret seems to contain a sort of introduction of Dr. Livingston to Dr. Westerlo. Mrs. Margaret must

all your acquaintance to be, that is, a pious, good man, and I doubt not will be happy in each other. May our divine Maker be near you both, and give you his best blessing. I have no time to enlarge, as Mr. Livingston will soon leave his, and shall wait till we are permitted to see each other for further conversation. In the meantime, I give you up to the care and keeping of our covenant God, who, I pray, will be with you wherever you are. I am, with great esteem, your sister and friend in Christ,

MARGARET LIVINGSTON.

Desire Mr. Schuyler to come here and accompany you home when you return.

The second letter contains an allusion to the burning of her house by the British in 1777. It was rebuilt in 1779.

CUMMERTON, September 10, 1779.

*Dear Sir:*—I take some little time from the hours allotted for rest, to address my friend, and pay a debt long due to friendship. Many, many hindrances have intervened to convince you that I am fully sensible of the duty incumbent upon me to acknowledge the receipt of your last kind letter. But, alas! have I not also reason to complain that my brother, my friend, together with my dear sister in Christ, should be within eight miles of my home, and not come to see me, or give me an opportunity to call upon them. Indeed I took it hardly, although I could only bring you in a small farm house, yet you were sure of finding a most cordial friend there. If Christian love is not so warm as in happier days, yet I bless the Lord it is not extinct. I confess freely to you that I often cry out with Job, "Oh! that it were with me, as in months past, when the candle of the Lord shone upon me; when my heart exulted in my God, and I reposed under the light of his precious love." But God is good, my Jesus is still the same, and his tender mercy fails not; to him be for ever ascribed all that honour, and praise, from man and angels, that his glory demands and grateful love can give, aided by the divine influence. But what shall I say, it is my vile self that makes the change; worldly cares, a worldly mind, together with the situation it hath pleased the Lord to permit my cruel enemies to bring me into, destroying my habitation, and bringing me under the necessity of re-building my house, which is the cause of more time and attention being drawn that way than I could wish. Pray for me, my friends, that the Lord will be pleased to revive his own work in my heart, and give increase of grace, that he will be pleased to perfect his strength in weakness. I am sorry to inform you, that my dear pastor, Dr. Laidlie, is in a very bad state of health. I fear he will never preach again; he is now gone to Salisbury.

I thank you for your wishes concerning my Edward. His brother has bespoke a place for him with Mr. Rutherford, who has promised to be very attentive to him, and from whom he will, I hope, have many advantages; he is one of the most accomplished young gentlemen in America. His master schoolmaster has him a little longer under his care at Kingston, and says he will be entered as a Senior, and then his stay will not be long at College; but if it is against the College rules, he will enter next month as a Junior. Oh, that

I have become acquainted with Dr. Westerlo during her visit to Albany, or when the Dr. came to preach and administer the communion at Rhinebeck or Clermont. Dr. Livingston and Dr. Westerlo became devotedly attached to each other in after life. We have before us, written in the author's beautiful and clear handwriting, Dr. Livingston's letter of condolence to Mrs. Westerlo, on the death of her husband. It is dated "New York, December 31st, 1790." It contains the following passage: "I fondly hoped this sickness would terminate favourably, as others had done; but the Lord, whose thoughts are not as our thoughts, and whose ways are not as our ways, had determined otherwise; and the desire of our eyes, the object of our affections, was taken from us. He was the man, of all others in the world, whom I most loved, I have lost a brother, who was as my own soul. My dear sister, I weep with you; I weep with your dear children; I weep with the Church of Christ. All have sustained a loss which exceeds our calculations."

our God will be pleased to improve our tender plants with his Holy Spirit, to train them up for himself and to be blessings in their day to all around them.

Are you not tired of this cruel war? My heart sickens at it; I long for the blessings of peace. But our sins withhold it from us. Oh! for the Spirit of grace and supplication, to be poured out upon all ranks of men. Cry mightily to the Father of our spirits, that we may receive it; that so each may turn from their evil ways, and our land become Immanuel's land. May all the ministers of our Lord be stirred up to plead powerfully for this great blessing; and you, Sir, in particular, that while you are importunate for the country, the congregation, and your absent friend, your own soul may be filled with divine love, and be fed by the hand of our glorified Redeemer. I must conclude, as the night is far advanced, with desiring my love to my cousins. May the Almighty be your portion in time and eternity, prays your affectionate friend,

MARGARET LIVINGSTON.

I fear you will scarce be able to read this scrawl, but the time of night your goodness will excuse.

The third letter presents a good idea of true Christian friendship, and contains sound doctrinal views on the subject of perfection.

CLERMONT, September 18, 1790.

*My Dear Friend:*—I ask myself, what does friendship comprehend; the answer is evidently plain in perusing your valuable letter. It takes in every temporal good, and extends even to eternity itself. How vast, how boundless, is true Christian friendship. It sympathizes under afflicting providences, it rejoices and is thankful for prosperity; but above all, it is tremblingly alive to the best interests of the immortal soul, and every deviation out of the narrow way, is a subject of heartfelt grief, and is made the daily subject of prayer at a throne of grace. This is friendship, as different from the profession of the worldling as light from darkness. May I, unworthy as I am, still be remembered by you in such seasons when the blessed Spirit shines on his own work within you. Pray for the spirit of supplication and of prayer to be poured out upon me, that unbelief may be eradicated, and a faith that rises to full assurance may be given freely of free sovereign grace. Oh, my dear Sir, how small, how contracted is our knowledge—how little do we know of God as the great Jehovah—of his works and providential dispensations—who can know the great Incomprehensible? Thrones, dominions, powers, and principalities, fall and lay their crowns before him, and doubtless their ecstatic praise rises higher than could be comprehended by mortals, were they permitted to hear them. It is sufficient that revelation has informed us that holy, holy, holy, is their song; here we know but in part, but by and by we shall know as we are known. I join my thanks to God in Christ for his exceeding mercy in plucking me as a brand from the burning; for still, from day to day, drawing his unworthy creature from every dependence but the adorable Jesus, who is indeed my life in every sense of the word; all my security rests upon him, for he ever lives to intercede for his people, and nothing can prevail against his Almighty power. Here is the stability of the people of God. I do not comprehend the new doctrine that is preached in all parts of our land, viz. perfection. For my part, I know of nothing in myself, but a guilty and depraved nature, and, therefore, all the believer's perfection is laid up in the dear Redeemer. His people do not obtain their own salvation in conjunction with the Lord Jesus Christ; but they know all their righteousness to be nothing unless washed in redeeming blood. May the Lord keep his own from error and self-deceit. I shall be very happy to see you here to administer the holy ordinance. I believe you will receive a letter from our consistory. You will bring my dear cousin with you. I long much to see you both. May the divine blessing rest upon you and yours; may your labours be more and more blest and accepted, prays your sincere friend,

MARGARET LIVINGSTON.

We cannot close this record of an eminent Christian without a few remarks suggested by meditation on her character.

1. Mrs. Margaret Livingston's life shows the *power of religion*. See her humility, her renunciation of the world, her love of the sanctuary, her pantings for holiness, her attachment to the people of God, her submission to Providence, her regard for the spiritual welfare of her children, her delight in prayer, her entire reliance on Christ. A person who thus illustrates religion, gives a consistent display of its power.

2. Let us learn to *adorn our station in life*. Cecil remarks, that a Christian in the most menial employment ought to be the best workman of his class. Whatever may be the station Providence allots us, we are under obligations to do our best for God. Thus did Mrs. Livingston adorn the high sphere she moved in, and glorify her Saviour in a life of humble and self-denying consecration to his praise.

3. This sketch illustrates the *election of grace*. Not many wise, not many noble, not many mighty are called. Yet God condescends to call some. He called Mrs. Livingston. Hear the dear Christian lady's acknowledgments in her own diary:—"I thank thee, holy, blessed Spirit, for opening my eyes, for making me the subject of thy gracious influences, and working faith in my heart, and making me willing in the day of thy power. Bless the Lord, O my soul, for ever and ever, Amen."

4. The *uniformity of Christian experience* is one of the lessons of religious biography. The Bible contains but one way of life, and but one set of evidences or fruits. Mrs. Livingston, who was hopefully regenerated nearly a century ago, expressed the same feelings, and exemplified the same graces which belong to Christians in all ages. Especially in her love to Jesus Christ is her religion of the true stamp. "Blessed Jesus, I thank thee, that *all, all* is in thee that thine handmaiden needs."

5. We see the *influence of an intelligent mind upon Christian character*. Mrs. Livingston's piety shows cultivated intelligence of the highest order. No superstition or ignorance marks her Christian experience. She understood the doctrines of the Bible with a clear perception of their relations to theological system, as well as of their practical bearings upon the heart and life.

6. The *memory of the just is blessed*. It shall be held in everlasting remembrance. The piety of this lady has descended by tradition to the present generation; and like that of her great ancestor of the kirk of Shotts, her name will be perpetuated in her family and in the Church from century to century.

7. God *remembers his covenant*, and the children of the godly shall serve him. See the promises to "you and your children" fulfilled in the life of this devout Christian.

8. The importance of *early piety*. Mrs. Margaret Livingston did not attend to "the things of her peace" until she reached the age of 42, or 24 years after her marriage, at which time all her children were born. None of them, therefore, were dedicated at birth to God. Who can estimate the influence of her devoted and

persevering piety on the Church, if she had embraced religion early in life? As it was, her mark was left upon her generation; and her children have been a blessing to the world; but a very great loss was necessarily incurred in the absence of those religious influences whose greatest power is exerted upon the young.

9. *Heaven is an attractive place.* There are choice spirits there. Its society is of the good and Christ-like in all ages. The Lord himself is there. He is the joy and glory of his redeemed. The saints and angels worship him for ever. Margaret Livingston is in the throng. Good John H. Livingston is there, and his great ancestor who preached salvation in the kirk of Shotts, and an innumerable company out of every tribe, and family, and kindred, and nation. Reader, aim to be there! The company of the glorified is the choicest of the universe!

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## HISTORY OF THE SECOND PRESBYTERIAN CHURCH IN PHILADELPHIA.\*

THE SECOND PRESBYTERIAN CHURCH in the city of Philadelphia was organized in the year of our Lord, 1743. As its name suggests, there was at the period of its organization no other church of the same faith and order in the city. That church still exists under its original name of "The First Presbyterian Church of Philadelphia." The original house of worship was "The Barbadoes lot store," situated on the northwest corner of Chestnut and Second streets, where they worshipped in common with the Baptists from about the year 1695. They continued together for about three years; after which the Presbyterians occupied it alone, till they built a new house of worship in Market street, between Second and Third on the south side. This occurred in 1704. That body continued to worship there till the year 1820. Since that time they have occupied their noble and commodious edifice on the south side of Washington Square. If, at the commencement of the period which we are about to notice, so far as this church is concerned, there was but one Presbyterian church in this city, the other denominations were very little, if at all, in advance of them. Christ Church, founded in 1695, was the only Episcopal church then existing. The First Baptist Church, now worshipping in Second street below Arch, and founded in the same year with the First Presbyterian Church, existed alone of its order in 1743. The first Lutheran church founded in 1742, was then the only one of its name. The Moravian Church was also founded in 1742. Nor were there at that period more than two or three Friends' meeting-houses in the whole city and liberties, the most important of which was situated on the southwest corner of Second and Market streets. There is reason to believe also that

\* This sketch is derived principally from two sermons, written by the Rev. Dr. Cuyler and preached by him in 1843, at the centennial anniversary of the organization of the church. The principal part of the sketch is in the language of the venerated author of the sermons. The sermons were furnished to the Editor at his request, by *Theodore Cuyler, Esq.*, to whom this acknowledgment is gratefully made.

there was a small *mass-house*, or popish chapel, erected at the northwest corner of Walnut and Front streets as early as the year 1686. These, with the old Swede Church in Southwark, were the only religious societies which preceded the establishment of the Second Presbyterian Church. At this time the population of the city was about 13,000.

The Rev. *Gilbert Tennent*, the first pastor of this church, was the oldest son of the Rev. William Tennent, who established the famous Log College at Neshaminy. He was born in the county of Armagh, in Ireland, on the 5th of April, 1705; and was eleven years old when his father emigrated to America. He was educated by his father at the Log College; and was ordained and installed pastor of the Presbyterian church of New Brunswick, New Jersey, in 1726. In 1743, he was called to the Second Church in Philadelphia, where he remained until his death in 1764. Mr. Tennent was one of the most distinguished and influential ministers of his age.\*

On the 21st of October, 1762, the Rev. *George Duffield*, afterwards pastor of the Third Presbyterian Church in this city, was chosen as an assistant minister to Mr. Tennent, then in feeble and declining health, but he refused the call. On the 30th of July, 1764, the Rev. *John Murray*, a native of Ireland, was called to the pastoral office, which he accepted. He probably entered upon the duties of the office in the beginning of the year 1765, but was not put in charge by the Presbytery till the following April. His connection with this church was, however, of short duration. He is represented to have been a man of considerable talent and learning, and the master of a powerful eloquence. He appears to have been popular, useful, and beloved by the congregation. It was not long, however, before reports injurious to his moral character followed him from Europe, which eventuated in his leaving Philadelphia in the latter part of the year 1765, to the great regret of the people.

From the time Mr. Murray left, the congregation remained destitute of a pastor for nearly three years. This was, probably, owing in a great measure to dissensions growing out of the circumstances connected with Mr. Murray's case. After several unsuccessful attempts to obtain a pastor, the congregation convened for the purpose on the 30th of August 1768, and by a unanimous vote, elected the Rev. *James Sproat*, then pastor of the congregational church at Guildford, Connecticut, which he accepted, and was installed in March 1769. About three years after the settlement of the Rev. Mr. Sproat, the enterprise at Campington was commenced. A small building was erected at the north west corner of Coates' and Second streets, for the purposes of public worship, as a kind of chapel of ease, or collegiate appendage of this church, and was principally supplied by its pastors till it became an independent charge under the pastoral care of the late Rev. James Patterson, in the year 1813. The ministry of Dr. Sproat continued till the 18th of October, 1793, when he fell a victim to the yellow fever, which raged in that year. His ministry was, however, interrupted by the events of the revolutionary contest. Warmly attached to the independence of his country, as were also the body of the congregation, he was obliged to absent himself from the city while it was in possession of the British. How long his absence continued we have no means of ascertaining, as there is a total lack of records, both sessional and corporate, from the 10th of November 1780, to the 15th of April 1782.

\* In one of the early numbers of the Presbyterian Magazine for 1852, we expect to give a *biography* of the Rev. Gilbert Tennent, accompanied by a *portrait*.

Dr. Sproat's ministry was, upon the whole, a happy and prosperous one. His principal difficulties arose from a change in the psalmody of the church from Rouse to Watts, about the third year of his ministry.

On the 22d of December, 1786, Mr. *Ashbel Green*, then a licentiate, and at the time a professor in the College of New Jersey, was elected co-pastor with Dr. Sproat, and was ordained and entered upon the duties of his office on the 15th day of May 1787.

In the summer of 1794, Mr. *John N. Abeel*, a licentiate of the Reformed Dutch Church, since one of the collegiate pastors of that Church in the city of New York, was called as an assistant both to Dr. Green and the Rev. Dr. John B. Smith, then pastor of the Third Presbyterian Church in this city, to preach two thirds of the time in this church, and one third in the Third Church. He continued in this relation about a year and a half, when he accepted a call to New York, where he laboured with distinguished usefulness till his death in 1812, in the 43d year of his age. After his removal, Dr. Green had the sole charge of the congregation till the Rev. *Dr. Janeway* was called to be his colleague. This took place on the 2d day of January, 1799, but he was not ordained and installed till the 13th of the following June. The church continued under their joint pastoral care till Dr. Green removed to Princeton to take charge of the College of New Jersey, as its President, to which distinguished and highly important office he had been elected on the 13th day of August, 1812, and upon the duties of which he entered the ensuing autumn. His connection with this church, therefore, was somewhat over twenty-five years.

From that time till the month of April, in the year 1813, this church remained under the sole pastoral charge of Dr. Janeway, when Mr. *Thomas H. Skinner*, (now the Rev. Dr. Skinner, Professor in the Union Seminary, at New York), was called to be his colleague. This connection continued till the fall of 1816, when the Rev. Mr. Skinner resigned his charge. The whole pastoral charge again devolved on Dr. Janeway, and remained with him till the month of July, 1828, when he resigned it to take charge of a professorship in the Western Theological Seminary, then recently instituted in the borough of Alleghany, in Western Pennsylvania. This endeared connection was dissolved after it had continued with great unanimity and cordiality for more than twenty-nine years.

On the 29th of September of the same year, the Rev. *Joseph Sanford*, then pastor of the First Presbyterian Church of Brooklyn, Long Island, New York, was elected pastor of this church, and was installed soon after. The ministry and life of Mr. Sanford terminated on the 25th day of December, 1831, after holding the pastoral office in this church for about three years. During Mr. Sanford's ministry, a division occurred in the church, which resulted in the organization, in 1832, of the Central Presbyterian Church.

After Mr. Sanford's decease, there was a vacancy in the pastoral office of nearly two years. The Rev. *Cornelius C. Cuyler, D. D.*, was called to fill the vacancy on the 25th of November, 1833, and was installed pastor on the 14th of January, 1834. Dr. Cuyler was, at the time of his call, pastor of the Reformed Dutch Church in Poughkepsie, New York, where he had been eminently blessed of the Lord as the instrument in the hopeful conversion, as is computed, of seven hundred souls. In the spring of 1850, he resigned the pastorship of the Second Presbyterian Church, after a ministry of about sixteen years. He departed this life on the 31st of

August following, greatly lamented, beloved, and held in honour as a faithful servant of Christ.

The Rev. *Charles W. Shields*, the present pastor of the church, was installed on the 18th of October, 1850. Mr. Shields at the time of his receiving the call from Philadelphia, was pastor of the church at Hempstead on Long Island, where he had been ordained to the work of the ministry and installed pastor on the 8th of November, 1849. The Lord is smiling upon his labours; and the venerable church which he serves, now more than a century old, has reason to thank God for the line of faithful pastors who have preached the gospel to multitudes within its courts.

The Second Presbyterian Church has contributed largely from its members to the formation of other churches which have sprung up in the city. This has particularly been the case with the churches of Campington, now First Church in the Northern Liberties, the Eleventh Church on Vine street, the Arch street Church, the Seventh Church, formerly the Tabernacle and now the Penn Square Church, and the Central Church corner of Cherry and Eighth streets. It has in its day done its full share in the establishment and support of benevolent institutions. Many ministers have gone forth from its fold to preach the gospel, who were trained and aided by its prayers and contributions. The largest number of communicants was in 1832, before the division, when they amounted to seven hundred and eighty-nine. This church, born in a revival, was nursed in its early years, under God, by Whitefield, the Tennents, the Hodges, the Bayards, the Boudinots, the Hazards, the Eastburns, and their coadjutors. No church ever had more distinguished ruling elders from the olden time down to its later days.

When the Second Presbyterian Church was organized, the meetings were held for about seven years in the building still known as the "Academy," between Arch and Market streets, in Fourth street. This building was commenced in 1741, and was designed by Mr. Whitefield, through whose instrumentality it was erected, for the use of itinerant preachers for ever, and for the use of his own adherents for the time being. A portion of the building is still occupied for similar purposes, and a number of congregations of different denominations have been originally gathered within its walls. There this congregation worshipped till 1750, when they removed to their new house of worship, situated on the north-west corner of Arch and Third streets. The funds for the erection of that building were mainly collected by the unremitting efforts of Mr. Tennent, whose heart was warmly engaged in the enterprise. It was at first built without a steeple, but one was erected about three years afterwards, and taken down again about the commencement of the present century. The house was enlarged and its exterior remodelled in the year 1809. The last service held in the old church was on the 25th of December, 1836.

The present edifice was dedicated to the worship of God on the 16th of July, 1837. It is one of the most beautiful (if not the most beautiful) of the churches in the city. The front is of pure, white marble. The pulpit is of the same material. The interior is marked by exquisite taste, simplicity, and convenience.\*

\* The engraving of the Church, prefixed to this number of the Magazine, shows the front and flank elevations, according to the design of the architect, *William Strickland, Esq.* The adjacent buildings are omitted for the purpose of giving a full view of the edifice. We are indebted to *Charles Macalester, Esq.*, one of the trustees, for the use of the drawing.

## Review and Criticism.

*The Bible in the Family, or Hints on Domestic Happiness.* By H. A. BOARDMAN, pastor, &c. Philadelphia: Lippincott, Grambo, & Co. 1851.

The subject is of incalculable importance; the manner of treating it marked by ability, a knowledge of human nature, the skill of a ready writer, and the courtesy of a Christian gentleman. The number and variety of the topics is as astonishing as the ease with which the author commends his remarks upon them to the understanding and the heart. Dr. Boardman furnishes an example of the *extra work* a pastor can accomplish through the press. Our space allows us only to present the following paragraph against Fourierism, a mischievous social heresy.

"It can require no argument to show that the very worst consequences might be expected to flow from any scheme which aimed at the extirpation of all natural affection; and, obliterating from the language the sacred word HOME, annihilated, with the word, all the blessings of which home is the fountain. If there is any process by which a nation can be brutified, this must be it. If there is any machinery by which a just constitution can be subverted, and a thriving people precipitated into the abyss of anarchy and carnage, it must be this. The policy of every wise government is, to throw all possible guards around the homes of its citizens; to make them sanctuaries where they may find a shelter in times of public disaster—garden-spots, where the affections may be nurtured into strength and beauty—schools, where men may be trained for their social and civil duties under a tutelage by so much better than any other, as it is marked in a higher degree by the union of authority and love. To debase the homes of a nation, is like poisoning the streams of which they drink. And to take away their homes altogether, (for this is what is contemplated,) to crucify their natural affections, and deprive them of the powerful stimulus to virtue and industry supplied by a specific personal interest in the avails of their own intelligence and labour—is no less to cut up their patriotism by the roots, than their fellow-feeling. What will men, thus reared, care for the country they inhabit? It is not their country. They have none of the ties which bind men so firmly to their native land. They have no stake in the soil. Still less are they knit to it by the hallowed associations which connect every thought of public calamity with objects enshrined in the deepest recesses of the heart. If the State falls, it must fall; they can take care of themselves, and this is all that concerns them."

*An Address delivered by the Rev. D. V. McLEAN, D. D., at his Inauguration as President of Lafayette College, &c. William S. Martien, Philadelphia, 1851.*

Dr. McLean has commenced his administration under the most favourable auspices. His address is excellent and seasonable. It is a fine plea for Colleges. In answer to the question why so few young men receive a collegiate education, he mentions various reasons, which he refutes with great sagacity and skill. He shows that colleges furnish the kind of education required; that the want of public interest in these institutions is unreasonable; and that the prejudices and objections entertained against them are without foundation. It is one of the strongest and most common-sense vindications of colleges that we are acquainted with. Judge Porter's introductory address is also to the point. The pamphlet is printed in beautiful style.

*The Progress of the Age: An Address delivered before the Literary Societies of Washington College, Virginia, by GEORGE JUREIN, JR. Philadelphia, 1851.*

We copy a single paragraph of this excellent address to show that the young lawyer honours the name he bears, and has commenced his professional career with a right estimate of religion, and with a sense of responsibility both to God and man.

It was reserved for that gospel which brings life and immortality to light, to unfold the true views of humanity; and just in proportion as these ideas have been spread, has the race been elevated and advanced. It is only when man learns his true relations to his Maker, that his improvement becomes firm and enduring. Heaven's light revealed, in a dim, shadowy form, those thoughts to several of the nations of antiquity, and they became cultivated and refined in many things. But the radiance of their arts was dimmed by their moral debasement, and unguarded by a sound morality, they perished, and are known only by their ruined relics. The pyramids have for centuries beheld the sands of the desert covering up Egypt's goddess civilization; and the elegance and learning of Babylon, Persepolis, Athens, and Rome, have long ago, with fragmentary exceptions, been lost beneath the wave of oblivion. Man's improvements in his physical, intellectual, and political relations, may be, and have been, magnificent: but they must be subservient to his moral relations, in order to be permanent. It is when man is contemplated upon the platform of eternity, as a child and heir of his Maker, endowed with powers capable of illimitable expansion, that he is beheld, far exalted above the positions he held here on this atom of the universe, as a man, a citizen of a nation, a dweller on one of God's worlds.

*The Relations of Religion to what are called "Diseases of the Mind." Philadelphia, 1851.*

This pamphlet, generally referred to Frederick A. Packard, Esq., the well-known editor of the American Sunday School Union, contains much interesting matter, on an important and difficult subject. We give the results of the author's investigations.

As the result of the present discussion we suggest the following propositions:

I. It is as unjust to ascribe cases of what is commonly called "religious insanity" to religion, as their cause, as it would be to charge our insane hospitals with originating or confirming the cases which they do not cure.

II. There is no such thing as religious insanity: i. e. it cannot be said of religion, as it can be of grief, or disappointment, or chagrin, that it causes insanity.

III. To inculcate the doctrines, as well as the precepts, of revealed religion upon the human mind, at the earliest period of its capacity to receive them, is the clear scriptural duty of all persons who have the care of children and youth.

IV. To neglect or delay such an encouragement of the religious sentiment, from any apprehension of developing a tendency to "cerebral disease," is as unphilosophical and fatal, as it would be to withhold all food from a child through fear of strangling it, or destroying its digestive organs.

V. The due apprehension and influence of religious truth, as revealed in the Scriptures, constitutes the best preservative against mental aberrations—especially such as are supposed to originate in moral causes.

VI. The earlier the mind is brought under the supreme influence of religious truth, the more likely it is to retain its integrity, when the exciting occasions of derangement occur.

*Memoir of William H. Hewitson, &c.* R. Carter & Brothers, New York.

We have given on page 482 a sketch of Mr. Hewitson's life. He was a choice spirit. His biographer, the Rev. J. Baillie, has executed his task with judgment and with power. Such a book is good for the soul.

# The Religious World.

## STATISTICS OF THE (NEW-SCHOOL) PRESBYTERIAN CHURCH.

In the following tables, 1. Teachers are kept distinct unless they are Pastors. 2. Pastor Elect is counted as Pastor. 3. H. M., chaplains and colporteurs counted as S. S. 4. Where a minister is engaged in any official work, as agent, &c., W. C. is not counted.

SYNODS.	Pastors.		Stated supplies.	Teachers.	Agents and Editors.	Foreign Missionaries.	Without charge.	Total ministers.	Whole number of churches.		Whole number of communicants.	Communicants added by examination.	Infants baptized.
	Whole	Vacant											
Albany	33	38	4	2	20	98	85	14	10472	247	219		
Utica	37	20	2	1	24	86	98	32	9127	339	145		
Geneva	71	66	7	11	6	48	212	198	21421	631	395		
Genessee	49	37	1	6	4	25	129	126	14763	261	181		
N. Y. & N. J.	83	32	15	13	16	24	187	132	21999	741	604		
Pennsylvania	33	7	5	6	4	11	66	63	10111	464	386		
Western Penna.	12	6				4	22	31	2436	98	100		
Michigan	21	49	3	4		19	97	118	7498	426	247		
Western Reserve	46	36	9	8	3	27	133	123	7842	161	174		
Ohio	15	23	1	1		12	52	71	4293	441	262		
Cincinnati	15	7	5	5	4	3	39	41	2808	246	156		
Indiana	6	24	1	3		5	39	60	3053	251	185		
Wabash	8	12	5		3	2	30	47	1767	163	95		
Illinois	12	33	4	5		5	60	80	4102	395	176		
Peoria	15	29	3	3		17	67	48	2952	251	127		
Missouri	7	28	1			4	41	57	2221	118	90		
Virginia	21	11	5	2		4	43	43	3816	130	182		
Kentucky		10	2			2	14	23	1174	42	21		
Tennessee	9	26	1	2		12	50	73	4664	150	208		
West Tennessee	2	17				6	25	37	2100	102	155		
Mississippi		11	3			2	16	24	951	42	18		
NOT MARKED.						(22)		(61)					
<b>TOTAL.</b>	<b>495</b>	<b>522</b>	<b>77</b>	<b>70</b>	<b>44</b>	<b>276</b>	<b>1506</b>	<b>1578</b>	<b>293</b>	<b>139,570</b>	<b>5699</b>	<b>4126</b>	

N. B. In this table, we have deducted the pastor and members of the Third Church, Newark, N. J., who belong to the Old-School Assembly. (See Minutes.)

### TOTAL IN BOTH ASSEMBLIES.

	P.	S. S.	T.	A.	F. M.	W. C.	M.	CH.	V.	COM.	C. AD.	BAP.
OLD SCHOOL,	940	505	132	50	58	280	2017	2675	543	210,306	10,852	10,994
NEW SCHOOL,	495	522	77	70	44	276	1506	1678	293	139,570	5,699	4,126
<b>TOTAL.</b>	<b>1435</b>	<b>1027</b>	<b>209</b>	<b>120</b>	<b>102</b>	<b>556</b>	<b>3523</b>	<b>4253</b>	<b>836</b>	<b>349,876</b>	<b>16,551</b>	<b>15,120</b>

In the October Magazine, the N. S. pastors were put down as 496. Excluding Dr. Binsmade, 495. The aggregate was correct.

**THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**—This great, excellent and well managed Institution held its anniversary last month at Portland.

*Missionaries sent forth.*—During the year, 5 missionaries, and 2 male and 8 female assistant missionaries, in all 16 persons, have been sent to different missions under the care of the Board, viz: 4 to South Africa, 2 to the Armenians, 2 to the Nestorians, 1 to Syria, 2 to the Gaboon, 2 to Ahmednuggur, and 3 to the Choctaws.

*Publications.*—The monthly average of the *Missionary Herald* was 17,500; of the *Journal of the Missions*, 41,834; of the *Youth's Dayspring*, 55,500.

*Receipts and Expenditures.*—The receipts of the Board, for the year ending July 31st, were from all sources, \$274,902 21, which is an advance on the previous year of \$23,376 69. But as the legacies were \$3000 less than the previous year, the actual advance in *donations alone*, has been \$26,682 17.

The expenditures, during the same period, have been \$284,830 56, being greater than the receipts by the sum of \$9,928 35; which, added to the existing debt, makes the present indebtedness to be \$43,999 40.

## SUMMARY.

1. *The Missions.*

Number of Missions,	- - - - -	25
“ Stations	- - - - -	110
“ Out-stations,	- - - - -	33

2. *Labourers employed.*

Number of ordained Missionaries (8 being Physicians,)	151
“ Licentiates,	2
“ Physicians not ordained,	7
“ Other Male Assistants,	25
“ Female Assistants,	201
Whole number of labourers sent from this country	—386
Number of Native Pastors,	11
“ other Native Preachers,	19
“ other Native Helpers,	112
Whole number of Native Assistants,	—142
“ “ labourers connected with the Mission,	—528

3. *The Press.*

Number of Printing Establishments,	- - - - -	12
Pages printed last year,	- - - - -	52,669,739
“ “ from the beginning,	- - - - -	948,589,286

4. *The Churches.*

Number of Churches,	- - - - -	92
“ Church Members,	- - - - -	24,763
Added during the year,	- - - - -	1204

5. *Educational Department.*

Number of Seminaries,	- - - - -	7
“ other Boarding Schools,	- - - - -	22
“ Free Schools, (437 supported by Hawaiian Government,)	- - - - -	734
“ Pupils in the Seminaries, (64 do.)	- - - - -	331
“ “ Boarding Schools,	- - - - -	708
“ “ Free Schools, (13,261 do.)	- - - - -	22,334
“ “ in all the Schools,	- - - - -	—23,373

The report on the state of the Missions, comes to these conclusions:

1. That the missions of the Board are mostly of the expansive kind.

2. The necessity for increased expenditures, may be regarded as an evidence of prosperity, and of the divine favour.

3. It is economy to afford a liberal expenditure, when the work so expands as to need it.

4. After a certain point, the expenses of the Missions may be expected to diminish.

5. These churches will at length become our fellow-labourers in carrying the gospel to other lands.

**EPISCOPAL CHURCH IN NEW YORK.**—The Annual Convention of this Diocese was held last month in the city of New York. The two principal events that transpired were, 1st, the refusal of the Convention by a large majority to admit the delegates of a coloured Episcopal Church regularly organized; and 2d, the election of a Provisional Bishop in the place of the suspended bishop Onderdonk. After a close contest, in which Dr. Wainwright failed of an election, on one ballot, only by *one* vote, (and that a blank one,) the Rev. Dr. Creighton was chosen. We append the testimonials as an ecclesiastical curiosity.

In conformity with the canons of the Protestant Episcopal Church in the United States of America, the delegates then affixed their signatures to the following

**TESTIMONY OF THE MEMBERS OF THE CONVENTION.**

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on the solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that the Rev. William Creighton, D. D., is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do, moreover jointly and severally declare, that we do in our conscience believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of Bishop, to the honour of God and the edifying of his Church, and to be a wholesome example to the flock of Christ.

[This Certificate is for presentation to the House of Clerical and Lay Delegates in General Convention assembled, previous to consecration.]

**A JESUIT AND THE ARCHBISHOP.**—A great excitement has occurred in England in consequence of the successful attempt of a deceitful Jesuit to entrap the Archbishop of Canterbury. It seems that a Mr. W. R. Francis Gawthorn, lately a Tractarian, (in which company doubtless he began to learn his bad morals,) pretending to be a "convert from Dissent to the Church of England," and to have scruples about remaining in the Church, if she denied the validity of the ministrations of the foreign Protestant pastors, as the Bishop of London had done, wrote to the Archbishop to draw out his opinion on the point. His object was to have the Archbishop endorse the validity of the foreign ordinations, and thus induce a large body of brother Tractarians to hasten their perversion to Romanism. The Jesuit signed the name of "W. Francis" to his letter; and the Archbishop replied in the following letter:

"Sir—You are far too severe in your censure of the Bishop of London, though I wish that his lordship had explained himself more fully. But in his original letter to Lord Cholmondy, he expressly stated that they could not by

*law, minister in our churches*; but that every endeavour would be made to provide places, where they might celebrate divine worship according to their own form. I hardly imagine that there are two bishops on the bench, or one clergyman in fifty, throughout our Church, who would deny the validity of the order of those clergy solely on account of their wanting the imposition of the Episcopal hands; and I am sure that you have misunderstood the import of the letter which occasioned your addressing me, if you suppose that it implied any such sentiment in the writer's mind. I remain, sir, your most obedient and humble servant,

J. B. CANTUAR.

W. FRANCIS, Esq."

MR. HUGH MILLER lashes Gawthorne in a manner which the Jesuits will remember. He says of these violators of the truth:

"Popery seems bent on exposing itself in every variety of way. Every day brings some new and more appalling disclosure of the incredible enormity of that system. All that Protestant writers ever said in condemnation of it is as nothing compared with the testimonies it is now bearing against itself. It stands before the world as the negation of good. Truth it knows not; honour it knows not; it has said with Lucifer, "Evil, be thou my good;" and has now put a period to its progress by the very impossibility of going farther, either in theoretical or practical iniquity. A wider gulph between itself and virtue than now exists we hold to be impossible. Fiends might be more skilful; they could not possibly be more wicked. If there is any being in the universe that can go beyond the Jesuit, (and the Jesuit is but the perfected Romanist) in the perpetration of evil, it is owing, not to the character of the Jesuit's code, but to the extent of his powers. He cannot be so wicked as his code, simply because his nature is finite. He finds himself surpassed by the denizens of pandemonium, not because their system in its ethical character is a whit worse than his, but solely because they have a wider sphere and more vigorous and active intellects. In short, Jesuitism is the jurisprudence of pandemonium applied to earth. If any one should think that our notions are exaggerated, or our condemnation too severe, we crave his attention to the story of Gawthorn and the Archbishop of Canterbury."

THE TRACTARIANS AND THE ARCHBISHOP.—The late declaration of the Archbishop of Canterbury, as to the needlessness of the Episcopal ordination of the clergy, is not, it appears, to be passed over in silence. A protest against such an opinion is already in course of signature by the clergy in the metropolis; and another protest against it is also lying for the signatures of both the laity and clergy. It is also intended to petition Convocation upon the subject: the petition is now preparing, and will be made public in a few days. The protests declare, that such an opinion as that expressed by the Archbishop is "at variance alike with Holy Scriptures, with the doctrine and practice of the Church Catholic in all ages, and with the Articles and Formularies of the Church of England."

BIBLE DISTRIBUTION.—"In my visits to-day," says one of our distributors in Wisconsin, "I met an unfortunate youth, about fourteen years of age, who for two years past has been grievously afflicted. The family of which he is a member possesses one well worn and much injured Bible. During his long confinement, the lad has seldom been able to hear a sermon; but about a year ago a great change took place in his character. He was often compelled to hear language the most profane and corrupting. Amid these unpropitious circumstances, the Bible was his constant companion. Day after day, in his weakness, he has lain upon the floor, reading the Scriptures. At length he sent for a friend to come and pray with him; and now we have reason to believe that he is a disciple of the Saviour. The great instrumentality in his renewal was the Word of God."—*Bible Record.*

## Thoughts for the Thoughtful.

### THE BIRTHDAYS OF THE DEAD.

THE birthdays of the living! They are ever hailed in the home circle by loving hearts, as glad and joyous seasons. At this moment we can picture the joy both of the giver and receiver of the simple birthday offerings of our youth. It might be but a fresh gathered rose, laid upon the breakfast table, a handful of spring flowers, or some inexpensive trifle, obtained from the savings of weeks or months out of our little store, but—it was a proof of love. It told as well as the pearl or diamond could have done, that the life of the beloved was precious, and that the anniversary of his birth was no trifle in our eyes. And not the birthdays of youth alone are welcome. When we see the lines of grey, streaking the soft hair, the step grow more feeble, the voice more faint, the elasticity of the spirit flee away, yet there is joy in our welcome, for are they not with us still? Yet more precious, that they need our care and watchfulness, and that we are essential to their happiness.

The birthdays of the absent! There is more bitterness in these. Somewhat we feel of a presage of that absence which knoweth no return. Still they are amongst the living. Though blue seas may divide us, they may cross those seas, and come to us again, unchanged in heart, uncooled in love. And until then we breathe forth our birthday greetings, which we know their fond memory shall meet, though distance sever us for awhile. Thus we are consoled—for the absent may return.

But the birthdays of the dead! Where is our hope and joy in these? It is but a narrow stream that divides us, but that stream once crossed, who shall return? The shores of the heavenly world may not be very distant, but an impenetrable veil is drawn between that world and our mortal sight, and not a glimpse is given us of the angel band, whose feet are treading the golden streets of the New Jerusalem. Yet deem not the fond heart unresigned, that is bursting with emotion on the anniversary of the birthdays of the dead. They are in heaven, but we are on earth. Their spirits are purified from the world, but ours yet partake of worldly affection and earthly regret. We know that they shall rise again, but in the meantime they are hidden from our mortal sight; and we sorrow, though not as those who have no hope. Yet if there is one thought above all others which should console us, it is this—that *they* weep not. If they love us still, (and who can doubt?) it is with that purified love which is without dross, and without sting. No regret, no cloud, no shadow of grief passeth over the birthdays of the redeemed. The aged and the weary are at rest—the faint have renewed their strength—the little ones are safe for ever. "For I say unto you, their angels do always behold the face of my father which is in heaven."

### HOW TO DIE IN FAITH.

Would you then be so happy as to die in faith, take these *AdVICES*:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.
2. Study to live every day in the exercise of faith, and be still improving and

making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences for heaven, and beware of letting sin blot them to you.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—*Willison.*

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“IT IS ALL MY OWN.”

A man of wealth, living a stranger to religion and its ordinances, was walking and holding this soliloquy—“What a happy man I am! I have fortune, an affectionate wife, and every thing to make me comfortable; and what is more, I am indebted to no one for it; I have made it myself. I am independent of every one; it is all my own. Many persons are under obligations here and there, but I am not. It is all my own.” At that instant, a sudden shower drove him to the nearest church. He went in, and just at that moment, the minister rose and read his text—“Ye are not your own; ye are bought with a price.” “What,” said he to himself, “this is a strange doctrine. But it does not apply to me; I am my own, and all I have is my own.” The course of the sermon exposed his obligations to God, and issued in totally revolutionizing his views and feelings.

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HOW TO DEAL WITH SORROW.

Our sorrows as well as our joys come from Him who worketh all things after the counsel of his own will. God has some wise and beneficent purpose to accomplish in all his dealings with his people. They should strive to co-operate with him—should be labourers together with God. They should seek to learn how to deal rightly with his providences, that the wished-for results may follow. The following pithy remarks on this subject, from a writer of the seventeenth century, may be profitable to the reader.

“When sorrow, when the cross comes upon thee, seek not with the world to distract it. Drive it not away with fresh sources of sorrow, but bid it welcome. Cherish it as a heavenly visitant, as a messenger sent from God with healing to thy soul; and thou shalt find that thou ‘entertainest angels unawares.’ Thou shalt find the bow in the cloud; His light arising out of darkness; His form upon the troubled waters; and if he hush them not, he shall say to thy soul, ‘Fear not, for I am with thee.’ He shall make it gladder to thee to lie down in trouble and anguish, while he is with thee, than ever any of the joys of this world were, while he was less present with thee, or wherein thou forgettest him.

“The blessed lot is not to live joyously in the world, undisturbed by sorrow or suffering, having our good things in this life, and left to our own ways. It is to lie low, (well is it for us if it be of our own accord, yet any how to lie low) under his cross. Though for a time it lay heavy upon us, it is not so heavy as sin. Though it wound us, the wounds are ‘the wounds of a friend.’ Though its nails pierce us, they are but to let forth the disease which would consume us. Though it bow us to the earth, it places us not so deep as we deserve to be; it casts us down only, that, when we have learnt to lie there in silence and humiliation, he may raise us up.”

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THE WAY OF TRANSGRESSORS IS HARD.

I want to tell you a true story. I went to the jail the other day to visit a young man only twenty-four years of age, yet he had been sentenced to prison twice. Before the last sentence had expired he made his escape, by sawing off

an iron bar; but in a few months he was caught, and lodged in the jail where I saw him.

He was very pale, and he will soon die, as he is in a consumption. I asked him of his early life, and what did he tell me? That his father died when he was only eight years old, and he soon began to be disobedient to his mother, and to care for nothing she said to him. He kept company with bad boys, and soon commenced stealing—little articles at first, such as apples, peaches, &c.; and then, as he grew older, he broke into houses and stores with others at midnight, and became a thief and a robber.

Seeing a Bible resting between the iron bars of his windows, I said to him; "You have found God's holy word to be true, that 'the way of transgressors is hard.'"

"Yes, sir," he replied, "I have just been reading it in the Bible." I asked if he had been to meeting often during the past eight or ten years. "No sir," said he, "I was afraid of God!" I inquired if his bad associates endeavoured to put God out of their minds. "Yes, sir," he replied, "and I have tried to do it too, but it would come back again to my mind."

He seemed quite penitent, and as we knelt in that stone cell, and I raised my voice in prayer for him, he was so much affected that he wept like a child. His earnest wish was to return once more to his mother, and to die in his childhood's home. His life was fast ebbing away, and he needed friends to take care of him. But this wish was denied him. An officer was sent for him, and irons were put around his thin wrists, and, sick and dying as he was, he was hurried back to his former cell in the State Prison, nearly three hundred miles off. And there in that gloomy cell, away from all friends, with no kind mother to tend him, he will die.

Boys, always mind your mothers! Always read the Bible, and remember what you read. Avoid the company of bad boys, whether at home or at school. Always remember those four short words of the Bible: "Thou, God, seeest me." Had that young man remembered them, and also that verse, "If sinners entice thee, consent thou not," he would now probably have been a good and happy man.

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#### THE DOCTRINES OF GRACE.

The doctrines of grace are, under the influence of the Spirit of grace, the very life of my soul, and the soul of all my happiness. That Jesus is a present Saviour from the guilt of sin by his most precious blood, and from the power of it by his Spirit; that, corrupt and wretched in ourselves, in him, and in him only, we are complete; that, being united to Jesus by a living faith, we have a solid and eternal interest in his obedience and sufferings to justify us before the face of our heavenly Father; and that all this inestimable treasure, the earnest of which is in grace, and its consummation in glory, is given, freely given to us of God; in short, that he hath opened the kingdom of God to all believers. These are the truths, which by the grace of God, shall ever be placed next my heart, as the throne whereon the Saviour himself shall sit, to sway all its motions, and reduce that world of iniquity and rebellion to the will of the Most Holy. These are the truths to which by nature we are enemies; they debase the sinner and exalt the Saviour, to a degree which the pride of our hearts, till Almighty grace subdues them, is determined never to allow. May the Almighty reveal his Son in our hearts continually more and more, and teach us to increase in love towards him continually, for having given us the unspeakable riches of Christ.

THE  
PRESBYTERIAN MAGAZINE.

DECEMBER, 1851.

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Miscellaneous Articles.

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PREACHING AND PAPER-READING.

"Do you ever have any preaching down here?" inquired a colporteur once of a coalburner in the New Jersey pines. "Sometimes we have preaching over in the school-house;" he replied, "and once in a while a *paper-reader* comes along, but we don't set much store by them, no-ways." And the "Piner" was not far from right in his judgment. A man who could not utter his simple message in a rustic school-house without having recourse to a pile of manuscripts, might well question whether he did not lack at least one most desirable faculty for a Christian minister.

The distinction made by this illiterate collier between preaching and "paper-reading," is one that is pretty deeply ingrained in the popular mind. The *masses* certainly prefer extemporaneous speaking, whatever may be the judgment of the learned and the refined. In fact we question whether there is a single minister of the gospel who can succeed to his satisfaction in extemporaneous preaching, that is willing to write out his discourses habitually. He is prompted to this decision, not by the dictates of indolence, but from a clear conviction of the superior freedom, gracefulness, and acceptability of the "off-hand" method. "I always find," said the beloved Payson, "that when any good is done, it is my extempore sermons which do it."

1. But in spite of such strong testimony as this from one who wrote many of his discourses, and of the popular preference too—it is very clear that a large number of clergymen *must* write their sermons, or else abandon the ministry. Those who are not gifted with any fluency of utterance, and who cannot possibly acquire it, and those who have a great fondness for close argumentation and

nice distinctions, will continue to use notes to the end of the chapter. The practice of sermon reading has undoubtedly the sanction of many of the most effective preachers of modern times. The brilliant Melville of London writes out his discourses—sometimes two or three times over. Dr. Mason prepared in manuscript some of his noblest pulpit productions. Dr. Chalmers wrote his magnificent astronomical discourses, and then delivered them in tones that sometimes “made the rafters roar.” It is the usage of one of our most venerated theological professors to take a manuscript sermon to the pulpit, and if he does not find a better sermon already in his head (and his heart,) he draws out the one from his pocket. It must be admitted that the very highest effects of eloquence are seldom gained from a written discourse—for the atmosphere of a study does not warm us like the presence of a living listening auditory. But if any man finds it necessary to prepare, in writing, his discourses, why may he not train himself to the habit of interjecting such remarks and appeals as may arise in his mind during the warmth of delivery, or are immediately presented to him by the time or place, or circumstances of his audience. A preacher of our acquaintance once went from the dying bed of a parishioner immediately to his pulpit, and then introduced into a previously written sermon some allusions to the touching scene he had just witnessed, in a manner that told powerfully on his congregation. Another objection to “paper-reading” would be obviated, if the reader, instead of “following copy,” as the printers say, so closely, would occasionally honour the audience by bestowing a glance upon them, as well as upon his manuscripts. Some congregations *need* looking after.

2. Many clergymen gain a great advantage by preaching *memoriter*. This is easier than is generally supposed. A clergyman in New Jersey who adopted this method, said that his first sermon cost him a whole week of labour, but at length he was able to commit a whole discourse in two or three hours. The opportunity afforded by this method for looking the audience in the face, and the greater scope thus given for the play of look and gesture, will fully repay for the trouble of committing several pages to memory. We understand that the eloquent Dr. Davies often learned his discourses “by heart,” and the late Dr. Baxter did the same without writing them out at all.

3. But there are many men who are always more successful without any written preparation than with one, and who make a deeper impression, too, in spite of laborious old Doctor Emmons’ smart saying that “extempore preaching was generally *pro tempore* preaching.” The late Dr. John Breckinridge was one of this number. Place such a man before a large audience, and leave him to the stimulus of the occasion, and he will rise to a vigorous and impressive eloquence that enchains every listener, while in the chilling atmosphere of his study he would write out only stale truisms, or feeble common-places. Extemporaneous preachers are very apt to be *uncertain* men in the pulpit. The man who wholly dispenses

with notes needs to have a large store of words, and ideas<sup>f</sup> too, at immediate command, and needs to look after his *digestion* also; for bodily health has much to do with mental action, and it is hard to be very fluent under the nightmare of dyspepsia. He also requires a careful training in reasoning, in grammar, and in elocution, or else during the excitement of delivery he will occasionally break the sixth commandment in certain quarters where *murders* are more frequent than they used to be on Hounslow Heath. It is certain that our royal Saxon tongue must have a strong tenacity of life to have survived so many bloody onslaughts, and like the great beast, it still lives, though "often wounded to the death."

Many persons have attained to great excellence in extemporaneous speaking, by writing with great care, and then leaving their notes at home when they went to the pulpit or the platform. As they gradually acquired a greater command of language, uniformity of style and method in reasoning, they laid aside their pens, and made only a mental preparation of their public productions. It was on this plan, we have been told, that Dr. Tyng fitted himself for extemporaneous oratory. Looking over a manuscript letter lately, which was written by the fascinating Summerfield, we ascertained that his method was to revolve his subject fully in his mind, and leave his words to be gathered while in the pulpit. "The best word," he says, "is the word that suggests itself in the heat of the moment." One of Summerfield's discourses when it left his study, was a literal *skeleton*, but it appeared before his charmed auditory as graceful as the Apollo, and glowing with the warm life-tints of Raphael's Madonna.

As a pupil learns well his alphabet, and how to write it, and then leaves his hand to fashion the letters rapidly by a sort of instinct, so the off-hand orator may discipline himself well in language, style, and gesture, and then trust that he will utter correctly and gracefully the thoughts which his mind is coining during the heat of the delivery. We once had the good fortune to sit near the accomplished Preston of South Carolina, while he was pronouncing an extemporaneous address under very exciting circumstances. He commenced very tamely. Presently his hand began to tremble, and the papers which he held in his hat began to rattle. Then he flung aside his hat and threw himself into the full tide of his sweeping oratory. But under all his intense excitement, he did not make one ungraceful gesture, or utter one awkward sentence, or miscall a single word. Such perfection requires great study and long training, in addition to no ordinary gifts of eloquence. Whitefield only gained his pre-eminence at the expense of his *earliest* auditors.

But we must close; and if any one asks what is the 'conclusion' of this rambling paragraph, we can only say, with the late dear and venerable Dr. Miller, that "considering the diversities of men's tastes and gifts, *no rule at all is the best rule.*" T. L. C.

## SOUL-PROSPERITY.

WHO would not rather be Lazarus than Dives? Paul than Nero? Gaius, with all his afflictions and poverty, than the healthiest and wealthiest prince that ever wore a crown or swayed a sceptre, but never bowed his heart to the Prince of Peace? And have we no desire for the prosperity of Gaius—for SOUL-PROSPERITY?

If we would have our souls prosper, we must not be too *anxious about worldly prosperity*. John desired that Gaius might prosper and be in health; but it was only just in proportion to his spiritual prosperity, that he desired he might prosper in temporal things. It is lawful for our friends to wish that we may be prosperous, and it is lawful for us to seek after prosperity; but we should aim to have our souls prosper in an equal degree with our worldly affairs; and in order that our souls may thus prosper, we must not be too anxious about the things of this world. Martha was careful and troubled about many things—cumbered about much serving—and was consequently unprepared to profit by the Saviour's edifying discourse; but Mary had chosen the good part—she sat at Jesus' feet and heard his word. Luke x. 38–42. There are too many Marthas now, and too few Marys; too many who are careful and troubled about the things of this world, and too few who make it their first and chief concern to attend to the one thing needful. There are many who receive the seed among thorns, and the care of this world, and the deceitfulness of riches choke the word, and they become unfruitful. Matt. xiii. 7, 22. Losses, disappointments, and vexations are inseparable from the pursuits of this world; and if we let these things fret and chafe us, or if we devote our whole time to worldly matters, we shall not make much progress in the Christian life. As religion is the first thing in value, it must have the first place in our affections, and it must occupy the first place in our pursuits. Christians do not live to make money; they live to do good. What they have is the Lord's; they are his stewards; and why should they be filled with anxiety? Does not their Lord know what things they have need of? And will not he who feeds the birds of the air, and clothes the grass with beauty, and “tempers the wind to the shorn lamb,” take care of them? “Therefore, take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” Matt. vi. 31–33.

To enjoy soul-prosperity, we must not be *conformed to this world*. The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God. Jas. iv. 4. Such is the emphatic language of inspiration. And if the whole world lieth in wickedness, (1 John v. 19,) how can worldly conformity be conducive to our spiritual welfare? Religion does not require us

to go out of the world, nor to be altogether secluded from it; yet there should be a visible difference between the Church and the world, for Christians are a peculiar people. Titus ii. 14. They are not to be governed by the maxims and principles of the world, nor are they to adopt its practices, nor follow its fashions, nor engage in its amusements; but ever be actuated by the Apostle's injunction, "and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2. "The time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away." 1 Cor. vii. 29-31.

That our souls may prosper, we must *walk in the truth*. So did Gaius; for John says, "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." 3 John iii. 4. We must walk in the belief of the truth, in the love of the truth, and in obedience to the truth. We must give no occasion for Jehovah to say, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. x. 21. It is God's truth in which we are to walk, for this points out the way for us to walk in. It contains doctrines for our belief, precepts for our practice, threatenings for our warning, invitations for our acceptance, promises for our encouragement, and blessed assurances of the divine compassion and love for our hope. Because the truths of the Bible are eminently practical, it would be wrong to say that they are not doctrinal; for what is a practical truth, but a doctrine which regulates the practice? To walk in the truth, we must receive the doctrines of the Bible, not as human opinions, but as the teachings of God, and reduce them to practice in our lives. We must have something more than a speculative belief of them; we must receive them into our hearts; they must influence our judgments; they must control our affections and our conduct. And just as far as we are thus under the influence of the truth, and are governed by it, our souls will prosper. The truth not only affords us a rule of life, it is also nourishment for our souls. It is spiritual *food*—meat and drink. It strengthens the inner man. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 1, 2; 2 Pet. iii. 18. Again,

In order to soul-prosperity, it is essential that we live *in the practice of benevolence* or charity. Saith John to Gaius, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the Church." 3 John v. 6. He seems to have walked in that truth which Paul wrote—"But to do good, and to communicate, forget not; for with

such sacrifices God is well pleased;" and also in that other truth, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Heb. xiii. 16; Gal. vi. 10. He seems also to have remembered what is written in another place—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9. His life seems to have been under the influence of such truths as these; If Christ laid down his life for us, we ought to lay down our lives for the brethren; if Christ made himself poor for our sakes, then we ought to contribute of our substance for the comfort of our fellow-men; if Christ gave himself for perishing sinners, then we ought to do what we can to send them the gospel. 1 John iii. 16; Matt. xxviii. 19, 20. Gaius had read to good purpose what John had written in another epistle, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 17, 18. It should not be forgotten that the practice of benevolence or charity, while it is a duty and a privilege, is also a means of grace. Hence it is more blessed to give than to receive. Acts xx. 35. And hence, for our own spiritual advantage and improvement, we should give liberally. No one can hope, reasonably and scripturally, to enjoy a high degree of soul-prosperity, who contributes with a niggard hand to the suffering around him, and to the schemes of benevolence which have in view the conversion of the world to God. Such is not God's order of dealing; such is not in accordance with the teachings of the infallible word; and where I see exalted professions of piety, and an almost entire want of benevolence in practice, I confess the whole looks to me very like hypocrisy, or sad self-deception. How different this from Gaius! Not only the brethren, but strangers could bear witness of his charity before the Church and the world; and had he lived at the present day, and been blessed with the means which many possess, his liberal hand would have imparted joy to many a heathen heart! No wonder his soul prospered; for to him was fulfilled what is written, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. xi. 24, 25. And,

In close connection with the preceding, is another particular which must not be overlooked, viz. *direct, personal efforts to do good* to the Church and the world, to save sinners from death, and build up the cause of Christ in the earth. Gaius was a fellow-helper to the truth. 3 John viii. So must we be, if we would have our souls prosper.

We must make a diligent use of *all the means of grace*; we must read the Bible and suitable books of devotion, attend to the secret, social, and public worship of God, frequent our closets as well as the

sanctuary, and give a becoming attention to the ordinances of God's house.

We must also *watch over each other as Christians*, admonishing and encouraging each other, speaking to each other of our welfare, and praying for one another. The performance of these duties will benefit ourselves as well as our brethren. How much more watchful and prayerful will it make us, if we are careful to speak to our brethren whenever we see them going out of the right way! And how much more likely will such a course be to reclaim them, than to publish their faults to the world, while we say not a word to the guilty! Let us remember that fidelity to our Master includes fidelity to our brethren. We have duties to perform towards them who are in the Church, as well as towards them that are without. If we are to endeavour to bring others into the Church, we are also to watch over them that are in it; for the efficiency of the Church depends not so much upon her numbers, as upon the consistency, the piety, the devotion, the faithfulness of those who are within her sacred enclosure. While, therefore, we are watchful over ourselves, and are careful to maintain a life of conformity to the will of God, we must also feel a deep interest in the walk and the welfare of those who are, with us, members of the household of faith.

Thus will the Church shine forth in all her beauty and loveliness, and the souls of her members will prosper. Therefore, "giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 5-8.

Reader, let your soul prosper, and I shall not fear your worldly prosperity!

W. J. M.

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## ST. PETER AND THE PAPACY.

WHEN Simon Peter had made his inspired declaration of faith in his Lord, as the Christ, the Son of the living God, he received in reply the following significant benediction and promise: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and on this rock will I build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

The latter part of this address to Peter is used in the Church for scarcely any other purposes than these two: to vindicate, on

the one hand, an universal headship over the visible Church, as the earthly representation of the supreme power and authority of Christ, claiming that this headship was expressly vested in Simon Peter, to be transmitted from him to duly appointed successors to the end of time; and on the other hand, to maintain a diffused authority among all officers of the Church, especially among duly qualified and appointed ministers of the gospel, in propagating the confession of Peter throughout the world, thereby confuting the presumption of supreme authority in Peter, denying all Scripture warrant for an earthly monarchy in the Church, and overthrowing the vast assumptions of the Papacy.

When, in the course of human affairs, an energetic and aspiring bishop of Rome had before him an open and tempting path to an established ascendancy in the whole Church, it was not strange that he should use these words of Christ to Peter, with all solemnity and decision, and as things then stood, with immense effect, in furthering the aims of personal ambition. It had been strange, indeed, if he had not. For what was the grand question of the time? It was not whether the bishop of Rome should be universal head in preference to the bishop of Constantinople, but whether there should be a supreme earthly head of the Church at all; whether the rank and authority of bishops in the Church should not be equal. Supremacy, once established, could be claimed, for many and strong reasons, by the bishop of Rome. It was quite to the point for the aspiring prelate to have apostolic precedent. And who of the apostles could give it but Peter, the man who was certainly to be a rock in the foundation of the Church, and to whom, whether *with* his brethren or *over* them, the keys were certainly promised. So Simon Peter becomes the precedent of supremacy; and he, because these words were spoken to him;—not for aught which savours at all of supremacy in the history or the writings of the man.

The full explanation of these words must be sought in the history of Peter, and of the planting of the Church. We refer now more particularly to the sentence, "thou art Peter, and on this rock will I build my Church, and the gates of hell shall not prevail against it." Nothing like this is known to have been said by the Saviour to any other apostle, or to the apostles collectively. And from such language used to him alone, no one can fail to presume, that Peter was to have a distinguished place among the founders of the Church; nay, that he was to be instrumentally *the* founder. The words about the keys do not apply alone to Peter, but are addressed elsewhere to the rest with him. "I will give unto *you* the keys, and whatsoever *ye* shall bind on earth shall be bound in heaven." And when, on one occasion, Jesus breathed on his disciples, and said, "Receive ye the Holy Ghost," he gave his commission a form more specific, as if to explain the other and more general form. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

The binding and loosing are acts of official authority. The found-

ing of the Church may be an instrumental agency, casually or otherwise efficient in the beginning of the new form of the Church, and implying no superior authority, temporary or permanent. The official authority was given not to Peter alone, but to all the apostles; and its conveyance was signified in different words on different occasions. The office of the rock, whatever it might be, was assigned to Peter only, and what it means, we gather from the sense assigned to such language at the time, and from the history of Peter.

We remark, in reference to the words themselves, they resemble *other premonitions*, obscure and somewhat oblique, given by the Saviour to more than one of his disciples relative to events in their future course. Thus to Simon Peter: "When thou wast young, thou girdest thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not;"—very much of an enigma, susceptible of solution by scarcely any one more than another of the events incident to advanced life, but applied by St. John, perhaps at the time, yet more probably afterwards, to the violent death by which Peter was to glorify God. The only thing decisively indicated by the words, was a warning to Peter that he was about to become the victim of some form of violence. Thus to the beloved disciple: when Peter had been warned of his own future, and asked respecting John, "and what shall this man do?" the reply was, "If I will that he tarry till I come, what is that to thee?" So strong an intimation that John was to live to the end of the world, that the saying went abroad that that disciple would not die; while the future fact in the life of John, which the Lord thus obscurely foretold, was, that he should continue to extreme old age. So now when the Lord had commended Peter for his bold and true confession, he proceeds to encourage in him some gratifying hope of future eminence in labour as a Christian apostle. "Thou art Peter, a rock; and on this rock will I build my Church, and the gates of hell shall not prevail against it." In other words, I have given thee the surname of Peter; let it now remind thee of the fundamental part thou art to have in the building of my Church; and thy work shall never be overthrown. Thus far of his eminence in successful labour. Of the eminence in honour and authority, he receives a promise, encouraging and decided as the other, and none the less so for being elsewhere extended beyond himself to his brethren. "I will give unto thee the keys of the kingdom of heaven."

Consider next what light falls on the words from *their connexion*. Peter confesses Christ, and Christ blesses Peter. The benediction applies to the person of Peter; and the praise falls not on the doctrine, but on Peter, for the sake of his confession. Now, we need not turn in the course of our argument to say that Christ meant the doctrine and not the man; as if he should have said, "thou art Peter, and on this doctrine that I am the Christ, will I build my Church." Such liberties with language can make any words mean any thing. And why turn off so suddenly from Peter to his doc-

trine, as though the Saviour, while pretending to bless and encourage Peter, did not mean it of Peter at all, but covertly intended only a doctrine which, by whomsoever preached, would be the foundation of his Church? He was addressing the man. He calls *him* the rock, and that by an agreeable play upon his name, the name given to him by the Lord himself; and as he meant the person when he gave him the name, so now he means the person when he connects the name with the foundation of his Church. It is Peter *with* his doctrine, but still it is Peter. We insist on the confession; for Peter would have been no rock without it; and we insist on Peter as the man fitted by his doctrine for the place designated for him by his name.

As to any presumption from the words, aside from the history of that apostle, it must be confessed in all candour to lie against his having received any superior authority.

For, 1. When Christ gave Peter his emphatic benediction, "blessed art thou, for flesh and blood hath not revealed it unto thee," he had a like benediction for all of like faith; not meaning to imply that others, as truly believers as Peter, are not as truly blessed, and as truly enlightened from above. While encouraging his prompt and forward servant, he leaves room for the presumption that all believers of that doctrine have such revelation, and are equally blessed.

2. The language conveying the trust of the keys is a promise of authority confessedly given to Peter, but just as certainly not confined to him; and it is here repeated to him alone for his encouragement, foreshowing that among the holders of primitive authority in the Church, he, notwithstanding the glaring infirmities already revealed, and yet to be revealed in his character, would hold an honourable place.

3. And mainly, to decipher the figure of the rock itself. We inquire for the ideas connected with this figure in the minds of the time. The rock is to be at the bottom of the building, not at the top. *On this rock will I build my Church.* The only rock in the spiritual sense is Jesus Christ;—the rock of ages;—called in the prophets the corner-stone. He is not a mere founder, but the spiritual foundation itself. The apostolic rock was a founder; a servant in the gospel who wrought at the beginning, in establishing the Church. This was the current idea of the rock, and while, as we shall soon remark, it applied by eminence to Peter, it was, in general, used in a broader application. Thus Paul shows the Ephesians their relation to their spiritual teachers, by the use of this figure. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." So Peter is not alone the rock; but all the other apostles are with him. And the foundation, so far from being formed of Peter only, is not even formed of all the apostles only; but the prophets come in for a share; those who had the gift of prophecy for the edification of Christians in assemblies where no apostle was present. These all formed the upper stratum beneath the Ephesian region of the

Church; the lower primitive rock in the structure being Jesus Christ. Here, then, is Peter not placed beneath all his brethren, in the foundation of the Church, as their support and the source of their authority, but laid side by side with them in the same course of spiritual masonry; the first in the course indeed, and thus receiving the fulfilment of his Lord's promise; yet wrought in, not only with his fellow apostles, but with the spiritually gifted exhorters and other teachers who bore a part, by the special aid of the Spirit, in edifying those beginnings of the Christian Church.

We now proceed to remark that these words have ample fulfilment in the agency assigned to Peter in laying the foundation of the Church under the new dispensation.

Though no *official* pre-eminence was conferred, there was a promise of eminence *among* his brethren conveyed in the form of the address, and in the significant use of his already significant name. "Thou art Peter, and on this rock will I build my Church." The prominence foretold of Peter may at least be such as would naturally grow from his characteristic forwardness and promptness; those traits which marked his discipleship, and which made him pronounce for all the twelve the confession that Jesus was the Christ.

The Saviour's encouraging promise to that disciple was especially in place, on account of the unpromising character of Peter himself. It was a matter of interest to indicate to Peter the distinguished usefulness which, in spite of his infirmities, he might expect in the service of his Master. While at one time he would provoke from his Lord the severe rebuke, "Get thee behind me, Satan;" at another would rashly draw the sword in resistance of what his Lord had said must come to pass; at another would deny his Lord with cursing and swearing; there was surely nothing that promised any advantage from wisdom or constancy; and there was fair occasion for a promise to awaken expectation concerning him, joined with agreeable surprise.

To explain now the words of our Lord by their fulfilment in the known history of that apostle: *First*, on that great day, when the first spiritual gift came down from the ascended Saviour, and the first converts were made to the doctrine of the crucified and risen Lord, the man whose words were the sword of the Spirit was the apostle Peter. The first gospel sermon was preached by him. Here is the first outpouring of the Spirit after the manner of the new dispensation; here are the first baptisms in the name of the Father, and of the Son, and of the Holy Ghost; here are three thousand souls added to the company of the disciples, and entering into the first organization of the Christian Church. And in this first scene of gospel power and glory, the leading actor, the only agent whose voice is heard in a discourse of persuasion and counsel, is Simon Peter. "On this rock will I build my Church."

Again, at the beautiful gate of the temple, there was wrought the most effectual miracle recorded in the Acts of the Apostles. The

whole city was drawn out in amazement at the cure of a cripple, who was a public beggar. The day of Pentecost was now past, and probably many, who came to the feast from a distance, who heard Peter on that day, and were then converted, had gone home. The miracle was the occasion of another discourse on the death, resurrection, ascension, and power of Jesus. And the number now added to the church was about five thousand, and this is stated as the number of the men, leaving us to estimate the number of women at discretion.\* And if the number of women was no greater than that of the men, as has seldom been the case in religious excitements, we may reckon ten thousand converts as the immediate fruit of the miracle at the beautiful gate of the temple, and of the preaching of the word. That miracle was wrought at the word of Peter. The entire proceedings with the multitude, the explanation and defence of the miracle, the discourse on the resurrection and power of Jesus Christ, were all from the lips of Peter. On these two great occasions, the day of Pentecost, and the miracle at the temple gate, a broad foundation for the Christian Church was laid among the Jews; on the day of Pentecost, among Hebrews from all parts, who went in all directions to spread the knowledge of Jesus, and form beginnings of the church in their respective regions; on the day of the miracle, among the Jews of Jerusalem. These were first fruits of the labours of the apostle Peter in the founding of the Christian Church. "On this rock will I build my Church."

And now the gates of hell must try their strength against it. There is persecution from without, there is corruption within. Simon Peter encounters both, and overcomes them. The priests, and the captains of the temple, and the Sadducees come upon them, while they are teaching the multitude at the gate. The two apostles are arrested, examined, and threatened; but after a bold and firm defence they are set at liberty, and continue their work with success and joy. And in that bold and effectual defence, which silences the adversaries, and hastens the work of God to so complete a triumph, the only voice we hear in argument, and in the unyielding assertion of truth and right, is the voice of Simon Peter.

And in the conflict with wickedness within the Church, the signal and astounding victory is given to Peter. While the newly converted believers were selling their estates and laying the money at the feet of the apostles, to be distributed among the disciples, as every one had need, one of the professed believers, together with his wife, pretended to give the whole avails of their land, while they kept back a part; and both the man and his wife are detected by the discerning eye of Peter, and being charged by him openly with lying to the Holy Ghost, are struck dead on the spot. In this awful scene again, which brought great fear on all, and repulsed the gates of hell in their insidious attack upon the Church, the only visible conductor of the defence is Simon Peter. Thus, at the voice of that

\* We do not think that the writer strengthens his argument by laying so much stress upon numbers.—Ed.

favoured apostle, the Jewish priest and the Sadducee retire in silence, and the liar and deceiver in the church are smitten by the awful visitation of God. "The gates of hell shall not prevail against it."

Thus Peter, the rock, becomes the founder of the Christian Church among the Jews. The record numbers eight thousand converts, with the intimation of thirteen thousand, forming the beginning of the Church in the single city of Jerusalem, by the preaching and the miracles of Peter; the enemies of the Church are confounded, and the Church and all the people are filled with fear and awe of the power which was present and revealed itself through him.

But the most important step in founding the Church is yet to be taken; the grand characteristic of the new dispensation. The gospel in spirit, and the Church in form, are to be introduced among the Gentiles.

In Cæsarea, one of the seats of the Roman power in Palestine, an officer of the Roman army is graciously visited with deep religious convictions from the Spirit of God, and directed, by special revelation, to send to Joppa, a distant city, for Simon Peter. A special revelation is also meanwhile given to Peter himself, to overcome his Jewish scruples, and prepare him to obey the extraordinary summons from Cæsarea. He goes with the messengers; and his visit to Cæsarea becomes the beginning of the Church among the Gentiles. Cornelius is instructed in the way of life through Christ; the people assembled in his house receive the Holy Ghost, and by the direction of Peter, are baptized. The rumour of these proceedings reaches the ears of the brethren at Jerusalem, and fills the church there with surprise; and Peter is called to account for his freedom with the Gentiles as unlawful. He relates the facts: first, the angel's appearance to Cornelius, then his own vision at Joppa, then the gift of the Holy Ghost to the Gentiles to whom he was preaching at Cæsarea. And thus after having opened the way for the work of the gospel among the Gentiles, he becomes the instrument of reconciling the views of all the other apostles to this Gentile mission of the Church. This reminds us of the Saviour's charge to him: "When thou art converted strengthen thy brethren." Thus conspicuous was the agency of Peter in founding the Church also among the Gentiles, and preparing the minds of all the apostles for prosecution of the work of the Lord in all the world. "On this rock will I build my Church."

We are not required then, to invent any official primacy for Peter, in order to make out a reasonable fulfilment of these words of our Lord. We see that apostle laying a broad and deep foundation for the Church among Jews and Gentiles, by the numbers brought into her first organization through his instrumentality, and by the impression produced on the other apostles themselves, by the Holy Ghost working in and through him. As we now look back on the beginning of the Christian Church, and see Peter with his thousands of converts around him, the fruit of a few day's labour, forming

almost the whole of the Christian body; when we see the angry chiefs of the opposition awed into silence before him, the multitude laying their sick where the shadow of Peter might pass over them; when we see him before the council of the apostles and brethren at Jerusalem, defending his proceedings as a pioneer in the gospel, opening the eyes of his brethren on the true gospel scheme, filling their hearts with joy, and preparing them to send their special missions to the Gentiles; we cannot but consider him as abundantly realizing the prediction and promise of his Lord.\*

And may not this fulfilment be considered as complete? What would have been added to the fulfilment of the promise by placing him at the head of authority and power in the Church which he had founded? The promise was, that he should be the rock on which the Church should be built; and what had that to do with making him and his successors the head of the Church on earth? And even the promise of the keys, if that was a promise of supreme headship, would make popes of all the twelve, either together or successively, for the keys were promised to all of them. But granting Peter to be the rock, by eminence, we ask what more can be meant by it than that well known and unmistakable pre-eminence in the founding of the Church? Suppose one of the apostles to have been, as Peter was, the author of the church organization under the New Testament among Jews and Gentiles; and another to have been made supreme bishop, either by the suffrages of the church members, or by the appointment of the apostles, or even by the direct appointment of God;—which would be called the rock? Which is the rock; the man whose labours bring the church into existence, or the man who is elected by the Church herself to administer her laws? We concede to Peter the full privilege and honour implied in the promise. His primitive labours and successes, in which he led the other apostles, were a rock indeed at the base of the Church—a foundation of adamant. The gates of hell have never prevailed against it. The church organization of those memorable days has never been dissolved. That work of Peter has never come to nought. We trace the genealogy of the Christian Church to those labours of that apostle as infallibly as St. Luke follows the genealogy of our Lord to David, to Abraham, and to Adam.

Now since the history of Peter is entirely silent as to any supreme authority exercised by him, over the other apostles and the whole church, and as the promise of the Lord to him suggests nothing of that kind as a complement of the history, the doctrine of Peter's supremacy is justly regarded by Protestants as a groundless assumption, a sheer fabrication. As well might Romanism have invented a tradition in favour of the supremacy of any other apostle as that of Peter. But the founders of the papacy chose, and the supporters

\* The interpretation given in this article, was adopted in an exegesis of the passage which we wrote in the course of our preparations at Princeton Seminary. The venerable Senior Professor acquiesced, with the remark that every other interpretation seemed "like rowing against the stream."—Ed.

of the papacy ever since have chosen to rely on this pretended precedent of St. Peter as the chief ground of defence for the authority of the papal see.

This is the main pillar of the stupendous power which has so long held such sway over the world. It cannot stand much longer. Amidst the light now spreading, this artful and vile pretence will become ridiculous. The political props of popery are all tottering; the expediency of popery as a church convenience has no modern recommendation, and never can have any, unless the shadow on the dial of civilization goes back ninety degrees; the day of pious fraud is almost gone; the highest intellectual and moral worth of a papal incumbent can only generate embarrassment in his administration; and while circumstances thus make war on the papacy, and nothing stands by it but the worn out and disgusting fiction of St. Peter's supremacy, we seem to be approaching the time when the system which thus began in falsehood will end in confusion and shame.

J. W. Y.

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### GOD'S JEWELS.\*

(Malachi iii. 17.)

AMONG all the lovely objects in the earth, the sea, and sky, which are they that have appeared in your eyes most beautiful and excellent? I think they will be these three:—the flowers of the field, the jewels of the mine, the stars of the midnight sky. Now, so fair and precious in our heavenly Father's eyes are his people, that he can find nothing in all his universe to which he can so well compare them as these lovely works of his hands. They are God's flowers—"As a lily among thorns, so is my beloved among the daughters." They are God's jewels—"They shall be mine in that day when I make up my jewels." They are God's stars—"They that are wise shall shine in the firmament, as the stars for ever and ever." They are fair as the flowers, precious as jewels, and soon shall they be bright and glorious as the stars.

*Every king has his jewels.* They are his ornament and his treasure. They deck his royal crown, and sparkle in his bosom and on his hands. The crown that encircles the brow of the British Queen is one blazing mass of gems. So God, the King eternal, immortal, and invisible, has his crown. "The saints," says Isaiah, "are a royal diadem in the hands of their God;" and "the Lord their God," says another prophet, "shall serve them as the flock of his people, for they shall be as the stones of a river lifted up as an ensign upon his land." The starry firmament has sometimes been called the many-jewelled crown of God, and every sparkling star has been likened to a diamond in that crown. But more glorious

\* From the Free Church Missionary Record.

far is the crown that he wears as the God and Father of our Lord Jesus Christ, the God of grace and salvation. It is a crown not of stars, but of souls—of immortal spirits redeemed with blood divine, and shining in undying lustre in the righteousness and the image of their Lord for evermore.

These jewels are very *precious*. All jewels are so. We hear of vast sums of money paid to purchase one gem, as for instance, the man of whom our Lord speaks, who, having found one pearl of great price, sold all that he had and bought it. But this is nothing to the price of one of God's jewels. All the glory of earth and heaven would not purchase the very least of them. To obtain those jewels, the Lord of glory, the eternal Son of the Father, had to give his all—to give himself. My dear readers, do you know that within your bosom, within the clay casket of your dying body, there is one such precious jewel? Oh! "what will it profit a man though he gain the whole world and lose his own soul?"

*These jewels are very rare.* This is one source of the value that is attached to jewels. If diamonds were scattered like pebbles on the shore, men would tread them unheeded beneath their feet. Now, God's jewels, too, are rare—one here and one there amid multitudes of ungodly. The day indeed is coming when they shall not be few. The Church is at present like a narrow stream winding through a vast wilderness, but soon it shall expand into a broad and mighty flood, and then great shall be the multitude of the saved in every nation and clime. But now they are the few and far distant exceptions; and yet this only renders them the more precious. How precious is one well of water in the midst of a wide desert! How lovely are lowly flowers in the midst of a howling wilderness! How dear and sweet the voice of a friend—a fellow-countryman in a land of strangers! How glorious is one star in a dark sky! Such is each true follower of Christ in his Lord's eyes in the midst of a careless world.

*God's jewels are genuine jewels.* Many apparent gems are mere counterfeits—fragments of worthless glass cut into the shape, and shining with the colour of gems. They are of no value. They may deceive the unpractised eye, but the skilful lapidary at once detects the fraud, and casts the worthless bauble beneath his feet. Alas! how many apparent Christians will in like manner be cast away when God makes up *His* jewels! But God's children are *true* jewels. They are partakers of a divine nature, anointed by a holy and heavenly Spirit, and are, in their whole views, and aims, and feelings, totally different from the men of this world. They are not only better than others, but wholly of another nature, even as a diamond differs from a piece of glass.

*God's jewels are very beautiful.* Among precious gems there are different kinds of beauty, but all are beautiful. There is the flashing diamond, the blood-red ruby, the azure sapphire, the bright-green emerald, the soft and gentle pearl. It is the same too with the stars. The light of one is silvery white, another green, another

purple, another violet, another glowing red. So is it with God's saints. They are endlessly varied in their lovely graces, yet all lovely, even "as one star differeth from another star in glory." One is distinguished for meekness, another for zeal, another for patience, another for unwearied toil. One is a Paul, another is an Apollos, another is a John. There may be the fire of a Luther, the might of a Knox, the depth of a Calvin, the mildness of a Melancthon. These are some of the large and conspicuous jewels in God's crown, but there is the same difference in those lesser gems which, though unseen by man, are as dear and precious in his sight. And he does not despise the very least of them. The widow at the temple gate, the woman that was a sinner at Jesus' feet, the thief on the cross, Mary at Jesus' grave, Dorcas at her busy industry, Lydia drinking in the word, Gaius at the head of his hospitable board, Persis and Phœbe sitting from house to house in their ceaseless labours of love—these are among the humblest yet most beautiful of God's jewels. Would you not wish yourself among them? Oh! who shall tell how lovely in God's eye is the very least of these his little ones! What a glory does even one precious jewel give to the human form when set on the forehead or on the breast! Such is one shining saint in a family, a neighbourhood, a church. One imperial rose will adorn and beautify a whole garden-bed.

I might have much more to say about God's jewels—how he gathers them at first out of the dark mine of ruined nature, how he cuts and polishes them by his providence and grace, how he at last stores them up in his treasury of glory, and will in his due time bring them forth and set them in his crown. But this must suffice for the present. Meanwhile let us all remember that the Lord knoweth them that are his, that he cannot be deceived by any counterfeits, and that, when he "maketh up" and counts his jewels, his omniscient eye and unerring hand will separate "the precious and the vile" for ever.

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## AFRICA AND ITS PROSPECTS.

THIS year completes just one century since the first English missionary, Rev. Andrew Thompson, was sent to Western Africa.\* Now there are, within a distance of 1800 miles along the coast from the point, Cape Coast Castle, where he landed, over 10,000

\* Mr. Thompson had previously laboured five years, including the time of David Brainerd's missionary labours, for the conversion of the Indians in New Jersey. After being some time in Africa, he sent a number of the native youth to England for education. One of them, Philip Quaake, became his successor, under the London Society, for the propagation of the gospel, and maintained a school for the education of his countrymen till 1816. It was to this man that Dr. Hopkins, of Newport, R. I., wrote respecting the parents of two coloured youth that had been captured and brought to this country as slaves, and whose education in Princeton he provided for, with reference to their

communicants connected with various Christian churches. Surely we need no longer say, as was said of old with reference to the prediction of the conversion of this very continent—"Verily, thou art a God that hidest thyself," concealing purposes of mercy under the darkness of present dispensations, Isa. xlv. 15. The period is dawning when the Church may draw great encouragement from the past history and the present aspects of the missionary field. Few portions of the heathen world afford more striking illustrations of this than Africa. And yet to how limited an extent are these indications of Providence noticed.

Four thousand years ago, northern Africa was better known to eastern nations than Europe. Phœnician mariners, under the patronage of Necho, king of Egypt, circumnavigated the continent. And yet, it is worthy of notice, the slave trade,\* to which the discovery of America gave rise, was the means of the first extended and accurate knowledge of that continent by the moderns. This knowledge has been gradually increasing through the exertions of science, commerce, philanthropy, and religion.

The whole continent, which includes about one-eighth of the population of the globe, may naturally be ranged under three grand divisions. The first includes the Caucassian races in the valley of the Nile, and along the coast of the Mediterranean Sea. To this portion, all the ancient civilization and Christianity of Africa were confined. Its inhabitants are now principally Mohammedans. Nor have the few missionary efforts among them, by French Protestants, and the English, been hitherto successful.

The second division comprises nearly all that part of the continent lying south of the equator, and inhabited by the Zingian tribes, all speaking languages closely related. Missions to this division were first attempted by the Dutch, but with little success. They were succeeded by the Moravians, in 1737. When the British obtained possession of the Cape of Good Hope, in 1795, the London Missionary Society, stimulated by the success of the Moravians, sent out Vanderkemp, and others, who met with very considerable

return to Africa. This benevolent project, which was the germ of the Colonization enterprise, was interrupted by the American Revolution, but it led to a correspondence with Granville Sharpe, which is supposed to have suggested to him the Sierra Leone movement. Although Dr. Hopkins was disappointed in sending these youth, Yamma and Quamine, yet he had the satisfaction, in his old age, of sending two other native Africans, who had been trained by him for this purpose.—*Biblical Repository*, April 1840; in Report of Trustees of Donations for Education in Liberia.

\* A few years after the discovery of America, some negroes had been taken by Spain to her transatlantic possessions. It was soon ascertained that they far surpassed the native Indians in the power of endurance, and ability to work. The climate, too, proved favourable to their health, and they increased in numbers. The Indian race on the contrary, was fast diminishing under the ill-treatment, and the severe burdens imposed by the conquerors. They were averse to labour, and unfit for it; when obliged to work, they drooped and died. In St. Domingo alone, they were reduced in seven years from 60,000 to 14,000. Las Casas, a Spanish priest, interfered in their behalf, and denounced their employment as slaves. Whether he recommended the substitution of negroes is not decided; but it resulted from his interposition in behalf of the Indians. After the experiment had been fairly tried, they were carried over in large numbers by Spanish authority. The English, French, Dutch, and Portuguese, also soon legalized the traffic.—*Stricker's Register*, March, 1840.

encouragement. At first, the missionaries directed their efforts almost wholly to the Hottentots; but they have long since reached the Kaffirs,\* and other Zingian tribes. Here, in a fertile, elevated country of the south temperate zone, highly favourable to health, English, German, French, and American missionaries are labouring with encouraging success. On the eastern and western coasts, near the equator, various stations have also been established. The explorations of the English Church Missionary Society, have extended inland 300 or 400 miles from the eastern coast. The Scotch Missionary Society, the American Board, and the Board of our own Church, are all engaged on the western coast of this southern division. All these operations are directed to one family of nations, and co-operating to one great result; so that the success of either must necessarily promote that of all the rest.

The third division embraces that vast populous region between the Great Desert on the north, and the Zingian tribes on the south, extending from east to west 3500 miles, and along the coast 2300 miles. This region is inhabited by millions of people, who in complexion, and all other characteristics, are most strongly marked as negroes; and have been, since the days of ancient Egypt, the most numerous victims of the slave trade. It is estimated that forty millions were cruelly torn from their homes, and brought to America and the West India Islands, in two centuries.

When, in 1772, Lord Mansfield decided, in the famous Somerset case, that slavery could not exist on British soil, Granville Sharp formed the plan of transporting 400 slaves, who thus became free, to Africa. In 1787, these were landed in Sierra Leone, and in about five years afterwards, were followed by twelve hundred more.† The enterprise for many years was attended with great discouragements. The colonists were unprepared for their part in the work. It directed increasing attention, however, to Africa, and awakened new interest in its civilization. And in 1788, great uncertainty prevailing respecting the geography of the interior, a few learned and scientific gentlemen in England, of whom Sir Joshua Banks was the leading spirit, formed themselves into an association for promoting

\* The colony at the Cape of Good Hope contains over 100,000 whites, and 50,000 blacks. The Kaffirs are estimated at 100,000. They are nomadic in their habits, and are both physically and mentally inferior to any other known tribes of the Zingian race. They are exceedingly jealous of the many encroachments that have been made upon their territorial independence, and being shrewd and daring, they watch their opportunities to make forays across the borders, which issue in wars. The present Governor of the colony is said to be a very kind, humane man. There can hardly be a doubt that the present, as the previous wars, will result in the extension of the territory of the colony, and the subjugation of the Kaffirs.

† Most of these colonists had been seduced from their American masters, by the British, during the war of the Revolution. The territory procured was very small; only about twenty-five miles by fifteen. Missions were attempted there in 1792, 1795, and 1797, but all failed. No practicable stations were formed till that by the English Church Missionary Society, in 1808. There are now there under that Society, and the Wesleyans, 64 schools, with over 8000 scholars, near 7000 church members, and 15,000 attendants on public worship. The Grammar School affords instruction in Greek, and Latin, and Mathematics, as well as the usual branches of English learning.—(See "Report of Trustees of Donations," &c.)

discovery. Houghton, Park, Denham, Clapperton, and others, obtained much important information under the auspices of this society. In 1807, another association was organized by Wilberforce, Clarkson, and others, "for the abolition of the slave trade, and promoting civilization among the African nations." It seems to have been reserved, however, to Christian missionaries, who have penetrated from almost all sides of that continent, to make the most important discoveries.

To no portion of this continent is the attention of the world now directed with greater interest, than to that where American colonies have been planted on the western coast. These colonies (Liberia, and Cape Palmas, which may be considered as one,) now hold political jurisdiction, as the result of actual purchase, over a district extending six hundred miles along the coast, formerly lined with baracoons, from which thousands of slaves were annually carried off, and with an average extent interior of forty miles.\* This territory embraces about 7000 or 8000 colonists, and 200,000 aborigines, over 50,000 of whom can speak the English language. A republican government, conformed in every essential particular to the model of our federal government, has been established there, under the entire management of coloured men.† Its independence has been recognised by England and France; and with the former a treaty of peace, friendship and commerce, has been formed. In August, 1849, the Rev. R. R. Gurley was appointed by the United States Government, a special agent to visit and obtain information respecting these colonies. The report of this visit was made to the State Department more than a year since, and was subsequently communicated to the Senate and ordered to be printed. Mr. Gurley spent two months upon the coast. And although he arrived during the latter part of the rainy season, and remained during most of the transition period from that to the dry season, his impressions of the climate became much more favourable than they had been. No one, he says, can look upon the athletic and finely proportioned forms of the native Africans, or upon the inhabitants of the towns and villages of the Liberian republic, and retain the idea that health cannot be enjoyed upon the African coast. He was convinced, from much observation, and many inquiries, that the dangers of the climate to coloured immigrants are becoming less and less formidable, and that they will be averted, to a great extent, by the cultivation of the soil, an appropriate regimen, and increased medical experience and skill. The country in the interior is described as beautifully undulating, interspersed with springs of excellent water, and having a soil deep and rich, and

\* The last purchases were made through the benevolence of individuals in this country, and in Great Britain—principally Samuel Gurney, who contributed five thousand dollars, and a wealthy gentleman of Ohio, who gave a large sum.

† The President is elected for only two years, the Senators for four, and the Representatives for two. They have a Secretary of State, a Secretary of the Treasury, and an Attorney General; a Supreme Court, a Court of Quarter Sessions in each county, and magistrate Courts that meet once a month. All these officers are appointed by the President, with the advice of the Senate.

covered with a forest of trees of extraordinary size. The air, too, is salubrious and bracing. The report also makes mention of the public revenue, which is derived from duties on importation, and the monopoly of the trade in certain articles—of the military and naval forces, the former consisting entirely of militia, the latter of a single vessel, presented by the British government. Schools have for many years been sustained there by benevolent individuals and associations in the United States; and the missionary societies of different denominations, which have stations within the limits of the republic, instruct, in numerous schools, both the children of the colonists, and of native Africans.\* The laws of the republic provide for a common school in every town. In respect to agriculture, Mr. Gurley says that his observations confirm the general correctness of Mr. Ashmun's statement made in 1825, viz. that the soil is as good as can be met with in any climate. It will yield two crops of corn, and other vegetables in one year. It will produce a number of valuable articles, for which the United States pay millions every year to foreigners. The forests teem with valuable timber; the woods abound with game, and the rivers with fish. Coffee is indigenous; the sugar cane thrives well; cotton, ginger, and arrow-root have the fruitfulness of indigenous products. And the butter-nut is hardly less valuable than the palm-nut. Such is the substance of Mr. Gurley's report. And now, just when the practicability of planting a colony of free coloured people, from the United States, capable of self-government, self-defence, and self-support, upon the coast of Africa, has been fully established,† we find that the condition of the coloured population in this country has become very peculiar. They

\* The Methodists have 14 day schools and 20 Sunday-schools, affording instruction to not less than 810 pupils. They have also a manual labour school, and a Female academy. The Baptists have a boarding school at Bexley, and other schools, which give instruction to 330 children, 138 of whom are native Africans. The Board of Foreign Missions of our own Church, has four missionary stations in the colony, at all of which there are schools. At Moorovia, the "Learned Black Blacksmith," Rev. Harrison Ellis, once a slave in Alabama, has the superintendence of the Alexander High School, which has an excellent iron schoolhouse, given by a citizen of New York, at a cost of 1000 dollars, with a Library, and Philosophical Apparatus, given by a gentleman in one of the Southern States, at a cost of 600 dollars. At the same station there is also an English High School under Mr. James, also a coloured man. At the new settlement of Kentucky, Mr. Erskine, the missionary, and a Liberian, has a flourishing school. At Setta Kree, Washington McDonogh, formerly a slave of the late John McDonogh, also has a school. The Episcopalians have schools at Cape Palmas, containing about 70 pupils, and two female boarding schools containing 40 scholars. In the Sunday and night schools of the mission, are about 240 native pupils, besides two day and two Sunday-schools for the children of the colonists, embracing 150 scholars.

† This, Mr. Clay, and other leading friends of colonization, have always explained to be the original aim and purpose of that scheme. It cannot but be interesting to the friends of the colonies, to trace their gradual progress. Through the exertions of Gen. Mercer, Rev. Dr. Finley, Samuel J. Mills, and others, the American Society was formed in 1816. Mr. Mills, and Mr. Burgess, went out on an exploring tour in 1818. The death of Mr. Mills on the homeward passage, excited a powerful sympathy in behalf of the cause. In 1820, the ship Elizabeth took out two agents and eighty emigrants. In 1821, Dr. Eli Ayres, and Lieut. Robert F. Stockton, succeeded in purchasing Cape Montserado. In 1822, Mr. Ashmun, as joint agent of the Society and the government, arrived at the Cape. Two attacks upon the colony were successfully repulsed. In 1824, by the efforts of Mr. Ashmun and Mr. Gurley, an energetic civil government was formed. During that year, the colony enjoyed a religious revival. In 1847, an independent government was formed.

have increased here to about three millions, half a million of them being free, and the rest slaves. "While the slave States are becoming more and more reluctant to see any increase of free blacks among them, in some instances expelling them altogether, the free States are also exhibiting a more fixed purpose to prevent their accumulation in them." In the State of Indiana, the majority on that clause of the new constitution which prohibits negroes from settling there, was 90,069, more than five to one. It is found that even where the laws place them on the most perfect equality, they cannot amalgamate. And history seems to have proved that when two races continue together under such circumstances, the weaker of the two must be, either directly or indirectly, oppressed by the stronger. This is beginning to be made manifest, by the unexampled immigration from Europe to this country\* of a class of society that have entered directly into competition with them in all the labours to which they have been accustomed. Already have they been driven from many employments which twenty years ago they filled almost exclusively.† The pressure of this state of things they are themselves beginning to feel. Augustus Washington, a coloured man of uncommon intelligence and education, has recently addressed a long letter to the "Christian Statesman," of Washington, in which he says, after reviewing the whole subject:

"Ever since the adoption of the Constitution, the Government and people of this country, as a body, have pursued but one policy towards our race. In

\* It is an extraordinary fact, stated on authority, that there is at the present time more of an Irish population in the United States of America than there is in Ireland itself.

† On this subject, we would refer to the able and interesting letter of Mr. Latrobe, written from Newport in August last, to Thomas Suffern, Esq. Mr. Latrobe endeavours to sustain the following propositions:

1. That the two races of white and black in the United States must for ever remain separate and distinct, while they continue in the same land—whether all the blacks are free, or only a portion of them.

2. That the necessary consequence of this state of things as illustrated by the present, and in accordance with all history, must be that the weaker of the two races must, directly or indirectly, be oppressed, the extent of the oppression being in proportion to the occasions of collision between the two in competition for employment.

3. That another necessary consequence of this state of things, is, that the two races must separate—in this as in all other similar cases—or, in other words, there must be a Colonization, to be carried on like all other previous Colonizations—which may be facilitated by aid in the commencement, but which must ultimately be a self-paying Colonization—the emigrants paying their own expenses.

4. That existing circumstances already press upon the free coloured man the necessity of emigration, and that he is beginning to appreciate its importance. That these circumstances, growing mainly out of the vast increase of our white population, by native birth and foreign immigration, are accumulating beyond all control, and will ultimately leave the free coloured man no alternative but emigration.

5. That Africa is the place for which he is destined—and that the colonies planted there, now the Republic of Liberia, are to be his ultimate home. That in Africa alone can he escape the white man's power, while the latter will be dependant upon him for the missionary and commercial agencies here referred to.

6. That, while the present means for emigration may be supplied by individual, or other aid, yet the commerce which is rapidly growing up between Africa and this country, will, in a brief time—looking to the ends to be obtained—furnish facilities for the same emigration from America to Africa, that is now taking place between Europe and this continent—an emigration which would soon relieve the United States from its entire free coloured population—and towards which, where the Irishman or German has one motive, the free black man has ten.

every contest between the great political parties, we have been the losers. Every State that has lately revised or altered her Constitution has been more liberal in extending rights to the white and less so to the coloured man. In view of these facts, I assume as a fixed principle that it is impossible for us to develop our moral and intellectual capacities as a distinct people, under our present social and political disabilities; and, judging by the past and present state of things, there is no reason to hope that we can do it in this country in future.

Let us look a moment at some of the consequences of this social and political distinction on the entire mass. They are shut out from all the offices of profit and honour, and from the most honourable and lucrative pursuits of industry, and confined as a class to the most menial and servile positions in society. And, what is worse than all, they are so educated from infancy, and become so accustomed to this degraded condition, that many of them seem to love it.

They are excluded in most of the States from all participation in the Government; taxed without their consent, and compelled to submit to unrighteous laws, strong as the nation that enacts them, and cruel as the grave.

They are also excluded from every branch of mechanical industry; the workshop, the factory, the counting-room, and every avenue to wealth and respectability, is closed against them.

Colleges and academies slowly open their doors to them, when they possess no means to avail themselves of their advantages, and when their social condition has so degraded and demoralized them as to destroy all motive or desire to do so.

They are by necessity constant consumers, while they produce comparatively nothing, nor derive profit from the production of others. Shut out from all these advantages, and trained to fill the lowest condition in society, their teachers and ministers as a class educate them only for the situation to which the American people have assigned them. And hence too many of them aspire no higher than the gratification of their passions and appetites, and cling with deadly tenacity to a country that hates them, and offers them nothing but chains, degradation, and slavery.

Since things are so, it is impossible for them, while in this country, to prove to the world the moral and intellectual equality of the Africans and their descendants. Before such an experiment can be fairly tested, our coloured youth from childhood must be admitted to a full participation in all the privileges of our schools, academies, and colleges, and in all the immunities and rights of citizenship, free from every distinction on account of colour, and the influences that ignorance, prejudice, and slavery, have heretofore thrown around them.

And hence we are driven to the conclusion that the friendly and mutual separation of the two races is not only necessary to the peace, happiness, and prosperity of both, but indispensable to the preservation of the one and the glory of the other. While we would thus promote the interests of two great continents, and build up another powerful Republic, as an asylum for the oppressed, we would, at the same time, gratify national prejudices. We should be the last to admit that the coloured man here, by nature and birth, is inferior in intellect; but by education and circumstances he may be. We could name many moral and intelligent coloured young men in New York, Philadelphia, and Boston, whose talents and genius far excel our own, and those of a majority of the hundreds of Saxon students with whom we have at different times been associated; men who, if liberally educated, would operate like leaven on our whole people, waken responses in the unexplored regions of Africa, and pour new light on the republic of letters; but who, for the want of means and an unchained intellect, will probably live and die 'unknown, unhonoured, and unsung.'"<sup>\*</sup>

<sup>\*</sup> A meeting of coloured people was recently held in New York, to take into consideration their existing condition. Among the resolutions passed, were the following:

"Resolved, That those of our people who are convinced that their situations are sufficiently degraded to demand some action on their part to alleviate our condition, are most

Of 37 emigrants who lately sailed to Liberia, 19 were from Connecticut, 8 from Massachusetts, 5 from New York, Pennsylvania, and Ohio. The disposition to emigrate is rapidly increasing in Virginia and Maryland, as Mr. Latrobe's letter and frequent newspaper notices clearly prove. This conviction seems to be increasing among both the whites and the coloured people. Several causes—the increasing emigration from Europe to this country, the painful disturbances with which the execution of the fugitive slave law has been met, and the growing prosperity of the African colonies—are conspiring to extend and deepen it. And all that now seems wanting to give it practical expression, is that more familiar acquaintance with the new republic, which frequent voyages there will give. Then, in all probability, will the free people of colour in this country, at their own expense, without the aid of societies, seek there a theatre on which, to use the words of Augustus Washington, “to prove to the world the moral and intellectual equality of the Africans and their descendants” to the other races of men. And as has been truly said, they are, as a class, better able to do this than the Irish and Germans who are coming every year to this country. That there will be this frequent intercourse, there can now be no doubt. “England,” Mr. Latrobe remarks, “has long appreciated Africa's capacity to absorb manufactures as her sands absorb the dews.” And statesmen in this country are beginning to recognize this, as the debates on “the Ebony line of steamers” show. Already it is estimated that not less than two millions of persons in the interior obtain their supplies of European goods through the colonies. In 1848, eighty-two vessels visited Liberia. What, then, is to be the influence of all this upon the civilization and Christianizing of that vast continent, occupying, as it does, so central a geographical position, and possessing unbounded natural resources; and yet hitherto one of the poorest and most degraded portions of the globe. On this subject we cannot forbear quoting somewhat at large from Dr. R. J. Breckinridge's recent discourse on the black race, before the Kentucky Colonization Society—the ablest of his very able productions on this subject.

“The free blacks, in every part of the United States, and from the commencement of their existence as a separate class, have occupied a position every

earnestly solicited to form an organization which will aim to advance the interests of all who may identify themselves with its operation.

*Resolved*, That Mr. L. H. Putnam be requested to report at the next meeting, the nature of his agricultural enterprise in Liberia, and whether it is in any way connected with the Colonization Society, and in what way it will subserve the general interests of the coloured people.

*Resolved*, That a committee of five be appointed to draw up a plan of organization, and report at a future meeting.”

At the adjourned meeting, the following resolutions were adopted:

“*Resolved*, That we form an association for the propagation and encouragement of African colonization, and that said association be known as the United African Republic Emigration Society, and the standard on which we hoist our ensign is the tree of liberty, and our motto—Equal, civil, and religious rights to every man.

*Resolved*, That the duty of this society shall be, to devise and forward all plans or means that shall tend to add to the benefit and importance of the object for which this association is formed—the increase of emigration, and the speedy building up of the African republic.”

way peculiar, and certainly not favourable to their general progress. Still, however, while that position has exposed them to many vices and much suffering, and has held out to them most inadequate inducements to high or sustained efforts, it has been attended with certain advantages, which have greatly exceeded those enjoyed during the same period by the bulk of the human race. They have lived by the side and under the shadow of a highly civilized and most energetic race. They have been protected by the freest institutions in the world, and have seen the power and value of that which they have not been allowed to enjoy fully. They have received, as a race, through successive generations, a training by which they have been educated in the great duty of sustained toil, which, while it is the elemental curse of humanity, is also the elemental point of all its progress; and they have acquired, to a certain degree, all the arts and trades which flourish around them, as the incidents of a high state of social development. They have possessed themselves, to a certain extent, of that which, in a higher sense, we call knowledge; and it would not be true to say of them as a race, that they are wholly uneducated. The manners, the habits, the wants, and the attainments of a civilization—low as compared with ours, respectable as compared with the average of the human race, and exalted as compared with the bulk of their own race—have been attained by them. And to crown all, the almost universal belief, and to a considerable extent, the practice of the Christian religion, have become their heritage, in the house of their pilgrimage. Christ and his gospel are in their midst, far more really and substantially than in the midst of many nations we call Christian. If we will consider these things fairly, we cannot doubt that these people are in a condition, if they were but placed in circumstances favouring such a result, to assume a very different position from any they have hitherto occupied.” \* \* \* \*

“In the long annals of the human race, there never has existed a powerful and highly civilized state, in these immense and fervid regions which lie under the equator—and which, encircling the globe, and extending northward and southward to the tropics, embrace so vast a portion of the earth’s surface. Forty-seven degrees of latitude in the central portions of the earth, covering five-sixths of the African continent, three-quarters of South America, the extreme southern portions of Asia and of North America, and multitudes of the islands of the sea—amongst them some of the most extensive and fertile of all—have been condemned, since the creation of the world, to be the abode of ignorant and scattered—for the most part feeble and semi-barbarous—and to a deplorable extent, savage and brutal tribes of men. And yet there never was an era in these protracted annals when the existence of a power of the first class, in any portion of that vast circumference, would not have been an event so decisive in the history of the human race, as to have altered the whole current of their history, and modified the subsequent destiny of the whole race. The grand necessity, this day, of the human family, considered as one great brotherhood—the overpowering want which human progress, considered in its widest scope, this day exhibits, is the reclamation of that immense circumference from the reign of ignorance and barbarism, and the establishment, throughout its vast extent, of the triumphs which man elsewhere has won.”

“To us has been reserved a portion of this sublime work, on one of its widest theatres. We have planted a civilized state in Africa, under the equator. We have laid the foundations of an empire, whose priceless heritage is a free constitution and an open Bible. We have done, by God’s mercy, what all past ages needed, but could not achieve. Will our country and our age at last comprehend and complete our work? The central continent of the earth, so long buried in darkness, is at length invaded by the true light.”

Who can estimate the influence of this light? The Rev. J. L. Wilson, who has enjoyed the best opportunities for forming a correct judgment, declares that the social character of the native Africans is pre-eminently favourable to the spread of Christianity. They have no well defined systems of false religion, from which they must be

divorced before they can be expected to embrace the gospel of Christ. They hold some of the fundamental principles of religion. The present crisis in their commercial affairs, moreover, he regards as most favourable to this result. The slave trade has been, to a great extent, done away. A lawful and most important commerce has taken its place. A desire—the very reverse of what prevailed fifteen years ago—to have Christian teachers, prevails, especially near the coast; and great success has attended the labours of missionaries.\* May we not, then, discern the dawning of a lighter day for Africa? Are not such facts and considerations an encouragement to Christians to go forward in the great work of her conversion to Christianity.

B.

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## Household Thoughts.

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### PEACE AT HOME.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness as well as each other's wants; each other's tempers, as well as each other's characters? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous and patient, in a neighbour's house. If any thing

\* Previous to 1833 no Protestant missions had been established anywhere on the western coast, between Sierra Leone and the Cape of Good Hope, although the population in many places is very dense. Since then, ten distinct missions have been established there, at a distance of two, three, and four hundred miles apart, embracing four times that number of stations, and a still greater number of out stations. All these are now in a flourishing condition. 8000 children have been educated at them, some of whom are qualified to preach the gospel. 6000 persons have been hopefully converted to Christ; and ten dialects have been reduced to writing. A select committee, appointed by the British House of Commons, to consider the best means which that government could adopt for suppressing the slave trade, while reporting against the expediency of keeping up a naval force for that purpose, expressed the opinion that the internal improvement and the civilization of Africa would be the most effective means for this suppression. And for this purpose the instruction of the natives by missionary labours, by education, and by all practicable efforts, and the extension of legitimate commerce, ought to be encouraged, wherever the influence of England can be directed. Philanthropists are recognizing this. In Massachusetts an association has been chartered to found a college in Liberia. One gentleman has presented ten thousand dollars towards this fund, beside eight thousand subscribed in smaller sums. To the first annual report of this association we are indebted for some of the statements in this article. The late Mr. Bloomfield of Rome, New York, has left a residuary legacy, which will probably exceed \$20,000, for the purpose of educating coloured persons in Africa for the ministry. Another person has formed two scholarships of \$1500 each. Another gentleman has given the American Sunday School Union \$10,000 as a permanent fund, the net income of which is to be expended in their publications, for circulation among Sabbath Schools in Liberia.

## Historical and Biographical.

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### WASHINGTON AT THE COMMUNION TABLE IN MORRISTOWN, NEW JERSEY.

IN the February number of the Presbyterian Magazine we gave some historical incidents connecting the memory of Washington, in a somewhat interesting manner, with the Presbyterian Church. Among the incidents mentioned, was the fact that the only time Washington was known to partake of the Lord's Supper, after the commencement of his public career, was in the Presbyterian Church in Morristown, N. J. Shortly after the publication of the article referred to, we received a letter from our friend, the Rev. *Nicholas Chevalier*, of Christiansburgh, Va., who stated that, in a visit at Dr. Johnes' at Morristown, some years since, he was informed by that venerable man, who was a son of the Rev. Dr. Johnes, that he had often heard his father say, that the religious services of the Church were held, not in the *meeting-house*, but in *an orchard* not far from the parsonage. In order to ascertain more fully the facts of the case, we addressed a letter to the Rev. O. L. Kirtland, pastor of the Second Prosyterian Church, at Morristown, who was the more competent to answer the inquiries, from the circumstance that he had himself married into the family of the Rev. Dr. Johnes. The following is Mr. Kirtland's reply :

*Rev. and Dear Brother :*

\* \* \* \* Touching the religious services in the orchard, and the communion there attended by Washington, the information which you speak of as received from the Rev. Mr. Chevalier, was substantially correct. The father of Mrs. Kirtland was the son of the Rev. Dr. Timothy Johnes—lived with him, and took care of him in his old age, and till his death—remained in the homestead of his father, and died there in his 83d year, Nov. 1836. Mrs. Kirtland was born in the same house, and never had her home elsewhere till a short time since. She recollects very distinctly that she was accustomed to hear her father speak of the fact that the religious services of the congregation *were conducted in the orchard, in the rear of the house*, whilst Washington was here during the Revolutionary War. This was one of the familiar facts often repeated during her early years. She has, no doubt, that a part of the familiar subject of the conversation of her father with the family,

and with visitors, was, that the communion which General Washington attended, was held in the orchard.

In the orchard there is a natural basin several feet deep, and a few rods in diameter. The basin was formerly considerably deeper than at present, having been partly filled in the process of tilling ever since the Revolution. Mrs. Kirtland recollects that her father used to say, that when the people assembled for worship, they occupied the bottom of that basin for their place of meeting. The minister stood on one side of the basin, so as to be elevated above his congregation. The whole field inclines towards the morning and mid-day sun. The rising grounds in the rear would, to a great extent, shield the congregation from the usual winds of winter. Indeed, the basin was formerly so deep, that the wind from any direction, would mainly pass over them.

A brother of Mrs. Kirtland, several years older than herself, and other members of the family, tell me that their recollections are distinct, and in harmony with hers, touching the meetings in the orchard, the communion, and the presence of Washington there.

John B. Johnes, M. D., now living in this place, and over sixty years of age, grandson of the old minister, and cousin of Mrs. Kirtland, recollects it as the familiar talk of his father, and also of his uncle, Mrs. Kirtland's father, that the religious services, whilst Washington was here, were in that orchard.

Mrs. Scofield, wife of one of our lawyers, and grand-daughter of a Mrs. Ford, whose name has been handed down to us fragrant with piety, informs me that her grandmother used to tell her about attending the meetings in the orchard. On one occasion, when the old lady was present, *Washington was there sitting in his camp chair, brought in for the occasion. During the service, a woman came into the congregation with a child in her arms; Washington arose from his chair and gave it to the woman with the child.*

I think a large amount of similar testimony may be obtained, making the proof of the meetings in the orchard, of the communion, and of the attendance of Washington there, about as strong as tradition could make it.

You wish to know *why* they should, and *how* they could meet in the open air in the winter. Tradition says that there was a vast amount of sickness and suffering in the army, that the small-pox prevailed fearfully, and that the *Presbyterian* and Baptist churches, and court-house, were occupied as *hospitals*—the father of Mrs. Kirtland having, the latter part of the time, the supervision of the hospitals—so that there was no place for the meeting of the congregation, except in the open air.

We should not forget that the soldiers of the Revolution, and the good people who lived here at that time, were more hardy than this generation. Trembling, as they were, all winter, with the fear of an attack from the British, their house of worship occupied with poor, sick, dying, and dead men, (for tradition says that numbers of dead men would sometimes be found under the seats in the morning, &c.

before the arrangements for their care had been perfected by my wife's father) it is by no means incredible that the pious souls of such a race should meet in such a basin as Providence had made for them, to pay their homage to the Most High, and to commemorate the love of the Redeemer, even in winter. We forget the character of the people, and of the times, if we suppose that there were not those who would think very little of the cold, if they could, in such circumstances, enjoy a season of religious worship, even in the open air. Those now living here, who have heard their fathers and grandfathers describe, as eye-witnesses of, and partners in, the sufferings of the times, would think that a season of worship in such circumstances, must have been sought as a relief from sufferings, to which many of them were constantly subject.

You will excuse me for departing from the subject of your inquiries to state a fact.

Soon after I came to Morristown, in 1837, I think, I visited my native place, and met there an old man, bowed down with age, leaning tremblingly upon the top of his staff. His name was Cook. In my early childhood, he had been the physician in my father's family. As the old man met me, he said, "You are located in Morristown, are you?" "Yes sir." "I was there too," said the Doctor, "once; I was under Washington in the army of the Revolution. It was hard times then—hard times. There was a time when all our rations were but a single *gill of wheat a day*. Washington used to come round and look into our tents, and he looked so *kind*, and he said so tenderly, 'Men, can your bear it?' 'Yes, General, yes, we can,' was the reply; 'If you wish us to *act*, give us the word, and we are ready.'"

This single fact has done more to reveal to me the secret of that power, by which Washington maintained such influence over the army, and kept them together through such severe and protracted sufferings, than any thing else that I have known. "He came to our tents, and looked so kind," &c.

I fancy that he felt the influence of those meetings in the orchard, when he went to sympathize with his men—perhaps had lately been at the communion table, when he made such an impression upon the old Doctor of my native place.

Your inquiries have pushed me out on a train of inquiry, for which I am very much obliged to you. I don't know but the results will render me as loquacious about matters appertaining to the Revolution, as the old soldiers to whom I listened in my boyhood.

Very respectfully yours,

O. L. KIRTLAND.

## ORIGIN OF EPISCOPACY IN NEW YORK.

[In the letter of the Rev. James Anderson, (the first Presbyterian Pastor in New York City,) which was published in the October number of the *Presbyterian Magazine*, the following account was incidentally given of the first Episcopal Rector :

“ The place did at first entirely belong to the Dutch. After the English had it, endeavours were used by the chief of the people who then understood English, towards the settlement of an English dissenting minister in it, and accordingly one was called from New England, who, after he had preached some time here, having a promise and prospect of more money than what he had among the dissenters, went to Old England, took orders from the Bishop of London, and came back here as minister of the Established Church of England. Here he yet is, has done, and still is doing what he can to ruin the dissenting interest in the place, verifying the old saying, ‘*omnis apostata est sectæ suæ eor.*’ ”

We have since received the following note from our respected correspondent, who furnished for our pages Mr. Anderson’s letter.]

The above account of the origin of the Episcopal Church in the city of New York will be new to most of our readers, but its truth is fully confirmed by another contemporary document, to be found in the lately published “*Documentary History of the State of New York.*” For the gratification of such of our readers as may not have access to this work, we subjoin an extract :

“ In the year 1697 Coll Fletcher the Governour by his example and countenance, promoted the building of Trinity Church in New York by voluntary contribution, and placed in it the present (1714) incumbent Mr. Vesey, who was at that time a Dissenting preacher on Long Island; he had received his education in Harvard college under that rigid Independent, Increase Mather, and was sent from thence by him to confirm the minds of those who had removed for their convenience from New England to the Province; for *Mr. Mather* having advice that there was a minister of the Established Church of England come over in quality as chaplain of the forces, and fearing that the Common Prayer and hated ceremonies of our church might gain ground, he spared no pains or care to spread the warmest of his emissaries through this Province. But Coll Fletcher who saw into this design, took off *Mr. Vesey* by an invitation to this *Living*, a promise to advance his stipend considerably, &c.” III. 438.

It may be proper to state, that while there was Episcopal worship observed soon after the colony came into the hands of the English, there was no church organization until Mr. Vesey’s time; the military chaplain being the only Episcopal minister in the colony. Dr. Berrian, in his History of Trinity Church, entirely ignores the facts above mentioned. All that he says, is, that “Mr. Vesey was chosen rector upon condition of his receiving canonical ordination.” It would have been more candid in the worthy historian of “Trinity Church” to have told the whole story.

F.

## THE REV. JOHN WITHERSPOON, D. D.

JOHN WITHERSPOON, lineally descended from John Knox, was born February 5th, 1722, in the parish of Yester, in the Presbytery of Haddington, Scotland, of which parish his father was the minister. At an early age he was sent to the public school at Haddington, where he was distinguished as a talented and promising boy. When he was fourteen years old, he was removed to the University of Edinburgh, where he continued attending the different classes in languages, logic, philosophy, and divinity, until he reached his twenty-first year, when he was licensed to preach the gospel.

At the University, he was contemporary with the celebrated Drs. Blair and Robertson; and among associates of high literary attainment, he held a conspicuous place. Having received careful Christian nurture, he early attended to the things of his peace; but the precise period of his making a profession of religion is unknown. Dr. Snodgrass, of Paisley, remarks, "I have heard him say, that the strict regard to piety and holiness, which he observed among those who believed the doctrines of grace, was the first thing which convinced him of the truth of those doctrines; while, on the contrary, the untender behaviour of those who have objected to them as relaxing the obligations to holiness, and who pretended to enforce a Christian practice from better principles, convinced him that they were some way or other under a mistake." There can be no doubt that his religious convictions were deep and thorough, and that his understanding of the plan of salvation was as intelligent as his reception of it was sincere.

Soon after he left the University, he was invited to be assistant to his venerable father in the parish of Yester, with the right of succession; but having received, in 1744, a presentation from the Earl of Eglinton to the parish of Beith, he, with the universal consent of the people, was ordained and installed pastor in the early part of 1745, as successor of Dr. Leechman, who had been translated to the divinity chair at Glasgow. Here he remained for thirteen years, a faithful preacher of the doctrines of grace, and much beloved and devoted to his congregation.

The Church of Scotland was at this period under the dominion of *Moderatism*, i. e. there was a decline of vital piety, and a departure from evangelical doctrine, as well as Presbyterian order, both in ministers and people. John Witherspoon resisted the evil tendencies of the times, and was an early champion of those views which afterwards triumphed under Drs. Andrew Thompson and Chalmers, and the Free Church of Scotland. In 1753, the young minister of Beith published an anonymous work against the Moderates, marked with keen satire and pungent truths. Its title was, "*Ecclesiastical Characteristics; or, the Arcana of Church Polity. Being an humble attempt to open the Mystery of Moderation. Wherein is shown, a plain and easy way of attaining to the character of a Moderate man, as at present in repute in the Church of Scotland.*" This book made a great commotion among the Moderates; so much that when a call was presented to Dr. Witherspoon from Paisley, Presbytery refused to allow its prosecution, on the ground that he was the author of the above book. The matter came up before the Synod of Glasgow, where Dr. Witherspoon defended himself in a masterly speech. He was finally installed at Paisley, on the 16th of June, 1757. His labours as a minister were acceptable and useful; but he did not escape from the trials which a faithful exposition of gospel truth often incurs.

In 1764, Dr. Witherspoon published his "*Essays on important subjects*," including his celebrated treatise on "Regeneration." These volumes made him extensively known as a theological writer, and he became distinguished all over the kingdom as an accurate and able divine. He received invitations to take charge of churches at Dublin, Rotterdam in Holland, and Dundee; but he felt constrained by a sense of duty to decline them.

The principal part of his writings were published before he came to America. No one can rise from their perusal without the conviction of having been in communion with a great mind. The characteristics of Dr. Witherspoon, as a preacher, may be summed up as follows: 1. He was eminently scriptural in his views of truth, and derived his treasures of knowledge from the storehouse of the Divine Word. 2. He dwelt much upon the distinguishing doctrines of the gospel. Though a profound philosopher, he was not carried away by speculations, but magnified Christ and his cross. 3. Strong discrimination, acuteness of investigation, and a clear precision, marked his discourses. He was gifted in "rightly dividing the word of truth," and in unfolding it in all its bearings. 4. He was a faithful, practical preacher. His discourses are solemn, and aim at reforming the heart and the life. In short, few men were probably ever blessed with a more profound intellect, subjected in more guileless simplicity to the authority of Christ. Dr. Witherspoon was not animated as a speaker; but a good elocution, characterized by great sincerity of purpose, gave weight to all his utterances.

The bold and uncompromising manner in which Dr. Witherspoon had defended his Church against the loose interpretations of the Moderates, together with his natural endowments and increasing reputation, caused him to be regarded as a champion and leader of the evangelical party. He was greatly instrumental in organizing the opposition to Moderatism, and in creating harmony in the plans to resist its progress. One day, in the General Assembly, after he had baffled in some important points, the celebrated Dr. Robertson, who was at that time the leader of the Moderate party, the latter said in a pleasant manner, "I think, sir, you have your men better disciplined than formerly." "Yes," replied Dr. Witherspoon, "by urging your politics too far, you have compelled us to beat you with your own weapons." Dr. Witherspoon's keen conflicts in the Scotch Judicatories had, undoubtedly, an important influence in preparing him for the influential position he afterwards acquired in the American Congress, and in the Judicatories of our own Church.

The reputation of Dr. Witherspoon pointed him out to the Trustees of the College of New Jersey, as a suitable person to fill the office of President, on the death of Dr. Finley. He was elected President in November, 1766; but at first declined the office. The application being renewed the following year, he accepted the appointment, and reaching this country early in August, 1768, he was installed President of the College at a special meeting of the Trustees, on the 17th of that month. When in Scotland, upon being asked why he emigrated to America to take charge of so unimportant an institution as the College was at that time, he replied, that his chief motive was to assist in *raising up ministers* in this new and destitute country. God, in his providence, blessed the great and good man in accomplishing the object he had in view. Dr. Witherspoon, while President of the College, performed the duties of Professor of Theology, and assisted in

training many of the able ministers of the olden time.\* During his Presidency, a remarkable revival of religion occurred in the College, which was the means, under God, of converting a large number of the students, and of bringing many into the ministry. In the class of 1772, numbering twenty-two students, fifteen of them entered the ministry. Thus was the object of his emigration to America sanctified by the Spirit, and acknowledged in the most signal and glorious manner.

His administration was distinguished by various improvements in the course of college studies. In the language of the Rev. Dr. Miller, in his "Brief Retrospect of the 18th Century," "Having entered on his new station at Princeton, he produced an important revolution in the system of education adopted in that Seminary. He extended the study of mathematical science,† and introduced into the course of instruction in Natural Philosophy many improvements, which had been little known in American Colleges, and particularly in that institution. He also placed the plan of instruction in Moral Philosophy upon a new and improved basis; and it is believed was the first man who taught in America the substance of those doctrines of the philosophy of the human mind, which Dr. Reid afterwards developed with so much success. Under his Presidency, more attention began to be paid than before to the principles of taste and composition, and to the study of elegant literature."

In the year 1772, he commenced a course of lectures on Natural and Revealed Theology; which was subsequently published from notes taken by one of the students. During his administration, he was in fact a Professor of Divinity, as well as President of the College.

The Revolutionary war interrupted seriously, for a time, the prosperity of the College. It afforded, however, a new opportunity for the display of Dr. Witherspoon's character and pre-eminent powers. He early sympathized with the Americans in opposition to the arbitrary measures of England. His associations with the Presbyterians, who were all but unanimous for liberty, no doubt assisted in forming his political opinions. On the 17th of May, 1776, a day appointed by Congress for a General Fast, he preached a discourse, which was afterwards published, under the title of "The Dominion of Providence over the passions of men;" in the course of which he boldly opposed the conduct of the mother country. In an Appendix, he addressed the natives of Scotland, residing in America, urging them to side with their adopted country, and showing that American independence would ultimately be beneficial to Great Britain.‡

Dr. Witherspoon was chosen delegate to the Convention in New Jersey, which formed the first republican constitution, in 1776, and had great influence in that body. He took a decided part in the revolutionary committees and conventions of the State; and commended himself to the people by his talents, energy and zeal.

\* The number of students, under his administration, who became *ministers*, was about 120. Among these were the two Smiths, Wm. Graham, President Dunlap, McKnight, Balch, Spring, Doak, Ashbel Green, Abeel, Kollock, &c. Among our *statesmen*, were James Madison, Wm. Bradford, Burr, Morgan Lewis, Aaron Ogden, Brockholst Livingston, Jonathan Dayton, Richard Stockton, Abraham Venable, Wm. B. Giles, Robt. G. Harper, Smith Thompson, James Burnet, &c. Thirty of his students were members of Congress.

† One of Dr. Witherspoon's remarks was, that "Euclid was the best system of logic ever written."

‡ This sermon was republished in Glasgow, Scotland, with very severe and denunciatory notes, stigmatizing Dr. Witherspoon as a rebel, &c.

On June 21st, 1776, he was elected, by the provincial Congress of New Jersey, to the Congress of the United States. He took his seat just before the Declaration of Independence, advocated the measure, and placed his signature to the immortal document. When a distinguished member of Congress said, we were "not yet ripe for a declaration of independence," Dr. Witherspoon replied, "in my judgment, sir, we are not only ripe, but rotten." He was, from 1776 to 1782, with the exception of 1779, a member of that illustrious body, whose counsels and plans resulted in the success of the American cause. The excellent publications of Congress, calling their constituents to seasons of fasting and prayer, were from his pen. He was on a number of important committees, and proved himself an able statesman. His essay on the nature, value, and uses of money, which contained the substance of his speeches in Congress, is universally regarded as an admirable performance. He opposed the paper currency which gave rise to so many evils; he was in favour of the Union of the States, and of a stronger government than the original confederation; and in the various discussions relating to public affairs, he showed the sagacity and discrimination which so strongly marked his character. It has been said that his mind became somewhat secularized during the war; but Dr. Rodgers, who knew him well, affirms "that, while engaged in serving his country in the character of a civilian, he did not lay aside his ministry; he gladly embraced every opportunity of preaching, and of discharging the other duties of his office as a gospel minister."

The exercises of the College of New Jersey had been suspended a short time during the war, but were resumed under the superintendence of the Vice-President, the Rev. Samuel Stanhope Smith, D. D. Dr. Witherspoon gave such attention to the institution as his other public duties would allow; and the College being destitute of funds, and the library having been destroyed during the summer of 1783, he was induced to visit Scotland in December, 1783, with the view of obtaining relief. This visit, it must be confessed, was a bold experiment, under all the circumstances; and the result disappointed expectation. But, although he obtained little relief for the College, he was welcomed at Paisley by large congregations of admiring hearers. On his return to America, he addressed the following letter to one of his old parishioners, which is worth an insertion in this place.

TUSCULUM, near Princeton, 12th August, 1786.

*Dear Sir*—I have within these few days received your letter of the 22d May, and am much obliged to you for it, as it is a mark of continued and steadfast friendship, which is most agreeable to me. You may be assured, that my remembrance of, and attachment to the affectionate people to whom I formerly stood in the relation of a pastor, is still unabated; and though Providence from the beginning, blessed me with countenance in my new department, I have often said, that I would ride ten miles every Lord's day, to preach to such a congregation as I had left behind. It gives me much pleasure to know that you have faithful pastors, and particularly that Mr. Snodgrass is now in Paisley, my judgment of whom, in younger life, I find has not been disappointed.

We had dreadful convulsions in this country during the war, but now all things are settled in peace, and the College is thriving as much as ever. I preach regularly at Princeton, and have the satisfaction to say, that both here, and other places around, there seems a greater eagerness for hearing the gospel than before the war.

Remember me kindly to all my old friends. I shall not cease to pray for them, and indeed, have accustomed myself to such forms of expression as to include them morning and evening in my family prayers. I am, &c. J. W.

In one of his introductory lectures to the students in divinity, Dr. Witherspoon makes some remarks, which throw light upon a passage in the preceding letter, and which illustrate his attachment to his Scotch congregations, and some of his trials in America.

"Notwithstanding," says he, "the many encouraging circumstances that have happened since my arrival here, and the evident smiles of Providence upon the College, yet I confess that I have often regretted the want of a pastoral charge. After having been for twenty-three years constantly employed in preaching the gospel to a numerous, obedient, and affectionate people, to be employed in a way of life so completely different, must have created some uneasiness. Just figure to yourselves, one that had been so long accustomed to preach to a crowded congregation of from twelve to fifteen hundred souls every Sabbath, and all subject to my private oversight and discipline, and now to have such a thin and negligent assembly, and mostly composed of those who think themselves under no obligation to attend but when they please. In such a situation, the sphere of usefulness seems to be greatly narrowed; for as one of great zeal and discernment expressed to me in Britain, 'You will be greatly mortified to see the difference between a small country society in America, and a large city congregation in Scotland, but if you be instrumental in sending out ministers of the New Testament, it will be a still more important station, for every gownsmen is a legion.'"

Dr. Witherspoon had an important agency in organizing the General Assembly of the Presbyterian Church in the United States. He was Chairman of the Committee to accommodate the book of discipline and government to the state of the Presbyterian Church in America; and he was also Chairman of two other Committees specially appointed to revise the chapters on church censures and public prayer. At the first meeting of the General Assembly in 1789, Dr. Witherspoon, by appointment, preached the opening sermon from the appropriate text, "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 7. He was a member of the General Assembly in 1789, 1791, 2, and 4, in which latter year he died. Dr. Rodgers, speaking of Dr. Witherspoon's influence in our deliberative assemblies, says: "We have seen him in our own church judicatories in America, always upright in his views—remarkable for his punctuality in attending them—and able to seize at once the right point of view on every question—able to disentangle the most embarrassed subjects—clear and conclusive in his reasonings—and from habit in business, as well as from a peculiar soundness in judgment, always conducting every discussion to the most speedy and decisive termination. The Church has certainly lost in him one of her greatest lights, and, if I may use the term in ecclesiastical affairs, one of her greatest *politicians*."

Shortly after his return from Scotland, his health began to decline; and for two years before his death, he suffered the loss of his sight, which contributed to hasten the progress of his other disorders. "These," says Dr. Rodgers in his funeral sermon, "he bore with a patience, and even a cheerfulness, rarely to be met with in the most eminent for wisdom and piety. Nor would his active mind and his desire for usefulness to the end, permit him, even in this situation, to desist from the exercise of his ministry and his duties in the College, so far as his health and strength would admit. He was frequently led into the pulpit both at home and abroad during his blindness, and always acquitted himself with his usual accuracy, and frequently with more than his usual solemnity and animation. And we all recollect the propriety and dignity with which he presided at the last com-

mencement. He was blessed with the use of his reasoning powers to the very last. At length, however, he sunk under the accumulated pressure of his infirmities; and on the 15th day of November, 1794, in the seventy-third year of his age, he retired to his eternal rest, full of honour and full of days."\*

Dr. Witherspoon's *presence* was uncommonly commanding—second, as has been said, only to that of Washington. He was tall and well proportioned, and dignified in his manners. His *social feelings* were deep and lively; he was companionable, full of anecdote, and particularly fond of the young. His *personal religion* was marked by a consistent, righteous and useful life. He was faithful in his duties to his household; and in all the relations to God and to man, has left behind him an example and a name which will be cherished to the remotest posterity.†

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## Review and Criticism.

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*Essays on the Primitive Church Officers.* Rprinted by permission from the PALMISTON REVIEW. Charles Scribner, New York, 1851.

This volume contains six essays on important points of Church Government. I. On the origin of the Christian Eldership. II. On the powers of the Primitive Presbyters. III. On the perpetuity of the Apostleship. IV. On the official rank of Timothy and Titus. V. On the angels of the churches, and the false apostles. VI. On the Apostolical Succession. The discussions of Episcopacy have had in this country an armistice, which the volume before us will probably prolong. Every new invention in the art of war is an argument for peace. The reasonings in this volume cannot be overthrown by all the ingenuity of sectarian Tract publications. A strong position of Episcopacy is annihilated in the third essay, which is one of the ablest in the book. In fact, the Episcopalians abandon the position themselves, and do not pretend to call their bishops apostles. Occasionally a bishop, like \* \* \* calls himself an apostle; but instead of magnifying his office, it only magnifies a universally perceived

\* Dr. Witherspoon's works were published in Philadelphia by Wm. W. Woodward, in 1802. Dr. Green, who was his pupil, contemplated a new edition, and wrote a biographical sketch of his venerable preceptor, to be prefixed to the edition. It is to be hoped that our Board of Publication will be enabled, in the course of their prosperity, to publish a complete edition, with Dr. Green's sketch.

† Dr. Witherspoon was twice married. His first wife was Elizabeth Montgomery, whom he married in Scotland. At the period of his emigration, his children consisted of three sons and two daughters. 1. *James*, the eldest son, held the rank of Major in the Revolutionary army, and was killed at the battle of Germantown. 2. *John* was a physician. 3. *David* married the widow of Gen. Nash, and practised law in North Carolina. 4. *Anna* married the Rev. Dr. Samuel S. Smith, and 5. *Frances* married David Ramsay, M. D., the celebrated historian. The Rev. J. Witherspoon, D. D., of Hillsboro, N. C., is the son of *David*, and grandson of the distinguished man whose name he bears. The Rev. S. S. Woods, D. D., of Lewistown, Pa., married a daughter of Dr. Witherspoon by his second marriage.

distinction. Episcopacy, regarded as a mere ecclesiastical arrangement and placed upon the same basis as holy days, gowns, reading prayers, &c. stands a better chance in an argument than when perched on the airy High Church pinnacle. The *Essayist* is an Assayer in the Theological Mint at Princeton, where the minutest intrusion of false pretension is detected by the old fashioned tests of Scripture. Presbyterians are under no apprehension of suffering from any discussions in this advancing age, especially in the United States, where the power of Puritanical and Presbyterian parity is read in history, seen in present progress, and foretold in every sign of the future.

*The Listener*, by CAROLINE FRY. R. Carter & Brothers, New York, 1851.

Caroline Fry is a very wise talker, as well as a quiet listener. The volume contains in the general sound, practical comments on the duties, incidents, errors, &c., of every day life. The author *listens* to what is going on in the world, and then discloses her own meditations. The work is the more interesting from being the production of a well-disciplined, home-loving female. Let us hear a few words from the Listener on music.

Music is the gift of God. Man did not communicate to the extended wire its vibrations: man did not give to the surrounding air its undulatory motion; man did not organize the ear to such exact responsiveness, or the brain to such acute sensibility of what the ear conveys. Man could not have made music had not God intended it. The power was his, and the gift was his: man has possession, and thinks it is his own. It administers to his pleasures; it buys him the applause of men; it feeds his unhallowed passions, drives away thought, and helps to make him happy, in forgetfulness of what he is, and is to be. For these purposes, the worldly parent, if she finds this talent in her child, takes possession of it, expends upon it, as above described, no small portion of another talent committed to her keeping, and occupies with it a fourth, or a sixth, or an eighth part of her children's early years—perhaps the only years that ever will be theirs—and her heart never misgives her that she has perverted the gift, or defrauded the giver of this talent. The Christian mother follows her example, though not with the same motive. The talent is now divested of all unhallowed purposes and dangerous effects. It is acquired without vanity, and used without ostentation. Instead of leading the young performer into company, to exhibit herself for admiration, it now contributes to make the excitement of mixed society unnecessary, by supplying her with innocent amusement at home. Never let the Listener be supposed to say a word against the use that is made, in such families, of this delightful talent; the evening recreation of a well-spent day—the home festival of domestic cheerfulness and affection; or the solace, perhaps, of some anxious, lonely hour. I believe that music stands thus in many families, entirely divested of every injurious application, and administering to one part of the Creator's purpose—the happiness of man. But I do question whether it is made any where, so much as it might be, subservient to the other: the service and honour of the Giver; or even to the first, in the best and highest sense of the word, "happiness."

*Closet Hours, or Aids to Spiritual Improvement, &c.* By RAY PALMER, Pastor of the First Congregational Church, Albany. E. H. Pease & Co., Albany, New York.

We can cordially recommend this as a practical work of uncommon interest. Mr. Palmer has commenced his ministry in Albany with great acceptance and success; and his closet hours as well as his public hours bespeak the devoted Christian, the intelligent theologian, and the accomplished scholar. Mr. Pease shows that Albany is up to the spirit of the age in the art of publication.

## The Religious World.

**CONGREGATIONALISTS AND NEW-SCHOOL PRESBYTERIANS.**—There are signs of warfare between these two bodies. "*The Independent*," the able organ of the former, says: "There is now no attempt to conceal the determination on the part of the [New-School] leaders openly to discard, as they have for a long time practically, the Plan of Union. A thoroughly Presbyterian Theological Seminary is also to be established in the Northwest. I do not complain of these things, except that they are entirely inconsistent with the *partnership* relation which exists between them and Congregationalists in Home Missionary work. Let this partnership be formally dissolved, and then I have not a word to say against the most vigorous prosecution of their plans. But I do protest against using Congregational funds (see Mr. Coe's statements before the Assembly at Utica.) to extend Presbyterianism, and to build up Presbyterian colleges and seminaries. It is not known at all in New England that all the colleges and seminaries aided by the Collegiate Society, except Beloit and Iowa, are wholly under Presbyterian control. Even Western Reserve, for which \$20,000 were raised in New England recently, is put down as Presbyterian in the list of institutions belonging to that denomination. The Plan of Union indeed is no longer regarded by our Presbyterian friends. I am convinced that the welfare of the churches, and the interests of the cause of Christ demand a change, and a separation *for the sake of peace and increased efficiency*, and in this I am not alone. Many of the most judicious men East and West, of *both denominations*, are of this opinion."

**MASTER AND SLAVE BAPTIZED.**—An interesting incident occurred recently at the church of Rev. Gardiner Spring, D. D., in New York. Some eight or nine persons were admitted members of the church, and of three who were baptized, two were a *master and his slave*. The former was a tall, middle aged white man, though of rather dark complexion, and the slave was a very interesting, intelligent and good looking mulatto girl about seventeen years of age. They knelt and were baptized together—she in the name of Jessie Ackerman. In explanation of the circumstances, a short notice appeared in one of the papers, signed "Master," stating that for "her gratification, and the benefit incident to a *six months'* journey through a large part of our country, her mistress invited her to accompany us on our western and northern tour. She will, ere long, return to the South with us, as (*legally*) a slave."

**PEWS IN METHODIST CHURCHES.**—The *Southern Christian Advocate* says: Trouble is anticipated at the next session of the General Conference of the Northern M. E. Church, on the subject of pewed churches. The Western portion of the connection seems determined to make a stand against the policy of allowing churches of that description to be supplied with preachers, and to carry the question into the General Conference—the election of delegates turning on that pivot. *Zion's Herald* has a long article on the subject, from which it appears that *six annual Conferences*

CHINA.—A Society has been formed in England called "The Chinese Society for furthering the promulgation of the Gospel in China, and the adjacent countries, by means of native evangelists." The following extract is from the publication of this Society:

*China Open—How far can this be said?*—Forty-four years since the single-minded Morrison, concealed in a cellar in Canton, was pursuing his solitary labours. Now five ports, together with a small island, are the imperially recognized habitations of Europeans.

In 1836, an edict issued by the Emperor, threatened the severest penalties against the profession of Christianity and the reception of Christian books; and the missionaries at Canton, surrounded by spies, found the greatest difficulty in acquiring any influence over the people. But in 1845, a government notification was issued, proclaiming full toleration for the profession of every form of Christianity. By the treaty of Nanking, foreign missionaries were permitted to erect chapels at the Five Ports and Hong-Kong, and to journey inland *for twenty-four hours*. A recent alteration, however, allows the missionary to extend the duration of his visit to *several months*.

Mr. Gilfillan, of the London Missionary Society, describes a visit he paid to Chang Chew, fifty miles inland from Amoy: where he was enabled to distribute tracts and preach the gospel without molestation. He says, "It may become a grave question for the consideration of wise men at home, whether all our missionaries in China should seek to nestle under the wing of British law. Whatever the variety of opinion on this point, it will be accorded by all as an encouraging fact, that a missionary can work for days together in an inland city, without let or hindrance. The wall of Chinese exclusiveness is surely breached and crumbling, and the day approaching when, in all its provinces, 'many shall run to and fro, and knowledge shall be increased.'"

HIMYARITIC INSCRIPTIONS.—In the September number of this Magazine, page 541, an article was inadvertently copied from a New York paper, giving some statements about the inscriptions in Arabia, which Forster refers to the period of the Exodus. Although the Quarterly Review [1844] sustained Mr. Forster, all the recent investigations of learned men have thrown discredit upon his speculations.

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## Closet Meditations.

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"DEATH IS YOURS."

1 Cor. III. 22.

Is *mine*? What, that "last enemy," so dreaded by mortal man; that grim inexorable foe, dissolving soul and body, from whose stroke none are free, is he *mine*? Yes, precious assurance! Death is mine. My own rich legacy; my covenant gift from the God of my salvation, who himself has "*abolished death*." (2 Tim. i. 10.)

Death is mine! O, glorious consolation! Mine; my conquered enemy. Now it can have no dominion over me. No terrors now, no shudderings, for

have their churches pewed; that the Bishops have held Conferences in churches of this description, dedicated them, preached in hundreds of them, and stationed ministers in them; and that all this has been done with the implied sanction of the General Conference, since no *caveat* has been put in against the episcopal administration on this account. The Herald argues that it is too late in the day to turn back the tide, and that the attempt will be of no further effect than to exasperate bad feelings and provoke success to the innovation.

**MISSIONS OF THE MORAVIAN CHURCH.**—According to the published accounts of this body of devoted Christians, we find they have thirteen mission establishments, as follows:

	Established.	Stations.	Missionaries.
Danish West Indies,	1732	8	26
Greenland,	1733	4	23
North America,	1733	4	12
Surinam,	1734	9	51
South America,	1736	9	58
Jamaica,	1754	13	29
Antigua,	1756	7	24
Barbadoes,	1765	3	9
Labrador,	1770	4	30
St. Kitts,	1775	4	10
Tobago,	1790	2	4
Central America,	1848	1	4
New Holland,	1850	1	2

Making a total of 69 stations, on which are employed 282 missionaries, male and female. The Moravian Church has more members in its missions than in its domestic churches, the number of the latter being less than 70,000.

**THE ARMENIANS.**—Armenia was once a powerful kingdom of Asia, occupying the region which, bounded on the north by Mount Caucasus, lies between the Black and Caspian Seas, with Mount Ararat in its centre. As a distinct kingdom it has long since been broken up, and divided between Russia, Persia, and Turkey. The Armenians are a nation "scattered and peeled." They are to be found, not only in the countries immediately adjoining what was once the dwelling-place of their forefathers, but in India to the east, and westward as far as Italy, Hungary, and Austria.

Christianity was introduced amongst them in the beginning of the fourth century, at a time when the "silver had become dross, and the wine mixed with water." Ceremonies, and relics, and pretended miracles, appear to have occupied their attention much more than the pure and undefiled religion which the Apostle sums up when he says, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision;" but "faith which worketh by love." Yet such as it was amongst them, they were satisfied to endure for its sake many and grievous persecutions, at one period from the heathen Persians, then from Greek Christians, and lastly from the Mohammedans; until at length, toward the latter end of the sixteenth century, they were broken up as a nation by the Persian conqueror, Shah Abbas, who, that he might defend himself the more easily against the Turks, laid waste a great part of Armenia.—*Chh. Miss. Gleaner.*

"Death is swallowed up in victory;" (1 Cor. xv. 54;) in the victory of Him "whom I have believed." O Death, deceitful, wily foe, where is now thy sting? Thy barbed pang, thy stern agony, thine excruciating sufferings, thine insupportable pains, what are they? All shadowy, transient, earthly! I mind them not, since over them all I have the victory, the glorious victory of my Redeemer.

O my soul, be thou stirred up with deeper love, with more exalted praise to that Redeemer, who for thine own sake, has already conquered death and the grave, and for thy sake still proclaims, "O Death, I will be thy plagues; O Grave, I will be thy destruction!" (Hosea xiii. 14.)

Come, weary soul, tired out with thy burden of sin and sorrow, with temptations, and trials, and afflictions, and corruptions, take courage, for "*Death is yours;*" your precious legacy, your conquered enemy, your faithful friend. Look no longer upon him with terror. Soon will he free you from this cumbersome tabernacle of clay, and give you angel wings that you may mount and fly away to your rest in heaven; soon will he unlock for you yonder gates of bliss, that you may for ever bathe in those everlasting fountains of joy at the right hand of your God; soon will he usher you into the company of that happy throng "which no man can number," (Rev. vii. 9,) that with them, before the great white throne, you may join in that new song, "Worthy is the Lamb that was slain, who hath redeemed us unto God by his blood." (Rev. v. 9, 12.)

Yes, Death is mine, and "for me to die is gain." (Phil. i. 21.) And when God shall call me to lie down upon a bed of sickness, with cheerful submission will I endure every ill, and every racking pain, that when all is over, I may sweetly fall asleep in Jesus, and awake satisfied with his likeness. (Ps. xvii. 15.)

Come then, my weary soul, rejoice! Come, wonder, and admire, and praise, with triumphant exultation, the matchless love that has redeemed thee from death, that has ransomed thee from the power of the grave. (Hos. xiii. 14.) And when thou shalt have entered the dark stream of Jordan, though its waters be chill, and its waves swell high, forget not the voice of Him who has trodden the way before thee, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine; when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour." (Is. xliii. 1-3.)—*Selected.*

#### SATAN'S TEMPTATIONS.

THERE is no deeper distress of mind on earth than is sometimes felt by men who are sorely tempted with thoughts of unbelief, despair, blasphemy or unnatural wickedness. A few words to such may be seasonable:

1. Resist the devil and he shall flee from you.
2. Do not expect to out-wit and out-reason him; but, like Christ, quote the word of God against him. The metal of that sword is too high, and its edge too keen for him.
3. Lay firm hold on the promises made to the tempted, and encourage yourselves in the Lord your God. "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not."—He will not suffer you to be tempted above that ye are able to bear." These are but specimens of many sweet promises made to the tempted. There is another, sweeter, if possible, than both these. It was made to one of God's tempted people, who greatly desired that the messenger of Satan might buffet him no more. It is in these words—"My grace is sufficient for thee." Is not this enough?
4. Be much on your guard in times of high religious privilege and enjoyment. Pirates let empty vessels pass without molestation, but attack those well freighted.
5. Be on your guard in the day of sadness, whatever makes it so. Satan loves to terrify those already affrighted.
6. "When a Christian is about some notable enterprise for God's glory, then will Satan lie like a serpent in the way, or as an adder in the path, to bite the horse's heels, that the rider may fall backward."
7. Beware of attempting to comprehend things beyond your reach, to under-

stand things unintelligible, or to know things not revealed. "There are three kinds of straits, wherein Satan aims to entrap the believer; nice questions, obscure Scriptures, and dark providences."

8. "All temptations are laid in self-righteousness and self-excellency. God pursues these by setting Satan upon thee, as Laban pursued Jacob for his images. These must be torn from thee, how unwilling soever thou art. These hinder Christ from coming in, and until Christ come in, guilt will not go out."

9. Your adversary is "the lion of the evening." He may assault you even when dying a Christian death. He has thus assaulted many. When John Knox was dying, he had a fearful conflict, but gained a great victory by the words, "What I am, I am by the grace of God," and "What hast thou which thou hast not received?"

10. Our great refuge at all times, but especially in times of temptation, is the throne of grace and the blood of Christ. Christ is our life. Nothing but the blood of Christ can quench the fire of God's wrath, the fire of lust, or the fiery darts of Satan. That blood can be obtained at the throne of grace, and nowhere else.—*Dr. Plumer.*

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"THE TIME IS SHORT."

A "shadow,"—"a vapour,"—"a dream,"—"a post,"—"a weaver's shuttle,"—"a vain show,"—"the grass which flourishes in the morning, and in the evening is cut down,"—every imaginable figure is made use of in Scripture to show how limited is the span of our present existence. And the knell of another fleeting year has just added its response to the same solemn truth.

"*The time is short*" for sorrow and for joy. Man of the world, whose portion is in this life, if you have "your good things," whither are they ebbing? and what wilt thou do in the end thereof? Christian, grieve not, your "heaviness" is only for a season, your severest affliction is "light, and but for a moment," and "not worthy to be compared with the glory that shall be revealed."

"*The time is short.*" It is indeed *short* to prepare for eternity. Thoughtless reader of these lines, you have a soul to be saved or to perish for ever; a heaven to win or to lose, with all that is comprehended in that dreadful alternative. You are called to consideration, to decision, to search the Scriptures, to prayer, to repentance, to faith, to "work out your salvation with fear and trembling." You have golden opportunities now—you have every help you want, held out to your acceptance now. But how long will this last? Where are the thousands who, during the past year, were summoned to their last account at the notice of only a few hours? "*The time is short.*"

Again, it is *short* for improvement. We have all much to acquire—young persons more especially—if we would "serve our generation according to the will of God." The Christian, though pardoned and justified and accepted, is called to labour with the anxiety of one wrestling for a prize, to obtain nearer and nearer advances to his Saviour's likeness. He is called to do this in opposition to perpetual hinderances, and in the midst of unceasing conflict. He is directed to "give all diligence to add to his faith virtue and knowledge and temperance, and patience and godliness and brotherly kindness and charity." And, for all these things, "*the time is short.*"

Once more, it is *short* for usefulness. Every Christian has a work appointed him by the great "Master of the vineyard;" he has influence, the circle of which may seem small, but the real extent of which he cannot estimate; he has talents wherewith to occupy till his Lord come. It is in a suffering world that he is to go about doing good; it is in an ignorant, sinful, dying world that he is to hold forth the Word of life, if by any means he may save some. But if he should work the works of Him that sent him, he must do so "while it is day, for the night cometh when no man can work." *Wherefore,*

"*Whatsoever thine 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.*" (Eccles. ix. 10.)—*Churchman's Monthly Mag.*

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### ERRATA.

The following are some of the principal corrections to be made.

Page 97, on 15th line from top,	for "walk" read "milk."
" 158, on 32d "	" " insert " <i>of travellers</i> " before "of all sects."
" 159, on 32d "	" " for "Liturgies" read "Litururgists."
" 330, on 19th "	" " for "Coit" read "Hall."
" 354, on 30th "	" " for "action" read "actor."
" 504, on 30th "	" " for "ruin" read "sum."
" 527, on 3d line from bottom,	for "42 or 24" read "40 or 22."

See page 96 for an error on page 73.

### LIST OF EMBELLISHMENTS.

1. FIRST PRESBYTERIAN CHURCH, BALTIMORE,	- - -	January.
2. ISRAELITES IN EGYPT,	- - -	February.
3. FIRST PRESBYTERIAN CHURCH, ALBANY,	- - -	March.
4. PORTRAIT OF DR. GREEN,	- - -	May.
5. THE LATE SOLAR ECLIPSE,	- - -	October.
6. SECOND PRESBYTERIAN CHURCH, PHILADELPHIA,	- - -	November.
7. PORTRAIT OF DR. WITHERSPOON,	- - -	December.