

THE

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.

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P R E E A C E .

THE PRESBYTERIAN MAGAZINE completes its second year. Gratitude is due to God for the measure of success which has attended it in its annual career. The number of subscribers is within a few of four thousand; interesting testimonies have been offered of the general acceptability and usefulness of the work; and encouragements to perseverance of various kinds have arisen in a kind Providence.

The Editor thanks subscribers for the favour they have been pleased to bestow upon the work. Its success depends upon their patronage, and he is earnest in his endeavours to merit it. The great aim of the Magazine is to be useful in the households where it enters. It has endeavoured to present sober and truthful views of current events and questions; to discuss topics of permanent religious interest; to unfold the duties of social life; to enforce the general obligations of Christianity; to preserve biographical and historical records of value; to give criticisms on the literature of the day; and to gather such monthly intelligence of the religious world as properly belongs to a work of its prescribed plan.

Contributors and writers are entitled to the Editor's thanks for their co-operation. Obligations of this kind are deeply felt and cordially acknowledged.

The Editor hopes that at least a fair equivalent has been returned from the pages of the Magazine into the intellectual and moral treasury of households. The idea that a Monthly Religious Magazine was needed in our Church originated, in the leadings of Providence, the present undertaking; and still urges it forward.

A hope is entertained that a new interest will be imparted to the third volume, in the discussion of some subjects more particularly connected with the doctrines and worship of the Presbyterian Church.

The Editor renews his regret that his numerous official engagements prevent his more entire devotion to the important work of conducting this Periodical. Some, at least, of its imperfections may be reasonably excused in view of the fact, that the editorial labours are incidental ones, amidst the daily toils of other more pressing avocations.

Thankful for the past; soliciting such indulgence as is properly due to human infirmities; asking co-operation from ministers, elders, church-members, and friends, in increasing the usefulness of the work; and looking to God for life, strength, and every blessing, the subscriber buckles on the armour to begin another year.

CORTLANDT VAN RENSSELAER.

December, 1852.

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THE
PRESBYTERIAN MAGAZINE.

JANUARY, 1852.

Miscellaneous Articles.

THE RECIPROCAL INFLUENCE OF THE EVANGELICAL
DENOMINATIONS.

It may seem to be quite a discovery to find a subject on which no book has been yet written, and it may also seem that one lays the world under no obligation to him for suggesting a new topic. But would not the world be the better for a volume that should skilfully trace the providential design of permitting so many diversities as are found in the creeds and forms of the Christian Church? Might not a McCosh add "Ecclesiastical" to the title, "The Method of the Divine Government, Physical and Moral?"

At least one chapter of such a work should be headed as the present article is. The general influence of the variety of denominations in provoking one another's zeal, and thus multiplying the means of grace for the world, is plain enough. But it would be curious and instructive, and promotive of Christian harmony, could we see that there is a mutual action and reaction going on through all the existing diversities of the Church, the final end of which is to preserve and vivify the substantial and essential faith.

In thinking how our own section of the great family would stand in such a review, both as to the influence imparted and received, our position strikes me so favourably, that I could scarcely trust my impartiality to write the first part of that chapter. But I have made a few notes on the latter branch of the inquiry, which are at any body's service.

I suppose that Presbyterianism receives both a favourable and unfavourable effect from each of the other forms of Christianity with which it comes into association—that is, wherever any or all of the other forms exist in the same place with itself.

METHODISM has a good effect in exhibiting the power of united, systematic action in the members of a church. It displays the force of an *esprit du corps*, under the stimulus of an organization that compacts the people, and that gives each one a place to fill and a work to do. The success of this denomination has been a great encouragement to our Church to push its aggressive action among other populations than those which have a birth-right with us, and to make us feel that we too are bound to carry the gospel beyond the limits of our immediate congregations. The warmth and animation of their preaching, the directness of their modes of address to the individual heart, have had a good effect upon our own style of proclaiming the gospel. Taking warning from their indiscreet excesses in this respect, we have seen, on the other hand, that the popular mind requires a blending of the more extemporaneous and informal method of address with what was, with us, in danger of becoming too scholastic and artificial. Their animated and unanimous singing, arising from the cultivation of familiar tunes and hymns, has reposed the lifeless habits into which we were degenerating. Perhaps I might justly add, that, without shaking our Calvinistic foundations, their very Arminian errors have helped to increase, in our public worship, the presenting of the more encouraging and inviting features of the gospel. "Free grace" is as much our doctrine as theirs; but their extreme in one direction, has helped to modify our tendency to the other.

For these benefits we should be grateful to our Wesleyan brethren: but some other influences we should be glad they would keep at home, if they will not part with them altogether. Their peculiar views of the modes of conversion; their encouragement of physical excitement; their confidence in extraordinary "experiences," exert a secret influence on the minds of multitudes who never enter their meetings. It is to this source mainly, that we may trace the unscriptural impressions which every pastor finds among his people, of the necessity of certain characteristics or signs of regeneration, wanting which all others are disregarded. You may hold them to the Bible doctrine and Bible history of conversion, but the recollection of what their neighbours have proclaimed aloud of the light they see, the joy they felt, the burden which suddenly fell off, the perfection which they reached, will be their secret reply to the Bible itself. Very often, too, our own people take their views of their own church-doctrines from the misrepresentations afloat in the Methodist neighbourhoods, and are kept in a sort of prejudice against what is held up to them as a harsher system.

Mixed up as our people are in their social intercourse with our zealous friends of that denomination, we thus partake of their good and evil influences to a wide extent.

The BAPTISTS are the next in number of our Christian brethren who contribute to modify our peculiarities.

In looking for the good they do us, I am disposed to think we may attribute to them some beneficial effects as resulting from the

reaction of the very opinions in which they are our antagonists. Their interpretation of the two great ordinances of Christianity, operates as a constant check to our proneness to put them above their scriptural place. When we see a large and excellent body of believers holding in all other points our Confession and Catechisms, separating themselves from their brethren in the Lord on the sole ground of their peculiar views as to who should partake of the sacraments, and as the form in which one sacrament is to be observed, it sometimes seems to me a permission of the Head of the universal Church, explicable on no other ground than that the mixture of such opinions in the Christian world, would tend to keep the whole mass from the still greater evil of converting the sacraments into mere superstitions. So long as there is a controversy, the respective parties will be more likely to keep within bounds in which human weakness may be forgiven; and the Presbyterian side may be kept in a wholesome conservatism of the truth, which otherwise might gradually venture into some of the mystical theories on the subject.

Then, again, although we believe the Baptist interpretation to be erroneous, yet the mere fact of their professing to hold to a more literal and scrupulous observance of the Scripture pattern, has a tendency to remind all other branches of the Church of the great general principle involved in that common profession. One may plainly see that the "into the water," and "out of the water," have nothing to do with the nature of baptism; but the *mistaken* adherence to Scripture in one point, may contribute to maintain a more general adherence to it in points of real moment.

But then, not to speak of that close communion which hurts the cause of Christianity at large, the evil that we suffer from our Baptist neighbours lies chiefly in their suggesting doubts to the minds of our people on the topics of the controversy. Here and there one, not all, instructed in the analogy of faith, conceives that baptism is immersion; or that if a different mode of applying the symbol be sufficient, yet that the offspring of believers should not be included in their parents' profession; or that seeing infant baptism is doubted by so many, it can do no harm to omit it, or at least to wait till the child is old enough to remember the transaction. Sometimes a member of a Presbyterian household is led off by the conviction, or the excitement of a moment, and bound to a system which thenceforth denies to the new Baptist the privilege of sitting at the Lord's table with father or mother, brother or sister!

More sparsely than either of the above-named communions, but in some quarters more influentially, is mingled the EPISCOPALIAN element. It is more difficult to speak of the general influence of this denomination, for it is less homogeneous, and less uniform in its phases than any of us. Their revolutionary movement is so recent, that the character of the body, as one, is yet indeterminate. It is a duality, or triality, not a unit. But whether the high, the low, or the middle party, this branch of the Church has done and may do

us good by its practical example in some things, even where we cannot go full length in the theory from which it springs. For instance, we cannot believe in such a local consecration as makes it sacriligious for the laity to set their feet in the chancel; but we like the hint that this silly notion gives to our own people of such a sacred association of the thoughts with the place of divine worship, as would make them unwilling to give it up to concerts, political meetings, or other merely secular uses; or to talk, and gaze, and move about in it on the Lord's day, as if they were in their own dwellings. We do not wish to see the show, and ornament, and expensiveness of their churches imitated; but we may so far regard their example, as to study good taste, neatness, convenience, and cleanliness in the plainer structures which our plainer forms demand. We do not give in to the theory that preaching is the inferior portion of the objects of the sanctuary, but we would learn from the other extreme of our liturgical friends, not to depreciate our devotional services for the sake of the sermon. We would not give up the doctrinal basis of our preaching for the genteel moral lecture, but we may learn to incorporate in our discourses a more direct and open reference to particular moral duties and faults. We cannot but smile at their calling confirmation "an apostolic rite," and tremble at the mockery of sacred subjects which is so often connected with its observance, but we may learn to be more careful in keeping our baptized children in mind of their birthright.

In such particulars the Episcopalians may be silently doing us a good service. But, *per contra*, we must expect to have our evangelical simplicity offended and injured by the tendency of their opinions to encourage a ceremonial religionism, and of their forms to captivate our worldly-minded youth. We may reasonably fear that our denominational pride will be roused by their local successes so as to tempt us to be more accommodating to the worldly taste, and to forget the gospel-models where our strength lies, in order to assume an attire which is only the rags of Anglicanism, as theirs is of Romanism.

When the suggested *Book* comes to be written, the author will, doubtless, extend his inquiry into the influences we receive from other large denominations, not usually included in our brotherhood of churches. The "Society of Friends," for example—whether their drab does not help to modify our blue, sometimes for better, sometimes for worse—whether it is not intended, that whilst they should be rebuked by our example for not keeping the ordinances, we should learn from their principles to mix more silent meditation and spiritual waiting with our constant hearing and doing. Perhaps the supposed author will even go into the dark regions of the Popish heresy, and trace some superstitions of individual Presbyterians to the social influence of the adherents of that system; or find in the sincere fidelity of many of the ignorant Papists to the requisitions they believe to be sacred, a rebuke to our looseness as to what we know to be divine; and surely the Christian Catholic may learn

from the Roman Catholic the value of the Scriptures and the dross of tradition; the superiority of knowing what to believe, above believing what we know not; and the peril of trusting to the hands and knees the work of the heart. How much the very spectacle of this sad perversion of truth may have done to keep our exertions in the right path, no mortal eye can discern; but according to the ordinary rules of Divine Providence, we cannot believe it has been suffered without a good design, or that that design has not been, in its ordained degree, fulfilled.

To one who runs his eye along Mosheim's chapters of "Heresies and Schisms," in his annals of the first fifteen centuries, where he begins his new division of "the general" and "the particular" history of the Church, it must seem to be a matter of surprise that the diversities of religious opinion have actually diminished, rather than increased, under the great Reformation principle of the right of private judgment in interpreting the Scriptures. For, in order to determine the question of the number of the present divisions of the Christian body, it would not be fair to enumerate the variety of names by which they are called; but the surest, the most evangelical method would be, to determine how many of these societies of believers in Jesus can pray and praise together; can rejoice in the same ground of acceptance; can weep, and be comforted, and re-proved and edified, by the same pre-eminent and most precious doctrines; can admit the same preceptive and spiritual obligations, and thus prove that, despite of other differences, they feel themselves to be, in the highest sense, one in Christ.

Divine Providence has permitted the nominal church of our day to exist in our country in two great divisions, the Protestant and the Protested. The former is subdivided into several distinct organizations, but, taking the country in mass, the four forms we have been naming will express its leading influences—the Methodist, the Baptist, the Presbyterian, the Episcopalian. These names are sufficiently distinctive to mark the general character of the Reformed or Evangelical Church. We may, therefore, conclude that the inhabitants of the United States, so far as they arrange themselves under any religious name, come under one or another of the five divisions now stated.

Out of every arrangement or permission of Providence we must believe some final good will proceed. Error is evil, and division may be evil: but even error and division may serve the purpose of counteracting greater evils, and working out a collateral or eventual good. At all events, there must be, in such a country as ours, not only an influence going out from each of these forms on their respective adherents, but a reciprocal influence on each other. Is not this tendency of the variations one of the designs, if not the chief, in the providential permission of their existence?

H.

A COUNTRY CHURCHYARD.

MANY years ago, I visited a church in the eastern part of the State of —, not very far from the ocean. It is one in which the sainted Brainerd is known to have preached, on a sacramental occasion, when he was accompanied by a troop of his tawny converts. The house is very plain, after the manner of those days, and was reared by the descendants of a small Scottish emigration. But there is one object which gives venerable beauty to the edifice—it is surrounded by a spacious burying-ground, lying gracefully over the rounded crest of a hill, and shaded by clumps of ancient oaks, the survivors of a great forest. Here lie the people of several generations, with many a lettered stone, on which the children, who stray among the rank grass and spring-flowers, love to spell out the well-known family names. Vastly more touching, in my humble judgment, is this simple cemetery, than all the landscape-gardening of Mount Auburn, Greenwood, or Pere la Chaise. Without the aid of Hervey or Young, the thoughtful mind may here read lessons that quiet, instruct and elevate.

The month of May, in which I first visited this church, was genial and delightful, and many groups of worshippers were sprinkled over the field of the dead. Some walked in the green paths, some stood under the shady trees, and some, who were bowed with years, sat upon the broad tombstones; but all were serious and devout in their mien, for it was a communion season. Among all these persons, there was one who attracted instant attention, even before his character was known. He was a tall old man, of slender but erect form, with gray hairs that straggled from beneath his broad old-time hat. He scarcely leaned on the staff, which, like the clergy of all ages, he seemed to bear as a pastoral symbol. All who met him did him reverence; voices were hushed as he approached; many rose as he passed; yet the smallest children appeared happier for his greeting. For nearly forty years he had ministered to them, and had at length become the patriarch of the vicinage. I well remember the serene and gentle grace with which he would lead away some shrinking creature, all suffused with emotion, into the covert of a little grove, to administer words of cheering with regard to the approaching ordinance; and then with what grave control in his manner he would gather around him the grey-haired elders, to confer with them on cases arising out of the same solemnity. As the look and carriage of a good man spring, when he is unaffected, from inward sources of character, so they have their share in that influence which a faithful minister carries with him, more and more, upon all who come into his presence. Feelings thus produced, are made more solemn and enduring amidst the memorials of the dead. For who that walked among those hillocks could forget that this aged servant of God had preached to their forefathers, and that the congregation of the dead was far greater than that of the living?

It is abusing the simplicity of the gospel, and urging it to an extreme, to prohibit all records over the graves of the departed. Epitaphs are often foolish and often false, but sometimes they are as edifying as sermons. The dead are not lost. The spot where they lie should have a record. Such a record is found in the simple monument. Let us not forget how carefully the Scriptures indicate the burial-place of many saints. The humblest grave-stone testifies concerning the resurrection, and may speak warning or consolation to the passer-by.

The churchyard in a colder season presents a different scene, yet one which has suggested some fine thoughts to a great poet of our day:—

“ Thus, when in changeful April snow hath fallen,
 And fields are white, if from the sullen north
 Your walk conduct you hither, ere the sun
 Hath gained his noontide height, this chdrchyard, filled
 With mounds transversely lying side by side
 From east to west, before you will appear
 An unilluminated, blank, and dreary plain,
 With more than wintry cheerfulness and gloom
 Saddening the heart. Go forward, and look back ;
 Look, from the quarter whence the land of light,
 Of life, of love, and gladness doth dispense
 His beams ; which unexcluded in their fall,
 Upon the southern side of every grave
 Have gently exercised a melting power,
 Then will a vernal prospect meet your eye,
 All fresh and beautiful, and green and bright,
 Hopeful and cheerful:—vanished is the snow,
 Vanished or hidden ; and the whole domain,
 To some too lightly minded might appear
 A meadow carpet for the dancing hours.”

C. Q.

A WELL-ORDERED CONVERSATION.

[Being part of a sermon preached in New York, 1707, by the Rev. FRANCIS MAKEMIE, the father of the Presbyterian Church in the United States.*]

I proceed to describe, or to show to you, what a WELL-ORDERED CONVERSATION is, or wherein it consists. And this is the next head, and so requisite to be explained, that I cannot apprehend how any can be convinced of the want thereof, or engaged to promote,

* We are indebted to PETER FORCE, Esq., of Washington City, for a copy of this famous sermon, preached by *Francis Makemie*, in New York, for which he suffered imprisonment. A brief account of the circumstances of his imprisonment is given in the first volume of the *Presbyterian Magazine*, pp. 30, 31. The Church is under obligations to Mr. Force for his antiquarian skill in rescuing this sermon from oblivion, and in preserving it in his valuable library. We render to him this public acknowledgment for his kindness in sending a beautiful manuscript copy for the *Presbyterian Magazine*.

The sermon is much longer than we expected, and would take up nearly 30 pages of the *Magazine*. We may continue the extracts hereafter. The following is an outline of the plan of the sermon: the text being, “ *To him that ordereth his conversation aright will I show the salvation of God,*” Ps. l. 23. After an introduction, the author, 1. Lays

advance, or seek after a well-ordered conversation, without some distinct and clear notions about it; therefore it consists in these things,

1. In a life and *conversation purged and purified from sin and wickedness*. And this is the first step towards a well-ordered conversation; for the lives and conversations of all men by nature, and from our apostate state of rebellion, are impure, sinful, and unclean; we are a seed of evil-doers, children that are corrupters; our lives naturally, and without grace, and before conversion, are very irregular and disorderly; and those disorderly things must be laid aside, and the evils of our lives must be purged away. And as it is sin that disordereth the life and defileth the conversation, so it is sin, and sin only, our lives must be purged and purified from; and this is required by many precepts, multiplied threatenings, enlarged and renewed promises, and many awakening instances. And it is sometimes called a departing from iniquity, 2 Tim. ii. 19—Let every one that nameth the name of Christ, depart from iniquity. A departing from evil, Psal. xxxiv. 14. It is called a ceasing to do evil, Isa. i. 16—Cease to do evil, and learn to do well. A forsaking our ways that are not good, Isa. lv. 7—Let the wicked forsake his way and the unrighteous man his thoughts. A denying ungodliness, and worldly lusts, Tit. ii. 12. A cleansing our hands, and purifying our hearts, Jam. iv. 8—Cleanse your hands ye sinners, and purify your hearts ye double-minded. And frequently called a *turning from sin*. Turn ye, turn ye; if the wicked turn from his way; turn unto me, saith the Lord of hosts. You see then, my friends, what is your *first work*; there must be a rooting out, and plucking up the sinful and corrupt weeds in our souls, if we would have grace planted, and virtue grow there; we must purge away the spots and stains, if we would appear beautiful in the eyes of our God; we must lay aside the *disorders* and irregularities of our lives, if we would have them *orderly* and regular. The profane *curser* and *swearer* must lay aside his horrid *oaths* and rash impious imprecations. The beastly and sensual *drunkard* must abstain from his intemperate cups and companions. The *unclean* person must leave his whoredoms. The *backbiter* must forsake his railing and defamation. The *liar* must learn to speak truth to his neighbour. The *thief* and purloiner must grow honest. The *profaner of the day of the Lord* must learn to spend it more religiously. And the profligate and profane *scoffer* at the creatures of God, the people, and followers of God, the way, worship, and religion of God, must lay aside this base abuse of their tongues. These evils, and many more, as *pride, covetousness, carnality, and worldliness*, must be

open the promise relating to God's salvation. 2. He then shows the nature of a well-ordered conversation. [This part is in the present number of the Magazine.] 3. Some reasons why a well-ordered conversation is of great concern. 4. What is necessary to promote this good conversation. 5. Obstructions which mar a godly walk and conversation. 6. An application. The sermon is after the old-fashioned style—well subdivided, full of Scripture, plain, and aiming at the reformation of the heart and life. For the *title page* and *preface*, see another part of this number of the Magazine.

purged out of our lives, and our *conversations* cleansed from them, if we would promote a *well-ordered conversation* in the world.

2. A well-ordered life and conversation consists in a conformity and agreeableness to the holy *laws* and sovereign *commands* of heaven. For God, the powerful creator of all things, is also the supreme and sovereign *Law-giver*, who prescribes rules to his creatures, wherein and whereby every thing is *prohibited* we are to forsake and abstain from; and every thing is *commanded* and required, we should perform and do. And the world was involved in such a labyrinth of darkness and corruption, man would not have known what was to be done, or what was to be left undone, if God from heaven had not told us by his revealed law. And such is the nature of this Divine law, and the commands of heaven, that they are most *holy, just, and good*, adapted by infinite wisdom to advance our happiness here and hereafter. And a conversation answerable to this Divine rule, both in negatives and positives, is the only *well-ordered conversation* in the world; for all disorders in life are nothing else but a deviation from that rule, and a contradiction to that law. This is a further step and a higher degree of a well-ordered conversation than the former; and the first step consisting only in the negative part of religion; but in this is comprehended both positives and negatives, a compliance with the laws of heaven. And this is called a *keeping the commandments*, John xiv. 15—If ye love me, keep my commandments. A doing *the will of the Lord*, Matt. vii. 21—“Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.” A conversation agreeable to *first table* commands, and *second table* commands, and to *gospel precepts*, is the only *regular conversation*. How much, therefore, is it the concern of every soul to be acquainted with this law, and to make conscience of conforming their lives thereunto.

3. A well-ordered life and conversation consists in being adorned with the shining *grace* and gracious fruits of the Spirit of God, wherein the *gifts* and *graces* of the *renewing Spirit of God* are legible and conspicuous, even in all parts of *conversation*. This distinguishes the life of a Christian from the conversation of the most refined and polished moralists in the world, and renders the conversation of a true, sincere Christian, to surpass, by far, the lives of pagans. The true Christian, in all states of life, whether in prosperity or adversity, in fulness or in want, in sickness or in health, in suffering or liberty, under reproaches or in good report, under enjoyment, or want of religious privileges, is furnished with graces answerable, and exercises them suitably and agreeably, so as his whole life should shine with them, as a light in a dark place. The fruits of the Spirit of God in believing souls, with which their conversation should shine, are enumerated by the apostle, Gal. v. 22, 23, “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;” and the apostle Paul recommends them to us, Phil. iv. 8—“Finally, brethren, whatsoever

things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And these, and such as these, must be the shining ornaments of a well-ordered conversation, such as our Saviour speaks of in his sermon on the Mount, Matt. v. 10—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

4. A well-ordered conversation is a conversation suitable and agreeable to our *Christian calling*, and holy vocations, or answerable to the *gospel privileges* and *obligations* we are under; for as the privileges of men, as rational creatures, are great beyond the brutal world, so the privileges of the Christian world are justly great beyond the pagan, enjoying many benefits and immunities which they want; for, beyond the light of nature and reason, they have the oracles of God and the lamp of God's law for their instruction and direction. Those without the Church are aliens and strangers, but Christians have a covenant relation to God, and have embraced him as their God and Father. They have frequent intercourse and communion with God in duties, access to God by prayer, in all troubles, wants and difficulties; and a Mediator always at the right hand of God, to intercede for them; and the perpetual promise of God's Spirit, and preference to be with them in all their performances to the end of the world. And as their privileges are great, so their *obligations* are weighty and solemn; for they have renounced the *devil*, abandoned the *world* and renounced the flesh and corruption; listed and enrolled themselves among the number of Christ's followers, submitting unto him as the Captain of their salvation, engaging to fight under his banner. And as these are the privileges and obligations of a Christian, the holy calling and true vocation of a believer must call for and require an answerableness and becoming suitableness of life and conversation in all professors thereof. And this is frequently required and recommended under the gospel, Phil. i. 27: "Only let your conversation be such as becometh the gospel of Christ." Eph. iv. 1: "I, therefore, the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith ye are called." Col. i. 10: "That ye might walk worthy of the Lord, being fruitful in every good work." 1 Thess. ii. 12: "That you would walk worthy of God who hath called you to his kingdom and glory." How demeaning is it for such as are called to so high dignities, and enjoy so great privileges, to act beneath their privileges or calling, or live a life inconsistent therewith? for all persons should act like the station they are in, and sure the Christian, above all others in the world, has reason to regulate his conversation suitable to his *Christian calling* and holy vocation. How unbecoming is it for children of light to walk and live as if in darkness? for such as profess themselves children of God, to speak and act as children of the devil? therefore the apostle Paul (Eph. iv. 17) advises the Ephe-

sians not to walk as the Gentiles do, but according to their holy calling and Christian profession.

5. A well-ordered life and conversation consists in being answerable to the various *stations, capacities* and *relations* whereunto we are called and placed of God in the world, whether as *superiors, inferiors* or *equals*. For we must look upon all Christians in a twofold capacity; first, in respect to their *general calling* and vocation as Christians, which is common to all, and calls for a walk and conversation suitable thereunto, as you have heard. Next we must look upon them in a more limited *capacity, as related* to one another in a more *particular calling*. As some are *superiors*, whether in families, in the state, or in the church, so some are *inferiors* on all those accounts, for they are relatives; and others are *equals* of the same station and capacity. And it is the superlative excellency of the Christian religion, and a demonstration of the fulness of the Scriptures, that there are *duties for all ranks and stations* prescribed and taught there. The sins incident to all degrees and ranks of men and women are detected and reprov'd there. *Magistrates and rulers* in the government and state have their work and duty cut out to their hands, and are limited and bounded by the supreme law of an universal Sovereign, to whom the greatest of them must be accountable. The *subject* oweth subjection, loyalty and obedience to his just and lawful commands, for he is the *minister of God for good*; And this is due, by virtue of a divine command and appointment. But if he exceed his power, and require any thing sinful or repugnant to the laws of God, the apostle's rule is still observable, God is to be obeyed rather than man. *Ministers* of the gospel owe many duties to God and his people in that relation. *People* are in many things indebted by the law of God to their ministers in the execution of their office, which God will require at their hands. Many also are the *relative duties of parents and children, husbands and wives, masters and servants*—all which are required to make up a *well-ordered conversation*; not excluding the duties of equity, truth and justice, due from *equals* to one another. And if the Christian religion were regarded by all ranks and stations, none in the world would be compared with them; therefore, it was not a vain nor groundless challenge one of the ancients made, when he challenged all the world to show so good magistrates and subjects, husbands and wives, parents and children, masters and servants, as the Christian religion is able to produce. And all Christians would excel the whole world if they would but live as becomes their general and special callings and vocations.

6. A well-ordered conversation is a *heavenly conversation*, or a *conversation in heaven*, above the terrene, carnal, and base things of this world; so to live, and so to act, as if they appeared not Κοσμινοίται, citizens of this world, but belonged to a superior and more *intellectual world*. This the apostle Paul professes, Phil. iii. 20—*Our conversation is in heaven*—that is, we have not this world, but heaven for our city. Therefore if we would expect heaven in

the end, we must *begin* and in some measure live a life of *heaven upon earth*; every thing should tend *heavenward*; daily preparing for *heaven*, and so speaking or acting, as if you were bound for *heaven*, employed about *heavenly things*, and elevated above the concerns of this lower world, only using the most desirable things thereof, as travellers to the New Jerusalem, as if we used them not; making sure of an interest in the heavenly Canaan; making our acquaintance with the inhabitants of the upper world, frequently conversing there by faith and contemplation; carrying on a constant trade and traffic with heaven by prayer and supplication; having their hearts and souls soaring aloft and ardently breathing after their crown and kingdom; placing their affections on things above, where their treasures are: yea, their chief ends, aims, and endeavours, tending and inclining that way. And this is a *conversation in heaven*, and so a *well-ordered conversation*.

Thus you have a regular conversation described in the six foregoing particulars.

CASUISTRY.—INDWELLING SIN IN THE RIGHTEOUS AND IN THE WICKED.

ALL men are, by nature, enemies of God, sinners in his sight, and subject to his wrath. And although in regeneration a great change passes upon the soul, yet conversion is not perfection, the new birth is not sanctification. When the Bible speaks of "a perfect man," it means no more than to designate a sincere, consistent, matured believer. Dr. Adam Clarke admits as much. His words are, "how often the word *τελειος*, which we translate perfect, is used to signify an *adult Christian*, one thoroughly instructed in the doctrines of the gospel, may be seen in various parts of St. Paul's writings." He then specially refers to 1 Cor. ii. 6; xiv. 20; Eph. iv. 13; Phil. iii. 15; Coloss. iv. 12; Heb. v. 14.

That imperfection cleaves to the best of men in this life the Scriptures clearly assert. "For there is no man that sinneth not," 1 Kings viii. 46; 2 Chron. vi. 36. That we may not except the righteous from this sad sentence is clear, for God expressly teaches that "there is not a just man upon earth, that doeth good and sinneth not," Ecc. vii. 20. And the loving John, speaking of his brethren and himself, says, "if we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 18.

If then, sin be found in the righteous and the wicked, what is the present difference in their characters? They are alike in being sinners by nature, and in want of perfect conformity to God's law. Sin is a great evil in whomsoever found. The sins of saint and sinner affect their hearts, and thoughts, and words, and deeds. The sin of

a regenerate man may be outwardly, as grievous as that of an unconverted person. No sin, except one involving final apostacy, is too heinous to be committed by a real child of God. Yet the righteous and the wicked are not in all respects alike as to indwelling sin. Indeed, the difference between them is immense.

The regenerate, far more than unrenewed men, see their own sins against God. The former are considerably enlightened on this point; while the heart of the latter is like a foul room, into which the light shineth not at all, or very dimly. The saint is a sick man who knows his own plague. The sinner is sick, but his disease is very flattering. The nearer he is to death, the better he thinks he is. Any just view of his sins surprises the wicked. He is not familiar with the truth on this weighty matter. He is the anti-type of the Pharisee, but the saint is habitually like the Publican, and he cries, "God be merciful to me a sinner."

On the subject of sin, the unregenerate man has but one mind, and that is, to hold it fast; while the converted man has two minds respecting it, one inclining him to it, the other leading him to abhor it. The sinner often has a contest within him, but it is a war between conscience and inclination, or between one sinful desire and another. Yet towards sin his heart is undivided. It is always sweet to him, and holiness is always distasteful to him. Not so the righteous. As the pious old Hebrews expressed it, he has a *heart and a heart*, or, as our Bible has it, a divided heart. He is carnal, having been sold under sin; yet he hungers and thirsts after righteousness. When he would do good, evil is present with him; yet he does good. The evil that he hates, that he does. The sinner never really wills to do good. His heart is never truly engaged in God's cause. He would do the very evil which he does. His heart is fully set in him to do evil. He frames his doings to that very end. He intends to live as he pleases, whether it pleases God or not.

In unregenerate men, sin has the mastery, is the strong man armed, and keeps his goods in peace. All the wicked are the slaves of corruption. They are led captive by the devil at his will. And they love to have it so. If no penal consequences, no shame, no fear, no pain, no death followed transgression, the wicked would never be moved. They often dread the fruit of their evil doings; but they love to do evil. The righteous are not so. Sin has not dominion over them. They do not consent to take sin for a master. They are not workers of iniquity. They do not make a trade of sin. Wickedness is neither their habit, nor their choice. The ungodly sin allowedly, habitually, and because their hearts go after folly. They do nothing else but sin. They may have seasons of remorse, but none of true repentance. They are never betrayed into an act of genuine devotion. Their iniquities grant them no holidays. If they are not serving one strange lust, they are another. They do sell themselves to commit iniquity.

The reason is, they have no taste for the things of God, no relish for holiness; while the righteous have not so great a zest for any

thing as for God, his word, his favour, and his service. The highest delights of a sinner are the pleasures of the world, or of sin. The exquisite, soul-ravishing enjoyments of a child of God, are in divine things. His heart enters into them with warmth and life. He does truly and greatly delight in them. They are his meat and drink. But the wicked have no heart for them, but are always going out after their covetousness, their pride, their ease, their lusts. The sinner loves the world and the things of the world; but the more a child of God finds himself resting on the things of time, the more is he displeas'd with himself.

So it comes to pass that the wicked do not truly mourn for sin. It is not an abominable thing in their eyes. They love to have vain thoughts lodge within them. To all the wicked, sin in some shape is a sweet morsel under their tongue. To them, stolen waters and forbidden fruit are sweet. Not so with the righteous. They weep for nothing so much, or so bitterly, as for sin. In view of it, Job said, "I abhor myself, and repent in dust and ashes;" David said, "My moisture is turned into the drought of summer;" Isaiah said, "Wo is me! for I am a man of unclean lips;" and Paul cried out bitterly, "O wretched man that I am, who shall deliver me from the body of this death?" In a renewed man, there is a war between grace and corruption, holiness and sin. In the wicked, the current always runs one way.

The believer also looks to Christ for deliverance, and says, what should I do but for such a Saviour? while the poor sinner, blinded in unbelief, sees no beauty in Christ, why he should desire him, no fitness in his offices, and no necessity for his aid. One glories in Christ as a Saviour from sin. The other glories not in him at all. To one he is a precious foundation stone; to the other he is a rock of offence. One could do nothing without him; the other feels no need of him.

The great hope of the righteous is, that after they have been refined and their dross burnt up, they will cease from sin, and attain to spotless perfection, and so to endless bliss. The wicked have no such hope. Indeed their great fear is, that after this life closes, their joys will all be gone. They have heard that the pleasures of sin are but for a season. They really desire no heaven inconsistent with their strong corruptions. They would sooner live on earth and do as they please, than go to heaven and be subject to Christ.

Truly, he who has eyes may discern between the righteous and the wicked, between him that serveth God and him that serveth him not. The saint and the sinner are not more alike than sheep and goats, wheat and tares; not more alike than Abel and Cain, Ishmael and Isaac. One is the friend of God; the other is the friend of the world. One is an heir of God, and shall inherit glory; the other is an enemy of God, and shall inherit shame.

W. S. P.

THE CHRISTIAN WARFARE.

Mr. Editor—The following lines are so striking, and so appropriate to every one that would “live godly in Christ Jesus,” whether minister or layman, that I enclose them for the pages of the “Presbyterian Magazine,” in the hope that, as they speak so stirringly of duty, danger, privilege, and reward, they may leave salutary impressions on the minds and hearts of many of your readers.

THE CHRISTIAN WARFARE.

Soldier, go—but not to claim
 Mouldering spoils of earth-born treasure;
 Not to build a vaunting name,
 Not to dwell in tents of pleasure.—
 Dream not that the way is smooth;
 Hope not that the thorns are roses;
 Turn no wishful eye of youth,
 Where the sunny beam reposes;
 Thou hast sterner work to do,
 Hosts to cut thy passage through;
 Close behind thee, gulfs are burning—
 Forward!—there is no returning!

Soldier, rest—but not for thee
 Spreads the world her downy pillow;
 On the rock thy couch must be,
 While around thee chafes the billow:
 Thine must be a watchful sleep,
 Wearier than another’s waking;
 Such a charge as thou dost keep
 Brooks no moment of forsaking.
 Sleep as on the battle-field,
 Girded—grasping sword and shield:
 Foes thou canst not name or number,
 Steal upon thy broken slumber!

Soldier, rise—the war is done:
 Lo! the hosts of hell are flying,
 ’Twas thy Lord the battle won;
 Jesus vanquished them by dying.
 Pass the stream—before thee lies
 All the conquered land of glory;
 Hark! what songs of rapture rise!
 These proclaim the victor’s story.
 Soldier, lay thy weapons down;
 Quit the sword, and take the crown:
 Triumph!—all thy foes are banished,
 Death is slain, and earth has vanished.

KOSSUTH, LIBERTY, AND PROTESTANTISM.

We unite with true-hearted American citizens in welcoming the noble Magyar to our shores. Louis Kossuth is the representative of *Liberty*—of injured Liberty in the continent of despots—and of *Protestantism*—injured Protestantism in the realms of anti-Christ. All hail to the champion of political and religious freedom!

There are three or four points connected with the political history of Hungary, which may be profitably recalled at the present time.

1. A long series of wars has been maintained by Hungary against Austria, in defence of its own constitutional monarchy. The house of Hapsburg has for the last three centuries made aggressions upon Hungarian liberty. Its encroachments have been artful and persevering, until at length it wielded an influence in the Diet, hostile to Hungarian prosperity, and subversive of constitutional power.

2. During the last twenty-five years, some of the leading men of Hungary have been attempting measures of reform; and the crisis of this contest was reached in 1848, under the influence of the talents, eloquence, and zeal of LOUIS KOSSUTH. This gentleman was born in 1804, at Monok, in the upper part of Hungary. He early showed an interest in public affairs, commenced the practice of the law, attended the meetings of the Diet, and skilfully reported its proceedings. His zeal for liberal principles cost him three years' imprisonment by Austria; but he returned from captivity with a heart more inflamed with the love of liberty, and more hostile to Hapsburg dominion. He soon became the leader in the Hungarian struggle, and gave shape to the legislation which ended in the Revolution. The Diet of 1847-8, of which he was the master spirit, announced officially the following programme:

“We hold it our duty, openly and clearly to point out the principal questions, whose prompt solution we believe necessary for the good of the country.

1. The equal distribution of the public burdens.
2. Participation of the non-nobles, of the inhabitants of the royal cities, and of the districts, in legislative and municipal rights.
3. Equality before the law.
4. The abolition of the urbarial dues, with indemnity to the landed proprietors.
5. Security given to credit and property by the abolition of the imperial dues.

We shall strenuously labour to call into life all that can tend to the material and intellectual development of the country. We shall endeavour to give to popular education, that powerful engine of national development, such a direction as shall form able and patriotic citizens, that the people may, by this means, likewise attain to personal independence.”

General Klapka, in his memoirs of the war which ensued, thus describes the aims and measures of the reformers:

“All the energies of the true patriots were directed to a measure which they had long advocated, but in which they had been uniformly foiled by the intrigues of the Vienna Cabinet, viz: to the liberation of the peasantry from feudal bur-

dens; to the legal equality of all; and the right of every citizen to acquire and to hold landed property.

"In the Parliament of 1847, before the outbreak of the great European Revolution the Hungarian peasantry were emancipated and relieved from all urban burdens."

These laws were passed by the Diet in March, 1848, and obtained the reluctant sanction of the Emperor on April 11th. Thus were the measures of constitutional reform triumphantly successful through the influence of Louis Kossuth.*

3. The stirring news of the French revolution having reached Vienna at this period, the Emperor was compelled to issue a manifesto on March 4th, 1848, making large concessions to popular rights. The Slavonic races in Hungary seem to have preferred Austrian rule, under a government of their own, to a continued union with the Hungarian Diet, which was under the influence of the Magyars. This hostility of the races led to the invasion of Hungary by the Croats under Jellachich; and Austria insidiously promoted the contest, if it did not originate it,† for the purpose of recovering the rights already conceded to Hungary. Austria soon became involved in the war, taking sides with the Croats and other Slaves against the Magyars; but the latter gained victory after victory over both Croats and Austrians, and in the spring of 1849 drove the invaders from their soil. In April the independence of Hungary was declared, and LOUIS KOSSUTH, the master spirit of constitutional reform, as well as of the military campaign, was Governor of the kingdom.

4. On the 1st of May, 1849, so thoroughly had the Hungarians beaten Austria, that the Imperial edict announced that an appeal for aid had been made to Russia, and that the Czar "had readily

* The historian Alison says, "by unanimous votes of both houses, the Diet not only established perfect equality of civil rights and public burdens amongst all classes, denominations, and races in Hungary and its provinces, and perfect toleration for every form of religious worship, but, with a generosity perhaps unparalleled in the history of nations, and which must extort the admiration even of those who may question the wisdom of the measure, the nobles of Hungary abolished their own right to exact either labour or produce in return for the lands held by urban tenure, and thus transferred to the peasants the absolute ownership, free and for ever, of nearly half the cultivated land in the kingdom, reserving to the original proprietors of the soil such compensation as the Government might award from the public funds of Hungary. More than five hundred thousand peasant families were thus invested with the absolute ownership of from thirty to sixty acres of land each, or about twenty millions of acres amongst them. The elective franchise was extended to every man possessed of capital or property to the value of thirty pounds, or an annual income of ten pounds—to every man who has received a diploma from a university, and to every artizan who employs an apprentice. With the concurrence of both countries, Hungary and Transylvania were united, and their Diets, hitherto separate, were incorporated. The number of representatives which Croatia was to send to the Diet was increased from three to eighteen, while the internal institutions of that province remained unchanged, and Hungary undertook to compensate the proprietors for the lands surrendered to the peasants, to an extent greatly exceeding the proportion of that bardean which would fall upon the public funds of the province. The complaints of the Croats, that the Magyars desired to impose their own language upon the Slavonic population, were considered, and every reasonable ground of complaint removed. Corresponding advantages were extended to the other Slavonic tribes, and the fundamental laws of the kingdom, except in so far as they were modified by these acts, remained unchanged.

† Kossuth says that "one of the chief political manoeuvres of Metternich was ever and ever to oppress one nation by another."

granted it to a most satisfactory extent." The physical power of this terrible ally soon overbore the Hungarian armies; and on the 11th of August Kossuth resigned his office, and on the 13th Görgey surrendered to the Russians. Thus fell Hungary, amidst the light and civilization of the nineteenth century.

5. The sequel to this brief sketch (relating to Kossuth,) is soon told. He was obliged to fly for refuge to Turkey, whose Sultan magnanimously refused to deliver him up to his blood-thirsty enemies. He was, however, detained in captivity. His eminent services in the cause of civil liberty enlisted the sympathies of the people of the United States towards him, as a prisoner of war, and the following resolutions were adopted by the American Congress: *

Whereas, the people of the United States sincerely sympathize with the Hungarian exiles, Kossuth and his associates, and fully appreciate the magnanimous conduct of the Turkish Government in receiving and treating these noble exiles with kindness and hospitality; *and, whereas*, it is the wish of the Sultan to permit them to leave his dominions, Therefore,

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States be, and he hereby is requested to authorize the employment of some one of the public vessels, which may be now cruising in the Mediterranean, to receive and carry to the United States the said Louis Kossuth and his associates in captivity.

Our Government, being notified by the Sultan that Kossuth would be set at liberty on the first of September, sent the steam-frigate *Mississippi* to bear the illustrious Magyar to more genial shores.

Kossuth reached England on the 23d of October. His arrival created a profound sensation. His speeches at different places have been received with great applause, and have obtained an extensive circulation through the press, both in England and in this country. A perusal of his speeches produces the conviction that Kossuth is a man of gifted intellect, of a warm, sympathizing heart, enlightened in his general views of men and things, endowed with no ordinary power of impressing his opinions upon others, and possessing a sagacity, common sense and tact, which assist in forming a completeness of character suited to his position.*

The following extracts from his addresses in England may be interesting to the general reader.

"It is a glorious position the English race holds—almost the only one that is free—it is the only one, the freedom of which has neither to fear the changes of time, nor the ambition of man, provided it keeps to its institutions—provided that the public spirit of the people continues to safe guard that which is best for the exigences of the time, and that their manly resolution never fails to meet those exigences in time. (Cheers.) This watchfulness and resolution being the chief guarantee of your country's greatness and happiness, I take for the most consoling hope to oppressed humanity; for I have the most firm conviction that the freedom and greatness of England are in intimate connection with the destinies and liberty of Europe. It is not without reason that my native land and all other oppressed nations look up to your example, as to the elder brother to whom the Almighty has not in vain imparted the spirit to guide

* These resolutions passed the Senate on the 26th of February, 1851, and the House of Representatives on the 30th of March.

the tide of human destiny. There is one thing that is a prominent feature in your race—a result of no small importance in our struggles—that the sentiments of this race are spreading over the world, and that it is not the least of the glories you call your own, that the people of England appear to be resolved to take the lead in the new direction of the public opinion of the world, out of which the highest blessings will flow. The generous sympathy of the people of England, for my bleeding, struggling, down-trodden, but not broken, native land (loud cheers), is one, but not the only one manifestation, by which England shows she is ready to accept this glorious *role* of the elder brother of humanity. (Cheers.) This country, though it has not to fear any direct attacks on its own liberty, still knows that its welfare and prosperity, founded as they are on the continued development of your genius and industry, cannot be entirely independent of the condition of other nations. The people of England know that in neither social nor political respects can it be indifferent whether Europe be free, or groaning under Russia and her satellites; the people of England are conscious of their glorious position—it knows that, while it conserves its freedom, it cannot grant the privilege to Russo-Austrian despots to dispose of the fate of Europe, but must have its weight in the balance of the destinies of Europe, or England would no more be a European power. (Loud cheers.)”

God has awarded two blessings to those whom he has elected: bliss in Heaven and freedom on earth. (Cheers.) May you all, may your nation be blessed by both these blessings. No man, aware of the value of his destiny, can live satisfied without freedom; but he to whom God has granted freedom, he has got all, if he has got the mind and the will to use his freedom for the development of his happiness with so consistent an exertion as the English people do. This is the basis upon which England has grown a paradise on earth, on which the eye and the heart rest with joy, and which must strengthen the desire in every foreigner to become likewise free, and, by becoming such, to be endowed with the possibility of converting other parts of the world into a paradise such as England is. (Applause.) During all my life I had but one leading idea—liberty. It was the aim of my life—the aim of my existence—to secure its blessings to my people, though I knew these blessings but instinctively. Now that I behold England, I see how liberty ennobles men and beautifies nature. (Applause.)”

Even Jesuitism, which in latter times has again begun to raise its head, is employed in support of Russia. We are in the neighborhood of a great country, which, unfortunately, does not enjoy the fruits of sorrowful times and great sufferings. The Jesuit party in France threaten that country with the Cossacks. Even here, in this glorious country, a question connected with this not long ago was agitated, as well in public opinion as in parliament. I know what is convenient to myself and due to you. I will not enter into that question. I will only state one curious coincidence—I am a Protestant. (Applause.) I am a Protestant, not only by birth, but by conviction. I am a humble member of a nation, the majority of which is composed of Catholics, and it is not the least glory of my nation that in all times we have fought and bled for religious liberty—Catholics as devotedly as Protestants. The rights and freedom of the *Protestants* were always strongly opposed by the house of Hapsburg. That house has always in history been closely united with the spirit of Jesuitism; but the freedom of Protestantism had been established by treaties gained by the swords of victorious Hungary. Scarcely had Russia restored the house of Hapsburg, by putting its foot on the neck of Hungary, when the first act of that house was to spill noble blood by the hands of the hangman; and its second was to destroy the rights of the Protestant religion in Hungary. The kings of Hungary, in former times, were always anxious not to allow any meddling of the court of Rome in the temporal affairs of the Catholic Church, and a glorious king, Mathias Corvinus, a Hungarian by birth, once used these words to the Pope:—“Your Holiness must remember that we bear two crosses on our ensign, and we will make our crosses pikes before we allow you to mix

yourself up with the affairs of our church.' Since Russia has restored the house of Hapsburg, for a brief time, the Jesuits have obtained full power to act."

"As to the practical result to which aggrieved humanity, and especially my poor country, said Kossuth, still looks forward with manly resolution, with unshaken courage and hope—I repeat what I have elsewhere already said, when I said, let not your sympathies remain barren; help to carry my nation's cause to a happy issue. You have the power. Help! when I spoke so, I intended not to ask England to take up arms for our liberties. No, gentlemen, that is the affair of Hungary; we will provide for our own freedom. (Cheers.) All I wish is, that public opinion should establish, as the ruling principle in the politics of England, the acknowledgment of the right of nations to dispose of their own affairs—not to give a charter to the Czar to dispose of whole nations (vehement and prolonged cheering); and not to allow the interference of Russia in the domestic concerns either of Hungary, or of whatever nation on the continent, because the freedom of all nations and the property of all countries is as dear to me as my own. Yes, these words I again, and again, and again repeat—here, in England, afterwards in the United States; and I must add that, from one of the most honoured members of the States of America I had lately, the other day, the honour of hearing sentiments which, once carried into effect, will give liberty to the world. * * I heard him state, in answer to this appeal, that he believed that younger brother of the English race would heartily give his support to England in protecting my people, by not admitting the interference of other nations. (Cheers.) I again and again repeat that word—I repeat it with the faith of a martyr in his principles—I repeat it with the faith which removes mountains. I shall concentrate all the fire of my sentiments, I shall concentrate all the blood of my heart, and all the energies of my mind, upon this cause. I shall repeat these words high and loud, deep and solemn, till the almighty echo of public opinion, in repeating them, become like the thunder sound, before which the giant of human oppression falls. (Loud cheers.) Sooner, indeed, this feeble frame may succumb—sooner it may succumb to the longing of this heart to see my fatherland independent and free; which longing beats everlastingly in my bosom, as the captive lion beats against his iron cage; but even then, the grass which grows over my grave will cry out to England and America, "Do not forget, in your proud security, those nations who are oppressed—do not grant a charter to the Czar to dispose of humanity—do not grant a charter to despots to drown liberty in Europe's blood—save the millions who otherwise must, the millions who will bleed; and, by not granting that charter, be the liberators of the world."

"If to belong to the working classes implies a man whose livelihood depends on his own honest and industrious labour, then none among you has more right to call himself a working man than I so to call myself. I inherited nothing from my dear father, and I have lived my whole life by my own honest and industrious labour. (Cheers.) This my condition, I consider to have been my first claim to my people's confidence, because well they knew, that being in that condition, I must intimately know the wants, the sufferings, and the necessities of the people. And so assuredly it was. It is therefore that I so practically devoted my life to procure and to secure political and social freedom to my people, not to a race, not to a class, but to the whole people; besides, I devoted all my life for many years, by the practical means of associations, to extend the benefit of public instruction to the working classes, and to forward the material welfare of the agriculturists, of the manufacturers, and of the trading men. (Cheers.) Among all the enterprises to that effect of that time of my life, when I was yet in no public office, but a private man, there is none to which I look back with more satisfaction and pride than to the association for the encouragement of manufacturing industry—to its free schools, to its exhibitions, to its press, and to its affiliations. Besides conferring immense material benefits, it proved also politically beneficial, by bringing in closer contact and more friendly relations the different classes of my dear native land, by interesting the work-

ing classes in the public political concerns of our nation, and by so developing a strongly united public opinion to support me in my chief aim, which was conserving the municipal and constitutional institutions of my country—to substitute for the privileges of single classes the political emancipation of the whole people, and substituting freedom for class privileges—to impart to the people the faculty of making the constitution a common benefit to all—for all: in a word, to transform the closed hall of class privileges into an open temple of the people's liberty. (Loud cheers.)”

Kossuth is, in the Providence of God, a great man before the world. He is awakening sympathy in behalf of popular rights; forming a public sentiment against despotism; rallying the oppressed and sorrowing, and holding forth to them on high a glorious ensign of hope. His name is identified with *Liberty* and *Protestantism*. He is the representative of Hungary, as Hungary is of the down-trodden nations. All the despots of Europe fear and hate him—from the savage bear, who prowls from the Ural mountains, to the dastardly chanticleer of France, whose dunghill will yet fertilize the fields of freedom. The legions of anti-Christ are equally the foes of the man who has struggled against Jesuitism as well as absolutism. The Magyars understand the Austrian tie of despotic power and Popery. Their children, trained by Protestant schoolmasters, preached to by ministers of the Reformation, and living in the light of Hungarian patriotism, eschew the forms of Roman heresy. Kossuth avows himself a Protestant, not only by “education, but by conviction.” The Declaration of Hungarian Independence was fitly made in a church of the Reformation, and the sittings of the House of Assembly held in the chapel of the Protestant College at Debreczin. Despots and Jesuits are the two wings of the mighty army which is fighting against freedom and religion.

The great aim of Kossuth seems to be to promote an International League between England and the United States, whose moral [and physical] power shall be felt in preserving the rights of nations. This is a great idea; but it is one foreign to our general policy. It may meet, however, with responses from many hearts. Hitherto we have had, with few exceptions, no special reasons to depart from the path of wisdom, marked out by Washington, which was adverse to the formation of “entangling alliances.” How long the Providence of God will protect us from the necessity of foreign war, is known only to Omniscience. That emergencies *may* arise to summon our nation to the battle field against foreign aggression, we are not disposed to deny. Perhaps the invasion of the Sandwich Islands by hypocritical and base France, might have justified the United States in saying, “*Monsieur, allez chez vous.*” This is an unsettled point in the history of our affairs, which the Emigration Society of the State of California may probably help to adjust. We are not prepared, however, to admit at present the wisdom of the policy which the enthusiastic Magyar would have our country adopt. It would be fraught with many evils. The time is not yet for such a movement. Who would think of embarking United States troops for

Hungary, or of enrolling Pennsylvania militia for the Danube, or Gulf of Finland? Whatever Providence may hereafter call upon our nation to do in His own good time, is among the arcana of the future.

In the meanwhile, the United States will sympathize with, and welcome the Hungarian champion as the national guest. "*Non omnia possumus omnes.*" Liberty and Protestantism will survive Louis Kossuth, and free Hungary will yet see the *gospel* preached "to every creature."

MAGYAR, ALL HAIL!

We conclude by inserting the remarks on Kossuth made in a public address last spring in Philadelphia, by the Hon. *James McDowell*, a great, and eloquent, and good man, lately gone to his rest, one of Virginia's noblest statesmen.*

"The most remarkable man of modern days—he who stands out far beyond and above all others of his fellow men, in the magnificent and sublime isolation of his virtues and his fate—has been indebted, as we all know, and know to the shame of Christendom, for the mere boon of life and refuge, to the knightly pride and generous valour of a Mussulman Prince. An illustrious martyr for our principles, which it was the holy ambition of his life to make the principles and the heritage of his own land, our people have followed him with throbbing heart through every step of his tragical career, rejoicing when he rejoiced, and weeping when he wept; and after his hopes had perished out, and he himself been hunted for vengeance by the despotism he would have crushed, they have longed to give him the home among themselves which Heaven had denied to him in Hungary.

And now our Government, responding to this sentiment of sympathy and reverence, is interposing for his relief; it is seeking him in his exile with the highest and most distinctive demonstrations of national homage: seeking him as his friend and his host; seeking him with her banner in her hand, that she may escort him under her proudest insignia of love, and honour, and protection, and power, before the eyes and in the very presence of the whole world, to her own shores."†

* For these remarks, not before published, we are indebted to the Rev. *Griffith Owen*, in behalf of whose church in Southwark the address containing them was originally delivered.

† As these pages are going through the press, the arrival of Kossuth at New York is announced. Demonstrations, becoming it is hoped to republicans, will be made every where; and the great heart of the Anglo-Saxons in America will respond to the British fervour in behalf of Hungary.

Household Thoughts.

CHEERFUL FIRESIDE.

NOTHING makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there—though the daily task is completely done, and the infant in the cradle is fast asleep—though this is Saturday night, and to-morrow is the day of rest—though the embers are bright, and from its fat and popping fountain in yon coal the jet of gas flames up like a silver scimitar; and though within your little chamber all is peace, and warmth, and snug repose—the roaring gusts and rattling drops remind you that it still is winter in the world. And when that withered leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye? You thought it perhaps might come from the churchyard sycamore, and it sounded like a messenger from little Helen's grave. It said, "Father and mother, think of me." Yes, dreary were the homes of earth were it not for the home in heaven. But see to it that yourselves be the Saviour's followers, and then to you he says, "Let not your heart be troubled! In my Father's house are many mansions: I go to prepare a place for you." And when you come to love that Saviour rightly, you will love one another better, more truly, and more tenderly. And, trusting to meet again in that world where they neither marry nor are given in marriage, a purifying hope and a lofty affection will hallow your union on earth. And, if not inscribed above your mantel-shelf, there will at least be written in your deepest self the motto, sent to his bride by that illustrious scholar, Bengel—

"Jesus in heaven;
Jesus in the heart;
Heaven in the heart;
The heart in heaven."—*Happy Home.*

YOUNG MEN! TAKE CARE OF YOUR SABBATHS.

LET nothing ever tempt you to become a Sabbath-breaker. I press this on your attention. Make conscience of giving all your Sabbaths to God. A spirit of disregard for this holy day is growing up amongst us with fearful rapidity, and not least among young men. Sunday travelling by railways and steamboats, Sunday visiting, Sunday excursions, are becoming every year more common than they were, and are doing infinite harm to souls.

Young men, be very jealous on this point. Whether you live in town or country, take up a decided line: resolve not to profane

your Sabbaths. Let not the plausible arguments of "needful relaxation for your body"—let not the example of all around you—let not the invitation of companions with whom you may be thrown—let none of these things move you to depart from this settled rule, that God's day shall be given to God.

Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honouring God's day, and you will soon not honour God's house—cease to honour God's house, and you will soon cease to honour God's book—cease to honour God's book, and by-and-by you will give God no honour at all. Let a man lay the foundation of having *no Sabbath*, and I am never surprised if he finishes with the topstone of *no God*. It is a remarkable saying of Judge Hale—"Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath."

Young men, you may be thrown among companions who forget the honour of the Lord's day; but resolve, by God's help, that you will always remember it, to keep it holy. Honour it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty. Believe me, you will find a special blessing following you—"If thou call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth," (Isa. lviii. 13, 14.) And one thing is very certain, your feelings about the Sabbath will always be a test and criterion of your fitness for heaven. Sabbaths are a foretaste and fragment of heaven. The man who finds them a burden, and not a privilege, may be sure that his heart stands in need of a mighty change.—*Rev. J. C. Ryle.*

EMANCIPATION OF WOMAN.

The English papers state that an address was recently presented to Madame Kossuth by a deputation from the "*Society for the Emancipation of Woman*" in London. In addition to an expression of sympathy, this address contained the wish that the wife of the honoured hero of the day would communicate to these ladies her sentiments respecting their efforts to *achieve the freedom of her sex*. From the tenor of her reply we may infer that Kossuth is blessed with a noble-hearted woman for a wife; one not likely to be beguiled into the feminine follies of the age. The admirable pertinence of this reply will be doubly appreciated when it is mentioned that Madame Kossuth was altogether unprepared for the address of these ladies.

MADAME KOSSUTH replied:—"That she thanked them heartily for this proof their sympathy toward herself, and through her, more particularly toward her country; that, with respect to her own views on the emancipation of woman, she had in earlier years confined

herself to the circle of her domestic duties, and had never been tempted to look beyond it; and that, latterly the overwhelming course of events had left her, as might well be supposed, still less leisure for any speculations of this kind. It would, moreover, (such was the conclusion of her little speech,) be readily forgiven her, the wife of Kossuth, a man, whom the general voice, not more than her own heart, pronounced distinguished, if she submitted herself entirely to his guidance, and never thought of emancipation."

Biographical and Historical.

THE REV. ARCHIBALD ALEXANDER, D.D.

ARCHIBALD ALEXANDER, born April 17th, 1772, was descended from the Scotch-Irish race, the texture of whose character, in its best developments, has the four-fold ingredients of intelligence, piety, the love of liberty and of Presbyterianism. His ancestors fought at the siege of Londonderry. The mansion, located just below the town at the place where the boom was thrown across the river to prevent vessels from ascending, and called Boom-Hall, is yet occupied by members of the family. His grandfather, Archibald, emigrated to Virginia in 1737. The early training of the young man, who was to have so great influence in the Church, was in "the nurture and admonition of the Lord." The advantages of a superior education were also his inheritance. "At an early age he commenced his course of classical learning." His father, William Alexander, was one of the original trustees of Liberty-Hall Academy, incorporated by the Legislature of Virginia in 1782. Among the incidents of his early life, Dr. Alexander used to relate that, when he reached Liberty-Hall Academy, he observed, on unpacking his trunk, a book whose strange name attracted his notice. It was *Soame Jenyns* on the Evidences of Christianity, which had been placed in his trunk by his mother, without his knowledge. He immediately began to read it, and became so much interested in its contents that he did not stop until he had finished it. May not eternity disclose a connexion between that thoughtful act of a mother's care and the salvation of her son, as well as the future preparation of the Professor to write "Alexander's Evidences of Christianity?"

In a late number of the *American Messenger*, Dr. Alexander gives the following account of the early religious exercises of an

"old disciple." The Editor, however, states that it relates to A. A. At the period referred to, Dr. Alexander must have been sixteen or seventeen years old; probably a year before he paid his memorable visit over the Mountains in 1789.

"When a young man, the writer resided for some time in a part of the country where the gospel was seldom preached, and we were doomed, for the most part, to silent Sabbaths. Indeed the family, with one exception, were little sensible of their need of religion. The writer confesses, to his shame, that he was ignorant of the nature of religion, and, consequently, did not feel its necessity. He thought that religion consisted in becoming *good*; and this, he was persuaded, he could do whenever he should so determine. And he therefore felt no concern about the matter. But there was an old, infirm lady, who, though she had once lived in affluence, was now, through the profligacy of a bad husband, reduced to poverty and dependence, and occupied the situation of a superintendent of the nursery in the family in which the writer was a teacher.

One of these vacant Sabbaths, when we were at a loss how to dispose of the lingering hours, she brought her book into the parlour, and requested me to read to the family, and pointed out the part which she wished read. It was a part of the discourses on the text, 'Behold, I stand at the door and knock,' etc. I took the book with reluctance, and read until I came to the word 'stand,' on which the author expatiates on the long-suffering and patience of Christ in waiting so long on sinners, while they pay no attention to his calls. This discourse impressed my mind in a manner it never had been before; and I was so affected with the truth that I was unable to proceed, but making an apology, closed the book and sought a place of retirement, where I wept profusely. And this was the commencement of impressions which were never entirely effaced. From this time secret prayer, before neglected, was frequently engaged in; and although I had no idea that I was converted until months after these first impressions, yet from this time my views in regard to religion were entirely changed. I now found a pleasure in reading out of Flavel to the good old lady, and even borrowed the book to peruse it alone; so that my first practical knowledge of the nature and evidences of true religion were derived from this excellent author."

In 1788, the congregations in Virginia, south of the James river and east of the Blue Ridge, were visited by a remarkable outpouring of the Spirit of God. In this state of things, the Rev. William Graham, Rector of Liberty-Hall Academy, complied with an invitation from President Smith, and in the month of August, 1789, made a visit to Prince Edward, to attend a communion season in the Briery congregation.* He brought some of his young students with him, hoping that, in the midst of the revival, they too might receive the grace of God. His hopes were not in vain. Dr. Alexander was one of that young company; and he himself gives the following incidents of the visit:

"The sermon of Mr. Graham on the text 'Comfort ye, comfort ye my people,' &c., was the first sermon which he preached on his first visit to Prince Edward, when I accompanied him. It was preached at Briery, immediately after the administration of the sacrament; and Dr. Smith said to me that he had never heard more than one sermon which he liked as well, and that one was preached by the Rev. James Mitchell. I did not hear the first part of this

* For this and other interesting facts in this sketch, I am indebted to Dr. Foote's *History of Virginia*—an invaluable work.

discourse, for there being a prospect of rain, the communion was administered in the house, and the non-professors, to which number I belonged, were requested to remain under the arbour and hear sermons from the Rev. Nash Legrand and the Rev. Samuel Houston. But the rain came on and drove us into the house, as many as could press in. I remember the peculiarly solemn appearance of the congregation when I entered the house. The speaker was then addressing such as were not the people of God, and he commenced every paragraph with—*O comfortless ye!**.

It was during this revival that Archibald Alexander, then in the eighteenth year of his age, became the subject of divine grace. He returned home, glorifying God. Mr. Graham, on his way back, preached at Lexington; and after the sermon, called upon two young men, one of whom was A. A., to lead in prayer. The effect on the congregation was electric. The sight of a pious young man had been rare, of late years, in Lexington; and to hear an address to the throne of grace in public, under so solemn circumstances, had a melting effect upon many minds. A revival took place which extended to almost every Presbyterian congregation in the Valley of Virginia. It is delightful thus to trace the providence of God in the conversion of this great man, and to learn that he was born again in the fervour of one of the purest religious awakenings that has ever blessed our Zion, and that he was early made an instrument to promote its extension.

A number of educated young men were among the converts, who now turned their attention to studies preparatory for the ministry. Mr. Graham took charge of this *first class of theological students ever formed in Virginia*. Archibald Alexander was in that class.

On Oct. 1st, 1791, he was licensed to preach the gospel, at the age of 19. There is a tradition that he was very reluctant to assume the responsibilities of the ministerial office at so early an age; but Mr. Graham and others of the Presbytery, were so earnest in favour of the measure, that his own scruples were overcome. His trial sermon before the Presbytery, the text having been given, as is said, by Mr. Graham, was, "*But the Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.*"—Jer. i. 7.

Mr. Graham was sitting in the pulpit watching the progress of the sermon with intense interest, and from the time the young preacher, who was his favourite pupil, began to warm in his subject until the close, the old prophet's face was bathed in tears. During the recess of the Presbytery, Mr. Graham remarked to a little circle in the grove, with much emotion, as follows: "I have prayed most earnestly to God for the conversion of that young man, and I have lived to see it. And I have prayed earnestly that he might become a minister of the gospel; I have lived to be his instructor in theology, and he will soon be licensed to preach. I am now satisfied to leave the

* Foote's Hist., 466, 7.

world at any time, for I feel that I have not lived altogether in vain."*

Dr. Alexander commenced his ministerial life as a missionary. The General Assembly having directed each of the Synods to recommend "two members well qualified to be employed in missions on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders," &c., the commission of the Synod of Virginia, composed of four ministers and four elders, of whom the Rev. Wm. Graham and John Blair Smith were two, on April 9th, 1792, "elected Mr. Archibald Alexander, a probationer under the care of Lexington Presbytery, to the office of missionary."†

This missionary tour had a decisive influence upon Dr. Alexander in cultivating that free, sparkling, colloquial style of preaching, for which he was so eminent; in enlarging his acquaintance with men and things; and in enlisting his sympathies for those who were destitute of the means of grace, and who needed missionaries to break to them the bread of life. An interesting anecdote is told of him whilst engaged in missionary service. Owing to a mistake in giving notice, he once reached a church and found no hearers, except the family with whom he had lodged the previous night. He preached to them, and not in vain. One of them was converted, became a mother in Israel, and reared a large family, of whom one is now a minister of Christ. How much good the youthful missionary did and received, can never be known on earth.

In November, 1792, the Rev. Drury Lacy, Vice-President of Hampden Sidney College, proposed to the trustees to associate with him in the institution, with equal authority and emoluments, Mr. Alexander, then only twenty years of age, and in order to secure a support, suggested the union of several neighbouring congregations under their united charge. Accordingly, in 1793, a call was presented to the young licentiate to become associate pastor, with the Rev. Drury Lacy, of the congregations of Cumberland, Briery, Buffalo, and Cub Creek. Mr. Alexander, though not prepared to accept the call, consented nevertheless to supply the pulpit for a season.‡

On the 7th of June, 1794, the Presbytery of Hanover proceeded to ordain Archibald Alexander to the work of the gospel ministry, as an evangelist. Mr. Alexander preached from John xvii. 17; "*Sanctify them through thy truth; thy word is truth.*" Mr. Lacy delivered the ordination sermon from Col. iv. 17; "And say to Ar-

* The above anecdote was furnished by the Rev. *William Brown*, pastor of the *Augusta Church, Va.*, in which Dr. Alexander preached his sermon for licensure. His authority is "*Dr. James Allen*, an elder of my church, who died four years ago, in the 84th year of his age."—Dr. Alexander's licensure took place a few days after in *Winchester*, during the meeting of Synod.

† The first tour assigned these missionaries was "Mr. Alexander and Mr. Grigsby to itinerate in company through Amelia, Prince Edward, Nottoway, and Amelia to Petersburg; then Mr. *Grigsby* through Lancaster, Prince William, Fauquier, and Loudon; and Mr. *Alexander* through Nottoway, Lunenburg, Mechlenburg, Halifax, Pittsylvania, Franklin, Henry, and Patrick. [See the map.] In 1834, the writer took a missionary tour through the five last counties, (excepting Franklin,) and the tradition of the labours of Presbyterian missionaries in the oldest time was yet current.—*Ed.*

‡ Dr. Foote's *Virginia*, 498.

chippus, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it." Mr. McRobert delivered the charge.

At the meeting of Presbytery, October 22d, 1794, "a call was presented from the united congregations of Briery and Cub Creek, for the Rev. Archibald Alexander to take the pastoral charge of said congregations. Which call being read and presented to him by the Moderator, was accepted." It seems that the arrangement with Mr. Lacy did not continue long; as the funds of the college were not sufficient to authorize it. In 1796, Mr. Lacy having resigned his connexion with the college, the offer of the Presidency was made to Archibald Alexander, at that time 25 years old. He was installed the following year, and alternated with Mr. Lacy in Briery, College, and Clumberland. This arrangement continued till 1806.

We must here mention that in 1796, Mr. Alexander was sent to the General Assembly, in Philadelphia; and so great was his fame as a preacher, that the Pine Street Church gave him a call to succeed the celebrated *John Blair Smith*, who had accepted the Presidency of Union College. This call was declined. The popularity of Mr. Alexander's ministry was great with all classes, high and low. The most intelligent persons in Virginia, and in Philadelphia, wherever he preached, were edified and delighted by his ministrations, whilst in his native State, he was the admiration of the coloured people, who flocked in crowds to hear him.

His Presidency in Hampden Sidney formed an era in that institution. Commencing his administration when the college was at its lowest point of depression, he was permitted to see it rise to its highest prosperity. It is said that the institution never had as many students as during his administration. The celebrated John H. Rice and Conrad Speece were tutors at this time. Dr. Alexander displayed great tact in managing young men. He had unbounded influence over them; and though perfectly mild and retiring in manners, he seemed born to command. The eagle quickness of his eye, and the calm confidence of his spirit were always elements of power in his intercourse with students.

In 1801, the young President was again sent to the General Assembly. His health had begun to decline under his arduous duties, and relaxation was resorted to as the only hope. The Assembly of 1801 passed the famous Plan of Union; and Dr. Alexander, being a delegate to Connecticut, was also present when it passed the Connecticut Association.* His journey through New England must have been one of remarkable interest. Dr. Sprague, of Albany, records the following incident, as one with which "he was familiar from childhood." "In the parish of Columbia, Connecticut, there was an extensive revival of religion about the beginning of this century, and Mr. Brockway, the pastor of the church, had, on one occasion, appointed a lecture at the meeting house, to be held early

* During the last summer, we wrote to Dr. Alexander, as the only surviving member of the Assembly of 1801, for an account of the proceedings about the Plan of Union. He was kind enough to honour us with a very interesting reply.—Ed.

in the afternoon. A stranger—as I used to hear the story—entered the house, and was invited by Mr. Brockway, to preach; and his preaching was so remarkable, that it has not ceased to be talked about by the old people to this day. All that was known of the preacher, was, that he was a Mr. Alexander from Virginia, and went on his way immediately after the service. From the traditions still in existence concerning the sermon, and indeed, from the testimony of living witnesses, I take for granted, it must have been one of his remarkable efforts. I think the text was, ‘I am the way.’”

Similar impressions followed Dr. Alexander’s preaching in many other places in New England, and probably no man since the days of Whitefield, was more popular, or longer remembered. Having attended the commencement at Dartmouth College, he left so favourable impressions that he was invited to be Professor of Theology at that institution. On his way home, he preached in the First Presbyterian Church in Baltimore, and the congregation presented an urgent call for his services as pastor, which he declined.

While he was President of the College, in 1806, the Presbytery (no doubt at his own suggestion,) resolved, 1st. To establish, at Hampden Sidney, a complete theological library, for the benefit of students in divinity. 2d. That an attempt be made to establish a fund for the education of poor and pious youth for the ministry of the gospel. 3d. That the Rev. Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, and John H. Rice, ministers, &c., be a standing committee to manage the business, &c.” These resolutions were the germ of a theological seminary.

In 1806, the Pine Street Church, in Philadelphia, again sent a call to Dr. Alexander. His arduous duties at the College, together with providential circumstances, determined him at this time to comply with the invitation. The history of his ministry in Philadelphia bears testimony to his indefatigable industry in building up the Redeemer’s kingdom. His pulpit performances were earnest, serious, evangelical and practical. The church was crowded during his ministry. He was faithful as a pastor, and not only worked himself, but set others to work. He took the elders with him in his visits, and made much of “helps” in organizing prayer-meetings in different parts of the city. It is said that upwards of twenty of these meetings were established through his instrumentality. The religious interest in his church, though never amounting to a revival, was always visible; and during his ministry of five or six years, one hundred and ten members were added to the church by profession of their faith.

In 1807, at the age of thirty-five, Dr. Alexander was chosen Moderator of the General Assembly. In the following year, he preached the opening sermon from the text, “*Seek that ye may excel to the edifying of the Church,*” 1 Cor. xiv. 12. On this occasion, he made a memorable suggestion about establishing a theological seminary for the education of candidates for the ministry. Dr. Green, referring to some preliminary consultations about a seminary, says: “Still

nothing was said about a theological seminary till some time afterwards, when *Dr. Alexander*, after he had been Moderator of the General Assembly in 1807, mentioned it in the opening sermon of the following year. Encouraged by this, I used all my influence in favour of the measure."* It thus appears that Dr. Alexander was the first man publicly to propose in any of our Judicatories, the establishment of this great institution. Indeed the subject was not new to him; for he had been trained in Graham's theological class, and had formed the plan in Virginia of having a library as the nucleus of a theological seminary.

Four years pass away. After consulting the Presbyteries, the Assembly decide upon establishing a seminary. A day is appointed for the election of a professor. The Rev. Mr. Flinn, of Charleston, South Carolina, was Moderator. It was unanimously resolved to spend some time in prayer previous to the election, and that not a single remark should be made by any member with reference to any candidate, before or after the balloting. Silently and prayerfully these guardians of the Church began to prepare their votes. They felt the solemnity of the occasion, the importance of their trust.

Not a word was spoken, not a whisper heard, as the tellers passed around to collect the result. The votes were counted, the result declared, and the Rev. Dr. Alexander was pronounced elected. A venerable elder of the church, in Philadelphia, of which Dr. Alexander was pastor, arose to speak. But his feelings choked utterance. How could he part with his beloved pastor? His tears flowed until he sat down in silence. The Rev. Dr. Miller arose, and said that he hoped the brother elected would not decline, however reluctant he might feel to accept. The Rev. Mr. Flinn called on the Rev. Dr. Woodhull, of Monmouth, to follow in prayer. He declined. Two others were called on, and they declined, remarking that it was the Moderator's duty. He then addressed the throne of grace in such a manner, with such a strain of elevated devotion, that the members of the Assembly all remarked that he seemed almost inspired; weeping and sobbing were heard throughout the house.†

The following is the *official record* in the Minutes of the Assembly:

"June 2d, 1812. It being the order of the day for this morning, the Assembly proceeded to the election of a Professor of Didactic and Polemic Theology in the Theological Seminary. After special prayer for direction on the subject, the ballots were taken and read, and the Rev. Archibald Alexander, D.D. was declared duly elected. The election being closed, a special prayer was made for a divine blessing upon the Professor and the Theological Seminary," p. 512.

Thus was Dr. Alexander elected Professor amidst the prayers and tears of the Church. It is well known that he was very reluctant to accept the office. Dr. Green says: "At the first meeting of the Board of Directors of the Theological Seminary, at Princeton, [held June 30th, 1812,] I had preached a sermon in which I laid down the doctrine that every minister of the gospel is a *devoted man*;

* Dr. Green's Life, p. 332.

† Taken from a statement in the *New York Observer*, by a surviving member.

bound by the tenor of his vocation to serve God in any place and in any manner to which divine Providence should call him. My special reference in this statement was to Dr. Alexander, who at that time had not explicitly consented to assume the station which he has ever since most acceptably occupied."* Dr. Alexander was inaugurated Professor of Didactic and Polemic Theology on August 12th, 1812. The subject of his discourse was most appropriately, *the Holy Scriptures*—their genuineness, integrity, authenticity, and inspiration; their authority as a rule of faith and practice; the principles of their interpretation; the helps in searching the Scriptures; and the motives to their diligent perusal.†

We stop now to note the fact that Dr. Alexander was chosen to commence the Seminary when he was only 40 years old. How came he to be appointed so unanimously, and at such an age to so important a post? Simply because he was a remarkable man, and peculiarly suited in Providence to the office. His training was pre-eminently of the right kind. First a missionary, then a country pastor, then the President of a College, and then the pastor of a large city church, he had passed through various preparatory stations well adapted to call out his gifts, to enlarge his practical knowledge, and to qualify him for all that the Church could expect in his new department.

He was a Professor in the Seminary for more than 39 years, during all which time he commanded the confidence, the respect, and the veneration of the entire Church.

In giving a brief summary of Dr. Alexander's traits of character, we begin with his *piety*, which was earnest, simple-hearted, equable, transparent, commanding in influence, constantly cultivated, predominating through life and sustaining to its end. His peculiar piety was the basis of all his excellence. His *mental endowments* were marked by a shrewd vigour, an ability of concentration, and a ready facility for general investigations. His sagacity was quick-sighted as his eye; his memory was uncommonly retentive; his powers of association and of logical suggestion rapid, fertile and available at all times.‡ His *learning* was various rather than pre-eminently deep; but it was not superficial, although extended in its range of topics; it was the learning of a great philosopher rather than of an immured student, prejudiced to any particular department; it was learning so steady in its acquisitions that the Hebrew, Greek and Latin were regular studies, and so precise and familiar, that

* Dr. Green's Life, p. 338.

† This Discourse, together with all the Inaugural Exercises, has just been re-published in the "*Presbyterian Education Repository, or HOME, THE SCHOOL, AND THE CHURCH,*" an annual Magazine of about 200 pages, edited by the Corresponding Secretary of the Board of Education.

‡ When he took his excursion into New England in company with Dr. Coffin, of Tennessee, in 1801, the latter, who was an *Emmonsite*, naturally arranged a visit to the celebrated Dr. Emmons, where he left Dr. Alexander for several days. The acute New England philosopher in vain tried his theories upon the young Presbyterian divine; and Dr. Emmons afterwards remarked, that Mr. Alexander had baffled him more than any man he had ever met with.

his devotional singing was in the language of the sweet psalmist of Israel. His *enterprise* was unailing even at four-score years. His motto was to "spend and be spent;" he was active in making plans for usefulness, in maturing their execution and in developing the co-operation of others. Unlike old men, who are often faint-hearted for work, and who commonly think that their own day is over, he was a youth down to old age, and as alert, to all appearance, as ever. This is no exaggeration. When the Assembly assigned to him, last May, the subject of church government—which he had never *particularly* attended to—he commenced the investigations necessary to a course of instruction, with an ardour and vivacity rarely seen in a special devotee to that department.* At our last visit paid to the venerable man, at his own request, he stated that he had a plan for establishing a *Presbyterian Normal School* in some town in New Jersey, and he thought that the Board of Education ought to take immediate measures to secure the object.† The *simplicity of his character and manners* gave a charm to his presence. It was delightful to see greatness without guile, and condescension blending with the authority of an august and venerable mien. His manners reminded us of our great Chief Justice Marshall—plain, characteristic; the comparatively unimportant things which a man of sense never overvalues. His *knowledge of human nature, his power of casuistry, his searching methods of applying truth*, these were the exhibitions of a *common sense* which gave to the preacher, the professor, and the man, a sceptre of dominion. His *social habits* were generally free and unreserved. When in health and before friends, he had plenty of anecdote, real wit, colloquial vivacity, and at times a way of pleasant, hearty laughter, which was extremely and delightfully contagious. He knew, however, how to maintain his personal rights; and sometimes his "flashes of silence," as Sydney Smith calls them, were awful. The students had access to his study at all hours; the old gentleman was rarely out; his well-known "come in" has welcomed visitors thousands of times; he made it a point to give up every thing for their accommodation; and if they wanted advice he gave it; and they knew when it was time to go.

In *personal appearance*, he was rather under the middle stature; in youth, he is said to have been remarkably handsome; with a forehead broad rather than high; an eye twinkling with genius and goodness, and a mouth expressive of decision. His shoulders were bent with the weight of years, but his step, at eighty, was as elastic and quick as that of any member of the Third Class.

* We accidentally saw at Dr. Hodge's, a manuscript volume of Dr. Alexander's written preparations, commenced during the last summer, which is a great curiosity indeed. The volume is written in really a *beautiful* manner, with scarcely an erasure, and is a model of carefulness and neatness. The volume is prefaced by a list of 22 books on the general subject, every one of which he is said to have mastered, preliminary to putting his own thoughts on paper.—Ed.

† We requested him to communicate his views to the Board in writing, but his sickness soon occurred, and we never beheld him more. His plan must *live*. We have thought that, if all the persons who saw Dr. Alexander during the last summer, were to give an account of their last interview, the combined narrative would alone prove him to have been one of the most remarkable and enterprising men that ever lived.—Ed.

His death was a becoming termination of a remarkable life. "He knew in whom he had believed." On his sick bed he was calmly triumphant, and a holy serenity beamed around. His faculties were *literally* unimpaired, and he seemed—rather than to die—to be translated, not in a chariot of fire, but in a tranquil "taking of God." His death occurred at 6, A. M., October 22d, 1851.* The Synod of New Jersey, which was in session at Princeton, attended his funeral, with a large multitude of mourning friends; and his beloved and loving co-Presbyters were allowed the last privilege of carrying his body to the grave. "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." "Because I live, ye shall live also."

HISTORY OF A LICENSURE AND ORDINATION SIXTY YEARS AGO.

ARCHIBALD ALEXANDER LICENSED AND ORDAINED.

[We have obtained, by permission of the Rev. *William Brown*, Stated Clerk of the *Presbytery of Lexington*, the following extracts from the Minutes of that Presbytery, referring to Dr. Alexander's introduction into the ministry of the Presbyterian Church. The Presbyterial books being temporarily in the hands of the Rev. Dr. *Wm. H. Foote*, we are indebted to him for his kindness in transcribing.

These extracts are interesting, not only in their relation to Dr. Alexander, but as illustrating the care of our Church in sifting the qualifications of candidates.]—Ed.

ARCHIBALD ALEXANDER TAKEN UNDER THE CARE OF PRESBYTERY.

At Brown's Church in Augusta. Vol. I., p. 67, *Wednesday, Oct. 27th, 1790*.—Information was made by a member that Mr. Archibald Alexander, of Lexington, desired to be taken under the care of this Presbytery as a candidate for the gospel ministry; and Presbytery having a favourable account of his moral and religious character, and literary accomplishments, introduced him to a conference, in which, having given a narrative of his religious exercises, and of his evidences of faith in Christ and repentance towards God, together with his call and motives to the gospel ministry, and a specimen of his skill in cases of conscience—Presbytery having considered the same, do approve thereof, and agree to take him under their care as a candidate for the gospel ministry. Mr. Alexander is appointed as parts of trial an Exegesis on the following theme, *An fide sola Justificamur?*—and a homily on this theme, *What is the difference between a dead and living faith?*—to be delivered at our next.

PROGRESS OF HIS TRIALS FOR LICENSURE.

Page 79. Sessions at Hall's Meeting-house, Rockbridge county. *Wednesday, April 27th, 1791*.—On motion, Messrs. Lyle and Alexander were introduced and examined on the Latin and Greek languages. Mr. Alexander also read an Exegesis.

* For a number of interesting particulars of his death and burial, see the December number of *The Home and Foreign Record*, 1851, which contains extracts of a sermon by the Rev. *S. Irenaus Prime*, originally published in the *New York Observer*.

Thursday morning, April 28th.—On motion from the chair, Mr. Alexander was introduced and read his homily appointed in our last. Mr. Lyle was also introduced, and read a lecture as appointed in our last. Presbytery had an interloquitur to consider Mr. Lyle's popular sermon, lecture, and skill in the languages, and to consider Mr. Alexander's exegesis and homily, and also of his skill in the languages; and after due deliberation, Presbytery agreed to sustain them as parts of trial.

On motion, Mr. Lyle and Mr. Alexander were introduced and examined in Geography, Natural Philosophy, Astronomy, Criticism and Moral Philosophy.

P. 82. *Friday morning, April 29th.*—Presbytery had an interloquitur to consider Mr. John Lyle's and Mr. Archibald Alexander's examination on Geography, Natural Philosophy, Astronomy, Criticism, and Moral Philosophy, and agreed to sustain them as parts of trial. Presbytery appointed Mr. Alexander a lecture on Heb. vi., from the 1st to the 7th verse, to be read at our next, and a popular sermon from Jeremiah 1st, 7th, to be delivered at the same time.

P. 90. *September 20th, 1791.*—Sessions at Augusta Church. Mr. Archibald Alexander, a candidate for the gospel ministry, opened Presbytery with a popular sermon from Jeremiah, 1st chap. 7th verse, the last being assigned to him at our last stated meeting.

Thursday, Sept. 23d.—Mr. Alexander read a lecture assigned him at our last stated Presbytery, on the 6th chapter of Heb., from the 1st to the 7th verse inclusive. Mr. Grigsby also read a homily, &c. Both the foregoing pieces were sustained as parts of trial by Presbytery. Mr. Alexander's popular discourse was also sustained as part of trial.

On Saturday the Presbytery adjourned to meet in Winchester on the following Wednesday, Sept. 28th.

P. 112. *Thursday, Sept. 29th, 1791, 7 o'clock, evening, at James Holleday's, Winchester.* Presbytery proceeded to examine Mr. Alexander on Divinity, and having had sufficient specimen of his knowledge therein, agreed to sustain it as part of trial.

HIS LICENSURE.

Winchester, Friday, Oct 1st, 1791.—Presbytery having attended to the examination of Mr. Archibald Alexander on Divinity, were well satisfied with the specimen they had of his knowledge and ability therein.

The Presbytery having now gone through the usual course of examination with Mr. Archibald Alexander, having had sufficient evidence of his moral and religious character, and of his being in full communion with the Church, of his knowledge in the languages and sciences, of Geography, Astronomy, Natural and Moral Philosophy, Criticism, &c., and of his knowledge in Divinity, and a satisfactory specimen of his ability in sermonizing and expounding the Scriptures; and his having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery therefore licensed him to preach the everlasting gospel of Christ, as a probationer of the holy ministry, within the bounds of the Presbytery, or wherever he may be orderly called.

BEGINNING OF HIS MINISTERIAL LIFE.

It is recommended to Mr. Archibald Alexander, to supply in the neighbourhood of Winchester, and other vacancies within the bounds of this Presbytery, until our next stated meeting.

IS PUT UNDER THE COMMISSION OF SYNOD.

P. 129. *Saturday, April 28th, 1792.*—Session at Lexington, Rock-bridge County, Va. On motion, Presbytery agreed to recommend to the commission of Synod, Mr. Alexander, Mr. Lyle, and Mr. Grigsby, to act as missionaries under their direction

[The following extracts from the Minutes of the *Presbytery of Hanover*, to which Mr. Alexander was dismissed on Oct. 5th, 1793, have been transmitted by Dr. Foote.]

RECEIVES A CALL.

P. 74. *Cumberland, Nov. 8th, 1793.*—A dismission of Mr. Archibald Alexander from the Presbytery of Lexington, in order to join this, was presented, whereupon it was resolved, that Mr. Alexander be received and recorded as a probationer under our particular charge.

Calls having been put into the hands of Mr. Alexander, through Lexington Presbytery, from the united congregations of Cumberland, Briery, Buffalo, and Cub Creek, to engage in the pastoral care of said congregations as a colleague with Mr. Lacy, and Mr. Alexander having obtained a dismission from Lexington, and come under the care of this Presbytery, the Moderator called upon him to know whether he accepted of the said calls; but he desiring longer time to consider the matter, the Presbytery granted it.

HIS ORDINATION.

P. 86. *At Doctor Waddel's, May 2d, 1794.*—It was represented to the Presbytery, that from Mr. Alexander's connection with the congregations where he had for some time resided, it was expedient for him to be ordained. This the Presbytery thought reasonable, although he had not formally accepted the calls which he had under consideration. Wherefore, upon a motion, it was resolved that a Presbytery be appointed at Briery, on Saturday the 7th of June, for the purpose of Mr. Alexander's ordination. Mr. Lacy was accordingly appointed to preach the ordination sermon, Mr. Mahon to preside, and Mr. McRobert to give the charge. Mr. Alexander was left at liberty to preach on whatever subject he should choose, previously to his ordination.

P. 90, 91. *Briery, June 7th, 1794.*—Agreeably to an order of Presbytery, dated May 2d, 1794, appointing a Presbytery to meet at Briery meeting house, on this 7th day of June, for the purpose of ordaining Mr. Archibald Alexander, the Rev. Messrs. [Archibald] McRobert, [William] Mahon, and [Drury] Lacy, together with John Morton, Elder, met in Presbytery, and was constituted with prayer. Mr. Mahon presided as Moderator, and Mr. Lacy acted as Clerk. The order for Mr. Alexander's ordination was read. The Presbytery then proceeded to hear the sermon which Mr. Alexander preached previous to his ordination, from John xvii. 17.* This was considered as a sufficient specimen of Mr. Alexander's ability to preach the gospel, and sustained by the Presbytery. Mr. Lacy then preached an ordination sermon from Colossians iv. 17,† after which, Mr. Alexander having declared his acceptance of the Confession of Faith, as received by the Presbyterian Church in America, and promised subjection to the brethren in the Lord, was solemnly set apart to the whole work of the gospel ministry, by fasting, prayer, and imposition of hands. A solemn charge was then delivered by Mr. McRobert, and Mr. Alexander took his seat as a member of Presbytery.

* "Sanctify them through thy truth; thy word is truth."

† "And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

TITLE PAGE AND PREFACE OF FRANCIS MAKEMIE'S
SERMON.

[The title page is printed on a reduced scale, but in the same *general* style as the old edition.]

<p>A Good Conversation.</p> <hr/> <p>A</p> <p>S E R M O N</p> <p>Preached at the City</p> <p>OF</p> <p>New York.</p> <p>January 19th. 1706, 7.</p> <hr/> <p>By Francis Makemie,</p> <p>Minister of the Gospel of CHRIST.</p> <hr/> <p>Math. 5. 11. <i>Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my Names sake.</i></p> <p>Acts 5. 29. <i>Then Peter, and the other Apostles Answered, and said, We ought to obey God, rather than men.</i></p> <hr/> <p><i>Preces et lachrymæ sunt arma Ecclesiae.</i></p> <hr/> <p>B O S T O N in N. E.</p> <p>Printed by B. Green, for Benj. Eliot.</p> <p>Sold at his Shop. 1707.</p>

PREFACE.

Dedicated to the small Congregation who heard the following Sermon.

MY BRETHREN—I appeal to you, as witnesses, that this is the Sermon, for which I am now a Prisoner. And when you are informed I designed it for Two discourses, you need not be amazed at its bulk, beyond the new mode of Preaching: Tho' you may remember I mentioned all these heads, now published; to which I only add some enlargements.

As I first delivered this practical and plain sermon to few, so I am now committing it to Publick view of all; that both you and they may try it at the bar of Scripture, Law and Reason, and impartially determine whether it contains any thing savouring of Pernicious Doctrine and Principles; any thing to the disturbance of the Church of England, or of the Government.

If I had been thoroughly acquainted with New-York, and the irregularities thereof, which afterwards I was an Eye and Ear witness of, I could not have fixed on a more suitable Doctrine, which must be purely attributed to the Divine Providence. This was not among the least of my inducements for putting this sermon into the hands of those who heard it not.

And that this Discourse may be blessed of God, to awaken Sinners to reflect on and detect the irregularities of their past Lives, and furnish any with prevailing Considerations, to a more universal conformity to the Rules of the Gospel, is and shall be the sincere desire of him who is a well-wisher to Immortal Souls.

FRANCIS MAKEMIE.

MARCH 3d, 1706, 7.

Review and Criticism.

The Typology of Scripture: or the Doctrine of Types investigated in its Principles and applied. By the Rev. PATRICK FAIRBAIRN. Two volumes in one. Daniels & Smith: Philadelphia, 36 North Sixth Street. 1852.

The schoolmen had a maxim, "*theologia symbolica non est argumentativa.*" Reasoning from types is better suited to confirm and edify believers than to convince the sceptical. Indeed Christianity has suffered not a little from the fancies and extravagances of those theologians who have discerned similitudes every where. Extremes are dangerous as well as false. Whilst some have found types in the most trivial details and incidents, others reject them altogether, unless there is a divine warrant for them in the New Testament. The latter opinion is as narrow as the former is latitudinarian. Why is inspiration more necessary to explain the types than the prophecies? It would be unreasonable to suppose that the notices of the apostles in the New Testament, direct or incidental, had exhausted the whole subject. There is a wide field in the Old Testament left for the believer to explore, under the guidance of the Holy Spirit.

An argument from the types, when conducted in a rational manner, is exceedingly impressive and awakening. It is as difficult to evade as the coincidences, of which Paley makes so much, with all the addition which comes from the clear *design* of God. The typical argument for the doctrine of election, for example, as unfolded by Mr. Fairbairn, is very striking. This doctrine, which has ever been, and will be, among the most repulsive to the human heart, belongs to the earliest age of the Church. Abel was of "the election of grace," and by faith offered a more acceptable sacrifice than Cain. Divine sovereignty in the bestowment of favours was one of the ideas and principles developed in the special Providence which God exercised towards his Church from the earliest period. It was seen in Noah and his family, in Abraham and his family, &c.; and the antitype was in the man Christ Jesus, whose birth was limited by God's appointment, first to the tribe of Judah, then to the family of David, and then to the Virgin Mary, "a handmaiden of low estate."

The study of the types brings to view, in an attractive form, the whole system of revealed truth. No department, however, requires more evangelical sagacity in settling its true principles. Mr. Fairbairn has produced not only a very able work, but a very judicious, safe, and practical one. It comprehends the investigation of the *principles* of typical interpretation, and their *application* to rites and events connected with the different periods of the Old Testament Church. A chapter on the history of theological opinion regarding the types contains a mass of important information. The author then considers the exact nature, use, and design of types; first the ritual, and then the historical. He then proposes some general rules to be observed in conducting such investigations; and points out the connection between type and prophecy. Among the benefits flowing from the study of the types, the following are mentioned. 1. It shows a very close analogy between God's method of instruction in the Old Testament Church, and Christ's with his disciples during his personal ministry. 2. It discloses an analogy of faith under the old and new covenants. 3. It is fitted to render great service in helping out the spiritual idea in the minds of believers, and enabling them to apprehend it in its proper fullness. The *appli-*

cation of the author's principles is then made to the tree of life, the cherubim, and the flaming sword, and the primitive mode of worship by sacrifice. After which, he discusses the ideas and principles developed in the facts of patriarchal history, which forms a most interesting part of the volume. The period of the bondage next passes in review, with the typical bearing of its historical transactions in regard to the higher things of redemption. After which, the moral law and its purposes are unfolded; and the volume concludes with the types of the Mosaic dispensation; the tabernacle, priests, laver, altar, golden candlestick, feasts, &c. &c.

The volume displays a great amount of learning, a thorough acquaintance with evangelical doctrine, and a sound discrimination. It is written in a pure and perspicuous style; and is destined to be a standard work of theological literature.

Messrs. Daniels & Smith have republished the work in a handsome royal octavo volume, and deserve well for their enterprise.

The Christian Statesman: a Discourse, occasioned by the death of the Hon. James McDowell, &c., by the Rev. D. X. JUNKIN, D.D. James Nourse, Washington; and Daniels & Smith, Philadelphia, 1851.

We esteem it among the privileges of life to have *seen, heard, and known* James McDowell. One of the noblest of his species in personal appearance, of high natural endowments, diversified acquisitions, commanding eloquence, and a purity of character which owed its origin and cultivation to the divine Spirit, he was indeed one of the completest men, and Christian statesmen, that our country has produced. The sermon of Dr. Junkin is a very interesting and suitable memorial.

"His tall, erect, and dignified form was a fitting tabernacle for the noble spirit that dwelt within. With a sense of honour, chastened by religious sentiment, and sustained by inflexible Christian integrity: with a modesty as profound as his merits were exalted; and with gifts and acquirements fitting him for the highest stations in civil life; he would have remained in private to his dying day, rather than have sought preferment by any of the arts, alas! too common among politicians. . . . He seldom spoke in deliberative bodies; but when he deemed it his duty to speak, the *whole man spoke*, head, heart, conscience, imagination, body, spirit; and the effort was always worthy of himself and his subject. . . . Mr. McDowell was for many years a member of the legislature of his native State; subsequently its Governor, and afterwards a representative in Congress; and in every station he was the dignified gentleman, the disinterested patriot, the CHRISTIAN STATESMAN.

In the midst of a political campaign in 1831, when the minds of most men, similarly situated, would have been absorbed with the exciting circumstances, and the plea "go thy way for this time" would have seemed to many specially appropriate, he first publicly evinced a concern as to personal interest in the great salvation. A revival of religion was in progress under the ministry of the venerable Dr. Baxter in Lexington, and the very day preceding the election, at which he was one of the candidates, he appeared amongst a band of inquirers asking what he should do to be saved. After a season of spiritual distress, he, at length, found a good hope through grace. . . . When informed that his end was nigh, he was perfectly calm and collected—laid his hand upon the heads of his beloved ones, and gave them a silent, unutterable blessing and farewell—declared that 'nothing else was precious but Christ and his promises'—asked his pastor to pray that he might have 'a stronger faith—more reliance,' and in answer to the inquiry, if he had any other hope but in Christ, declared, (and they were his last words,) 'none whatever.'"

The Epoch of Creation; The Scripture Doctrine contrasted with the Geological Theory. By ELIAZAR LORD, &c. Charles Scribner, N. Y., 1851.

Mr. Lord is an original and powerful thinker. He asks for no favours about a *πῶς ἔτι*; but takes his stand just where he pleases, and, with his

ponderous lever, which he handles like a flail, threshes out a good deal of wheat, and by no means not any chaff. He gives a sort of *a priori* argument against the speculations of the infant science. The geologists will not receive his statements with much submission; nor will the unbiassed general reader be satisfied with the line of argumentation. Our only hope in overthrowing the speculations of geology, is from *the facts of its own gathering*. Inasmuch as new facts are brought to light with considerable rapidity, those persons who have little faith in present theories may safely occupy a position of "masterly inactivity." At present, theory and fact are mixed up in intolerable confusion. Mr. Lord intersperses many fine thoughts throughout his volume, but we cannot concur in the details of his logic. We regret to observe that he himself sometimes theorizes like—a geologist; when, for example, he supposes that the inclination of the axis of the earth was brought about at the time of the deluge. p. 203.

The Oath, a Divine Ordinance, and an Element of the Social Constitution. By D. X. JUNKIN, A. M. Second Edition. Philadelphia, Wm. S. Martien.

In this volume, almost every thing relating to the Oath is discussed. Its importance, divine origin, nature, ends, efficacy, lawfulness, expediency, obligations, interpretation, form, and abuses, all engage the author's attention. The following extract shows his views of the *origin* of oaths.

"From the preceding view we think the inference is inevitable, that man *could* not have originated the ordinance of the oath. If he could not, without a revelation, come to a knowledge of ideas that are elements of the oath: if he could not, by his unaided reason, originate the conception of an omnipresent—an omniscient—a true—a righteous and a sin-avenging God: and if it seem impossible that he could originate the scheme of calling upon such a God to witness the truth of testimony, and to punish perjury, it is obvious that the oath must be ascribed to a *Divine origin*.

From the fact that it was used in the earliest ages, even in patriarchal society, we cannot but infer that the oath is one of the earliest social institutions; and that it was *probably* given to man so soon as he *needed* such an ordinance, i. e., just after the fall, and so soon as our world became a world of lies. And if it be considered that it is authorized, and even commanded in the Scriptures, as we shall elsewhere fully prove—and if it be noticed that it is commanded not as a new institution, but as the enforcing of an ordinance that had been in use previous to any recorded revelation, the conclusion cannot be avoided, that it is an ordinance of *Divine appointment*."

Mr. Junkin opposes the practice of *kissing the book*—1st. Because the kiss, as an act of reverence and worship, is no where authorized or enjoined in the Holy Scriptures. 2. It is idolatrous in its nature, being derived from Pagans who used this form as an act of worship. 3. It is superstitious, and tends to defeat the object of the institution. Many persons seem to think more of the presence of the *book* than of the *God* in whose presence they ought to appeal, and that if they do not kiss, or touch the book, they are not sworn. The true form of taking the oath is maintained to be, standing and holding up the hand towards heaven; and in this statement we heartily concur. This volume would do good in those parts of New York, where, at the recent election, some of the inspectors used Watt's Psalms, Olendorf's French Grammar, and the Statutes of the State.

The Child's Poetical Keepsake. Prepared for the PRESBYTERIAN BOARD OF PUBLICATION. Philadelphia.

Many a little hand will turn over these pages with delight, and many a bright young eye glisten in reading the good poetry. This book must get into our families and Sabbath Schools, and we predict that a great many

copies will be sold before next New Year's day. As a specimen of the contents, we give the following :

CHILDREN IN HEAVEN.

Who are they whose little feet,
Facing life's dark journey through,
Now have reached that heavenly seat
They have ever kept in view ?

" I from Greenland's frozen land,"
" I from India's sultry plain,"
" I from Afric's barren sand,"
" I from Islands of the main ;"

" All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portal of the sky."

Each the welcome now awaits,
Conquerors over death and sin ;
Lift your heads ye golden gates,
Let the little travellers in.

The Dead of the Synod of Alabama. A Discourse, by the Rev. ROBERT NALL, of Mobile. 1851.

The Presbytery of Alabama was formed in 1821, and the Synod of Alabama in 1829. Mr. Nall enumerates twenty-seven names among the departed ministers of the Synod, and makes appropriate and solemn remarks as he passes from one to the other. The whole plan of the sermon is a happy one. The impressions it leaves are tender and monitory. Its utility as an historical document is also very great. The Synod showed its appreciation of Mr. Nall's researches and services, by ordering an edition of two thousand copies. We hail the discourse as one eminently adapted to enlist both the understanding and the affections, and trust that other Synods may be equally fortunate in preserving the memory of their early dead.

Sketches and Statistics of Cincinnati in 1851. By CHARLES CIST. Cincinnati. William H. Moore. 1851.

In 1841, Mr. Cist published a work on a similar plan. After an interval of ten years, he wisely puts forth another volume, and we hope he may live long enough to publish several more. Every thing relating to Cincinnati, its geography, population, schools, courts, banks, commerce, manufactures, fine arts, public institutions, &c., is here recorded. Mr. Cist has displayed talent, research, and enterprise in getting out the volume. It is enriched with portraits of eminent men, &c.

A Wreath around the Cross. By Rev. A. MORTON BROWN. Boston, Gould & Lincoln. 1851.

The chapters of this interesting work, recommended by the Rev. J. A. James, are headed as follows:—The Cross Needed. The Way to the Cross. The Cross Set Up. The Sufferings of the Cross. Meditation by the Cross. Life from the Cross. Faith in the Cross. Submission to the Cross. Glorifying in the Cross. The Cross and the Crown. A work so evangelical in its subject and general spirit, is adapted to do good.

The Religious World.

THE METHODIST CHURCH CASE.—The United States Circuit Court has decided that the Methodist Church *South*, has a right to its proportion of the funds of the Book Concern. *Under the circumstances* of the division of the Methodist Church, this decision appears to be equitable. The General Conference of 1844 passed what is called “the Plan of Separation,” in which it was agreed that a division of the Church might take place. This plan is complete in all its details, amicable in its spirit, and bears upon its face the expectation of a separation. The twelve Articles are clear and definite. The 5th Article contemplates the division of the capital and produce of the Book Concern, on the basis of the number of travelling preachers in each section of the Church. The only contingency was, that the Annual Conferences should authorize an alteration in what is called “the 6th Restrictive Article” for the government of the General Conference—which alteration does not appear to us to have any bearing upon the separation of the Church, except that it gave to the Northern Conferences *incidentally* the power to prevent a transfer of part of the property to the Church South. The alterations proposed, required “a vote of three-fourths of all the members,” which was not obtained. Although, on this one point, the *letter* of the agreement was with the Church North, we think its whole *spirit* was with the South; and hence consider the result of the suit proper and satisfactory, whatever may be thought of the argument of the Judge.

PUSEYISM IN HIGH PLACES.—The *Episcopal Recorder*, in a criticism on some of the publications of the Episcopal Sunday School Union in New York, gives the following among other specimens of the Romish tendencies which the society encourages.

“In ‘Conversations on the Evangelists and Apostles,’ it is asked, ‘In what manner did the primitive Christians observe festivals in commemoration of eminent saints?’ and answered—‘they used to meet once a year at their graves,’ &c. And in a little volume entitled ‘Rush-bearing,’ this is said of some such festival celebrated by children, as—

‘Charged with those offerings which their fathers bore
For decoration in the Papal time
The innocent procession softly moves,
The Spirit of Laud is pleased in Heaven’s pure clime.’

In ‘The Children’s Magazine,’ vol. 23d, p. 13, this language is used. ‘The means established by God, whereby his favour is to be obtained, are first, prayer; second, the dispensation of his regenerating grace in the sacrament of baptism; third, the holy communion of his most blessed body and blood in the sacrament of the Lord’s Supper.’ God’s revealed truth not even being mentioned among the means of grace? It is only thus subordinately used—‘To which, *if we add* reading, hearing, and meditating on the Holy Scriptures, we shall have done all on our part toward growth in grace.’”

THE OVERTHROW OF MAYNOOTH.—A determined effort is at length about to be made by the Protestants of Great Britain, to shake off that monstrous incubus, the Popish College of Maynooth. The London Pro-

testant Alliance has resolved to make this the first point of attack. The Scottish Reformation Society has determined to do the same. The Dublin Protestant Association is summoned to meet to consider the same subject. It is all but certain, therefore, that the great mass of the Protestants of the empire will unite on this important question. It is a good omen of the direction that public opinion is taking, to find the *Times* writing as follows on the subject:—

“There is a law on the statute-book—happily only of six years’ date—which actually gives annually to these same disloyal Romish bishops a sum of £30,000, to enable them to train up fresh priestly emissaries of Rome. The pretence on which, in 1845, such an act was passed, was, that by such a provision we should secure their friendship and their willing obedience. Sir Robert Peel probably offered it as a *gift*; but Messrs. Wiseman & Co. accept it as a *tribute*. He hoped that it would excite a feeling of gratitude, instead of which it has merely raised a feeling of triumphant scorn.

Is it possible for any nation to present a spectacle of greater absurdity, or greater humiliation, than England will exhibit, if, after the events of 1850 and 1851, she shall still continue to pay this tribute to an implacable foe? Will it be possible for Parliament, with the facts of the last seven years before it, to persist in the measure so mistakenly adopted in 1845?”

THE ROMISH CLERGY FUND.—The *Daily News*, in its strictures on the evidence given before the Mortmain Committee of the House of Commons, remarks as follows:—

“The Romish Clergy Fund is supported by death-bed contributions. By its rules, enforced by the bishop’s mandate, every priest who is a member of the club is required to be its representative in the chamber of his sick or dying patient, and to obtain, if possible, a bequest in its favour. To do this the more effectually, the clergyman frequently offers his services as will-maker on those occasions, as ‘some people are rather timid in employing an attorney.’ The Rev. Mr. Sherburne is a celebrated and skilful draftsman in this branch of conveyancing. Others of the clerical body, less experienced, are said to be furnished by their bishop with skeleton wills and codicils, drafted originally by counsel, and lithographed for use. In these wills, sometimes the priest himself, but more frequently a layman—and the more humble his rank the better for the purpose—is made the devisee or legatee, and very often without any declaration of trust whatever, on the face of the bequest.”

PROTESTANT PRUSSIA.—One of the most remarkable and deplorable signs of the times, is the co-operation at the present time extended to the Jesuits, and to the cause of Popery generally by the Court of Prussia—Protestant Prussia. He is James the Sixth of Germany. Every one must be struck at the close resemblance, in various points, between the character and career of James VI. and that of the professedly Protestant Sovereign of Prussia. There is the same infirm mind and vacillating purpose. There is the same dallying with all subjects and parties. There is the same pedantry of speech-making, and the same tinkering in the art of government. There is the same heroism in words, and the same shortcomings in action. Like James, too, he gives fine promises to the evangelicals, but reserves the fine deeds to the Papists. In a tour through his dominions the other day, he received the Popish ecclesiastics with smiles and abundance of gracious words; but he could find nothing but frowns and sharp rebukes for his Protestant ministers, because, forsooth, they were permit-

ting the Jesuits to outdo them in the sycophantish work of preaching implicit obedience to the Court.

THE SPREAD OF THE ENGLISH LANGUAGE.—The Athenæum has an interesting article on this subject, in which it points out the probability that formerly existed of the Dutch language attaining a kind of universality. "In 1650, the United Provinces seemed more likely to make a grand figure in the future world's history than England. Their wealth, activity, and maritime power were the most imposing in Europe. They had all the carrying trade of the west in their hands. Their language was spoken in every port when that of England was then hardly known abroad. Yet, Holland has fallen nearly as much as the Saxon has risen in the scale of nations. Her idiom is now acquired by few. Her merchants conduct their correspondence and transact their business in French or in English. Even her writers have many of them clothed their genius in a foreign garb. Dutch, like Welch, Flemish, Erse, Basque, and other idioms, is doomed to perish as an intellectual medium; but the tongue of Shakspeare and of Bacon is now too firmly rooted ever to be torn away. The English language is gradually taking possession of all the ports and coasts of the world—making itself the channel of every communication. At a hundred points at once it plays the aggressor. It contends with Spanish on the frontiers of Mexico—drives French and Russian before it in the Northern Archipelago—supersedes Dutch at the Cape and Natal—elbows Greek and Italian at Malta and in the Ionian Islands—usurps the right of Arabic at Suez and Alexandria—maintains itself supreme at Liberia, Hong-Kong, Jamaica, and Saint Helena—fights its way against multitudinous and various dialects in the Rocky Mountains, in Central America, on the Gold Coast, in the interior of Australia, and among the countless islands of the Eastern Seas."

NEW ZEALAND.—The first missionaries were sent to New Zealand in 1814. The first conversion of a native was in 1825, and the second in 1827. In 1840, after twenty-five years of labour, there were not more than 280 communicants. But now came the harvest. Native teachers were placed at the East Cape in 1838, and Arch-deacon Williams removed his family there in 1840. The church there consisted at that time wholly of natives who had come from the Bay of Islands, principally as teachers; the communicants were 29. In 1845, they amounted to 1,484, and in 1849 to 2,893. Thus the little one has become a thousand.

Effect of Missions.—An eye witness writes in regard to the Eastern District of New Zealand:—"Nine years ago, there was not, that I am aware of, a grain of wheat grown in this district; now, upon a moderate calculation, there cannot be less than 3,000 acres grown by natives. Nine years ago there was not a steel mill in the whole range of my journey; now, the natives have more than 200 mills among them. Nine years ago there was not a ship belonging to a native; now, they have more than thirty vessels of from ten to thirty tons burden, which they have purchased at a cost of little less than 8,000*l.* Nine years ago they had neither a horse nor a cow amongst them; now they have a number of both. And it must be borne in mind that this property has been procured by their own industry—not by presents made to them by the government, or by any other parties."

THE MICRONESIAN ISLANDS.—Dr. Pomeroy, one of the Secretaries of the American Board, lately made an interesting statement relative to the

Micronesian Islands, where, it is understood, the Board are about establishing a new and very promising mission. Micronesia is one of the group of islands included in Oceanica, in which, it is estimated, there reside not less than ten thousand inhabitants, divisible into five sections and four distinct races. The Australian race inhabit New Holland and the adjacent islands; the Negrillo race, New Guinea in the interior, and the Papuan race the coast, a fierce and warlike people; and the Malay race Polynesia. In climate these islands are most salubrious, in soil most exuberant, and they seem to come the nearest to Paradise of any part of the world. There is an understanding with the English Missionary Board that they shall evangelize the islands south of the Equator, we those north. Micronesia lies a little north of the Equator. It is about 2,500 miles a little southwest of the Sandwich Islands, or fifteen days' sail in the direct course of the proposed governmental steam line to China and Calcutta, and will be very important on this account. It includes the Caroline, Ladrone, and other smaller groups of islands, through 40 degrees of longitude and about 20 of latitude. The mission is to be connected with the Sandwich Islands mission, and is to be carried on mainly by the contributions and ministry of the converted islanders.

The gospel has never been preached in Micronesia. The inhabitants are said to be a mild, amiable, and unwarlike people. They give a higher rank to their women than any other nation. They understand the compass and have divided it into 28 parts, we into 32, while the other islanders have only 4 points. Their religion is peculiar. They have no idols, no temples, no sacred days, and no priesthood. They pray to and worship the spirits of their ancestors. They have heard from sailors the great change in the Sandwich Islands, and the advantage of it, and they have sent for missionaries to come to them and improve their condition. Three missionaries and their wives are under appointment, and will sail during this month for these far distant islands.—*New York Evangelist*

ROME'S ASSERTION OF THE RIGHT TO PERSECUTE.—The Pope lately issued a bull against the work of Professor Nuytz, of Turin, entitled, "Treatise on Universal Ecclesiastical Law." The bull condemns and prohibits Professor Nuytz's book, because it denies "that the Church has no coercive power, nor any temporal power, whether direct or indirect;" that its "temporal power is revocable by the State;" and that the "compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church." The document goes on to declare that the Professor's sentiments "tend to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coercive power, which has been given to it to bring back into the ways of justice those who stray out of them." We have been assured by the Pope's numerous exponents—cardinals, bishops, priests, and by semi-Romish newspapers who make a loud outcry about civil and religious liberty—though not we believe, in so many words, by the Pope himself, that *Rome does not claim temporal power*; that, although, indeed, the spiritual sword is hers *jure divino*, she asserts no pretensions whatever to that of civil government. There is, however, no mincing of matters here; and the Pope broadly avows his right to compel heretics to return to her.

New Year's Thoughts.

THIS YEAR YOU MAY DIE.

THIS year you may die, because *thousands have died* since the last new year's day; and this year will be of the same kind with the last; the duration of mortals; a time to die. The causes of death, both in the human constitution and in the world without, will exist and operate in this year as well as the last.

This year you may die, though you are *young*; for the regions of the dead have been crowded with persons of your age; and no age is the least security against the stroke of death.

This year you may die, though you are now in *health* and vigorous, and your constitution seems to promise a long life; for thousands of such will be hurried into the eternal world this year, as they have been in years that are past. The principles of death may be even now working within you, notwithstanding the seeming firmness of your constitution, and you may be a pale, cold, lifeless corpse sooner than the invalid whose life is apparently near its close.

This year you may die, though you are *full of business*, though you have projected many schemes, which may be the work of years to execute, and which afford you many bright and flattering prospects. Death will not consult your leisure, nor be put off till another year, that you may accomplish your designs. Thousands have died before you, and will die this year amidst their golden prospects, and while spinning out their eternal schemes. And what has happened to them may happen to you.

This year you may die, though you have *not yet finished your education*, nor fixed in life, but are preparing to appear in the world, and perhaps elated with the prospect of the figure you will make in it. Many such abortive students are now in the dust. Many that had passed through a laborious course of preparation for public life, and had inspired their friends, as well as themselves, with high hopes, have been snatched away as they were just stepping upon the stage; and this may be your doom also.

This year you may die, though you are *not prepared for it*. When death shows you his warrant under the great seal of Heaven, it will be no excuse to plead, "I am not ready." Though the consequences of your dying unprepared will be your everlasting ruin, yet that dreadful consideration will have no weight to delay the execution.

This year you may die, though you deliberately *delay your preparation*, and put it off to some future time. You may fix upon the next year, or the decline of life, as the season for religion; but that time may not be at your disposal. Others may live to see it, but you may be engulfed in the boundless ocean of eternity before it arrives, and your time for preparation may be over for ever.

This year you may die, though you are *unwilling to admit the thought*. Death does not slacken his pace towards you, because you hate him, and are afraid of his approach. Your not realizing your latter end as near, does not remove it to a greater distance. Think of it or not, you must die; your want of thought can be no defence; and you know not how soon you may feel what you cannot bear to think of.

This year you may die, though you strongly *hope the contrary*, and flatter yourself with the expectation of a length of years. You will not, perhaps, admit the thought of a short, abortive life; but notwithstanding this, you may be a lifeless corpse before this year finishes its revolution.

Thus it appears very possible, that one or other of us may die this year.—*Davies*.

DEATH'S FINAL CONQUEST.

The glories of our birth and state
 Are shadows, not substantial things;
 There is no armour against fate;
 Death lays his icy hands on kings;
 Sceptre and crown
 Must tumble down,
 And in the dust be equal made
 With the poor crooked scythes and spade.

Some men with swords may reap the field,
 And plant fresh laurels where they kill;
 But their strong nerves at last must yield,
 They tame but one another still.
 Early or late
 They stoop to fate,
 And must give up their murmuring breath,
 When they, pale captives, creep to death.

The garlands wither on your brow;
 Then boast no more your mighty deeds:
 Upon death's purple altar now
 See where the victor-victim bleeds.
 All heads must come
 To the cold tomb:
 Only the actions of the just
 Smell sweet and blossom in the dust.

BOTH WORLDS HAVE THEIR PROPER BUSINESS.

Consider the great purposes of the present life can be answered only in time; for there are certain important duties peculiar to this world, which, if unperformed here, must remain so for ever, because eternity is not the season for them.

Both worlds have their proper business allotted them; and the proper business of the one cannot be done in the other. Eternity and time are intended for quite different purposes. The one is seed-time; the other, harvest: the one is the season of working; the other, for receiving the wages: and if we invert the unchangeable order of things, and defer the business of life till after death, we shall find ourselves miserably mistaken. Therefore, if *saints* would be of service to mankind, as members of civil or religious society; and particularly, if they would be instrumental to form others for a blessed immortality, and save souls from death, by converting sinners from the error of their way; if they would do these things, the present life is the only time. In heaven they will have other employ. These things must now be done or never. And O! what pious heart can bear the thought of leaving the world while these are undone? When once death has laid his cold hand upon you, you are for ever disabled from such services as these. Then farewell to all opportunities of usefulness, in the manner of the present life. Then, even your children and dearest friends may run on in sin, and perish, while it is not in your power so much as to speak one word to dissuade them.

Again: if *sinners*, who now are in a state of condemnation, would escape out of it; if they who are at present slaves to sin, would become sincere converts to righteousness; if they would use the means of grace for that purpose, now is the time. There is none of this work in hell: they no sooner enter into the eternal world, than their state will be unchangeably and eternally fixed. All are ripe for eternity before they are removed into it: the good ripe for heaven, and wicked ripe for hell; the one, vessels of mercy afore-prepared for glory; and the other, vessels of wrath fitted for destruction; and therefore they must remain for ever in their respective mansions. In hell, indeed, sinners repent; but their repentance is their punishment, and has no tendency to amend or save them. They mourn and weep; but their tears are but oil to increase the flame. They cry, and perhaps pray; but the hour of audience and acceptance is past—past for ever! The

means of grace are all gone; the sanctifying influences of the Spirit are all withdrawn for ever. And hence they will corrupt and putrefy into mere masses of pure unmingled wickedness and misery. Sinners! realize this thought, and sure it must rouse you out of sleep. Trifle on a little longer, and it is over with you; spend a few days more as you have spent your time past, and you will be engulfed in as hopeless misery as any devil in hell. Another year now meets you, and invites you to improve it to prepare for eternity; and if you waste it like the past, you may be undone for ever. Therefore, take Solomon's warning, *whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave, whither you are going.*—*Davies*

“THE HABITATION NOT MADE WITH HANDS.”

Through the goodness of the Lord, my poor clay tabernacle is in tolerable good repair, although the beams and rafters seem to grow weaker. When the Builder intends taking it down, I know not; and as I may and ought to expect that the time will shortly arrive, when I must quit my present habitation, I desire, wish, and pray that my next house may be built of better materials, and not subject to any decay.

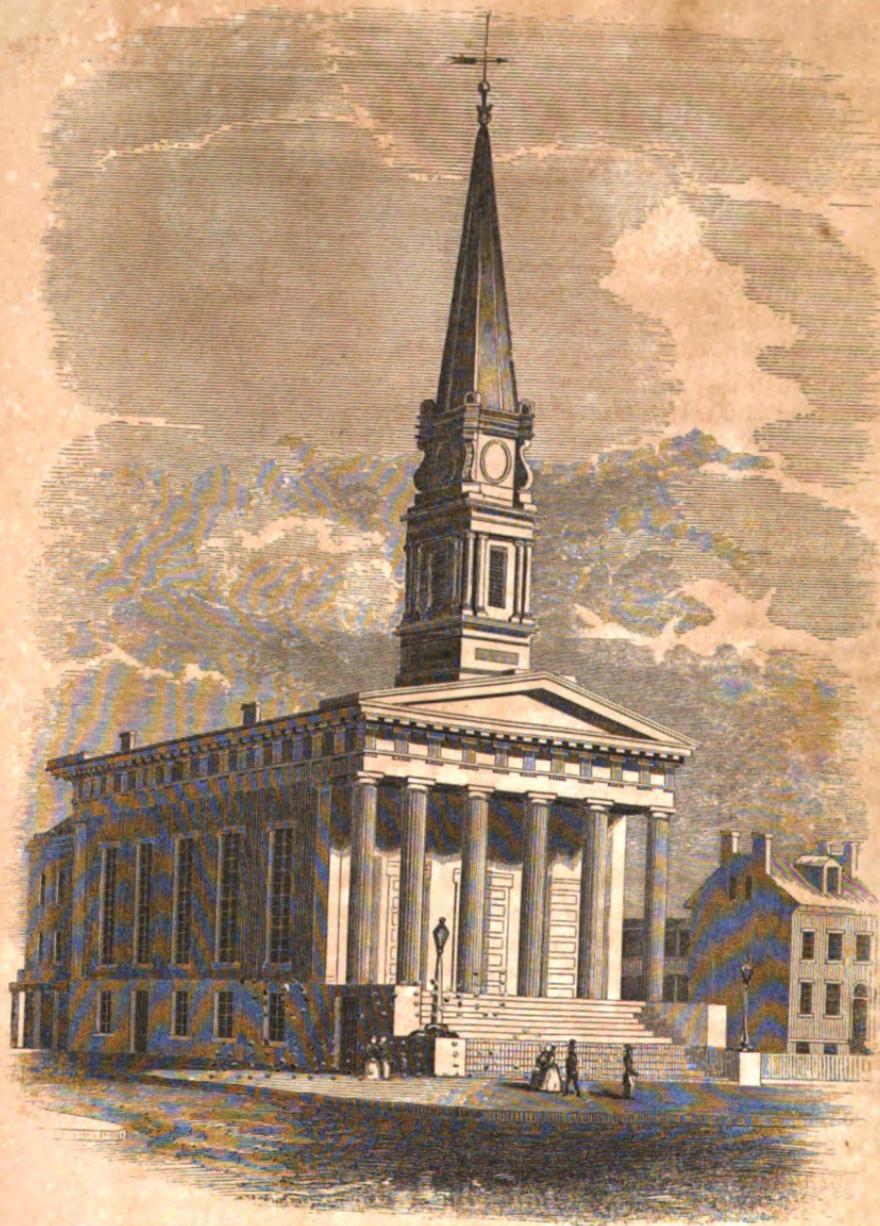
I sometimes take a peep at the place where my new house is to be built; but through the dimness of my sight, and the weakness of my understanding, I cannot as yet comprehend the beauty of the situation, nor rightly understand the form of the house; but I am informed by the Builder, that he will make it like his own habitation. I have somewhere read about the form of the city, and the beauty of the streets; and the description is so elegantly grand, and glorious, it is enough to stir up a desire and a longing in the heart to be there.

I am told, farther, that there is a vast number of inhabitants in the place where my house is to be built; and also, that they all live in love, and in peace, and no foe can enter the city, so that the inhabitants live without fear; and I am farther assured, that their employ will be praising the Builder of the city; and as you and I love singing, I humbly hope our voices will be properly tuned, for I should like to sing as well as the best, for really no one will have greater cause to sing than I.

Now, I being a tenant at will, the owner of my tabernacle has a right to turn me out at a moment's warning, nay, without any warning at all; therefore, I daily pray that I may be enabled to obey his commands, and that is, to be “always ready.” I find a vast number of things want rectifying and altering in my poor tabernacle: but I humbly hope, that as the Builder, I trust, intends my tabernacle for a habitation for himself, he will subdue everything contrary to his good pleasure, and cleanse the house thoroughly, making it a fit and proper habitation for himself.

The glorious Builder of my house has left upon record exceedingly encouraging words of promise, to comfort the wayfaring man while on his journey to the desired city. He has also set up way marks, and given proper directions, inasmuch that if the traveller keeps his eye upon the directing post, and walks according to the plan marked out, he will not greatly err; besides, there is something more encouraging still: the traveller has for his guide One who is perfectly acquainted with the way to the city, and also knows all the dangers, enemies, and difficulties of the way through which the traveller has to pass; and the guide is more than a match for all the foes that infest the road; nay, he has the power over all countries invested in his hand, and all his enemies, and his followers' enemies, will shortly, and for ever, be put under his feet.

You, dear friend, have had a taste of the fruit of this upper and better country, and the taste makes you long to feast more bountifully upon the heart-cheering, soul-comforting viands. The earnest of your future possession you have already received, which is a token or seal, that the full enjoyment shall be experienced in due time; in the meantime, it is the pilgrim's duty and privilege, to be desiring, hoping, watching, and striving, till the time of deliverance comes; and as the heavenly manna is daily spreading round your habitation, I humbly hope and pray that you may experience abundance of increase, that you may daily rejoice in full assurance of hope, of for ever enjoying the house not made with hands, in a kingdom that shall never be moved.—*The Letter of a Poor but Pious Man.*



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Miscellaneous Articles.

KOSSUTH AND HIS MISSION.

"THE world is governed by ideas." This is a truth which all history confirms. The authors of these ideas are often secluded philosophers, of whom the world takes little notice. Unconscious of the power they are to wield in moulding the destiny of men, these thinkers elaborate and enunciate thoughts, which sooner or later work their way into the public mind, and become the controlling principles of public action. A simple proposition as to the nature of virtue, has done more to mould the character of an age, than all the measures of government combined. There had been no American revolution were it not for the aphorism, "Taxation without representation is tyranny."

It pleases God from time to time to raise up particular men, whose mission is either to originate some vital truth, or to give it a secure lodgment in the public mind. The latter, as we conceive, is the MISSION OF KOSSUTH. The idea that it is the right of every nation to order its own affairs, and that the infraction of that right, on the part of any foreign power, justifies and calls for the intervention of any or all other competent powers to prevent or rectify such infraction, is not new. It did not originate with Kossuth. It has been announced, if not with the same precision, yet distinctly, by our own and other governments, and has been made the ground of important political measures. But a crisis has arrived which invests that principle with a new and unlimited importance; and a man has appeared in whom it is a religion; whose intellect comprehends its immense results; whose soul is fired with zeal for its general recognition, and for its application to the case of his own country, dearer to him than wife, children, or life; and who has the gifts necessary to exhibit and enforce it with surpassing power.

There are three things which combine to promise success to the mission of this extraordinary man. The first is his own character and history; the second the excited state of the public mind in Europe and America; and the third is the simplicity, the self-evidencing truth, and power of the principle itself.

I. As to the first of these topics, our readers know all we know. Kossuth was a Hungarian lawyer and editor; and became the leading advocate, through the press, and as a member of the Hungarian parliament, of the reform of abuses and of the rights of the people. For his liberal opinions, and the open avowal of them, he was cast into prison by the Austrian government. After his release he resumed his labours in the cause of liberty; secured the passage through both houses of the Hungarian Diet of a law emancipating the serfs, and abolishing the burdensome rights of the nobles. To this law the Austrian government at first refused its assent, but on the outbreak of the revolution of 1848, solemnly sanctioned this great reform, and pledged itself to the restoration and observance of the Hungarian constitution. When these pledges were broken and Austria endeavoured to re-establish her despotic sway, the Hungarians declared their independence, and elected Kossuth their Governor. Under his guidance armies were created, the resources of war collected and organized, and the Austrians everywhere defeated and driven from the country. Russia now threw her sword, and, it is said, her gold into the scale. Georgy, the most successful of the Hungarian leaders, surrendered, and Kossuth and a few followers escaped into Turkey. The Sultan, sustained by England and France, refused to give him up on the demand of Austria and Russia, and after a detention of two years, consented to his coming to America in one of our national vessels, sent by the authority of Congress for that purpose. He appears among us therefore invested with the interest of an exiled hero and confessor.

To the sympathy and admiration due to him for his sufferings and his services, is to be added the interest which attaches to his personal character. He is, in the first place, a professing Christian. He avows himself not only by birth but from conviction a member of the Lutheran church; he openly professes his faith in the Scriptures, and in Jesus Christ as his Lord and Saviour. This element of Kossuth's power is second to none other in importance. God often uses wicked men as his instruments in punishing his enemies; but it is rare indeed that he employs them as his organs for announcing truth or for establishing good. The fact that the liberal movement in Europe, especially in France and Germany, has to so great an extent been allied with infidelity and atheism, has forfeited for it the confidence and co-operation of Christians. They know it is vain to expect to gather grapes of thorns; they know that any movement which springs from such a source or is controlled by wicked men, must come to evil. They have been taught by history that the most remorseless of all tyrants are infidel and atheistic liberals. They wisely prefer

the despotism of Austria and Russia to that of Marat and Danton. It is not enough, therefore, that Kossuth's cause is just, or that his principles are true. It is essential that the conduct of the great movement which he represents should be in the hands of good men; in no other condition can it secure confidence. The Protestants are more persecuted in France under the Republic than they were under the Restoration; and there is less religious liberty in the radical cantons of Switzerland than in any part of the Austrian dominions. The world has never yet seen such tyranny as must result from the ascendancy of atheistic socialism, and it may be that this is the besom of destruction with which God is about to sweep the face of Europe. For this very reason, we hail Kossuth as a bow of promise—as a gleam of light from heaven on the dark face of the coming storm. He is the first public man who has attained a commanding influence in the present struggle for liberty, who openly avows himself a Christian, who professes to make the Bible his guide, and recognizes Jesus Christ as his rightful sovereign. God bless him, and make him faithful to this good confession! He will then have the hearts and hands of God's people, (the real power-bearers of the world) enlisted in his favour, which will do more to insure success than thousands of bayonets or millions of money.

A second element of Kossuth's power is to be found in his extraordinary abilities. His rising, at an early age, from the obscure ranks of the people to become the acknowledged master-spirit of his country, beloved, trusted and admired beyond all others; invested in the hour of danger with dictatorial power, venerated in defeat as much as when triumphant, puts his superiority of talent and character beyond all question. The wisdom and moderation of the measures which he proposed when in opposition, and which he carried out when in power; the amazing energy evinced in the organization of armies, in the collection of military stores, in the management of the financial resources of the country, speak volumes for his ability. It is doubtful whether even Napoleon during the Hundred days, when his soul pervaded all France, evinced greater executive power than Kossuth during the year of his dictatorship. The conviction of his superiority, derived from his past history, is strengthened by what has occurred since his visit to England and this country. The series of speeches which he has delivered in such rapid succession, since his liberation, when all the circumstances are considered, are without a parallel. They are characterised by such moderation, simplicity, and truthfulness; they so abound with profound thoughts, far reaching-principles, and elevated sentiments; they are so various and so peculiarly adapted each to its own occasion; they evince so much knowledge, so much logical discrimination, so much imagination and feeling; they are delivered with such forgetfulness of himself, with such devotion to his cause, and such propriety of tone and impressiveness of manner, that the world may be challenged to produce anything to compare to them. The effect which they produce is religious. They raise the hearer out of himself, elevate him above

the world of sense into that of truth; they expand his mind with lofty principles, and enlarge his heart with generous sentiments. He feels himself a better man and more in communion with all that is good, more in fellowship with his fellow men, under their magic power. If such effects are produced by Kossuth while speaking in a foreign tongue, it is easy to credit the accounts which represent him as the first of living orators, when, free from trammels, he speaks in his native language to his own people.

To all this is to be added the attractiveness of his disposition and personal appearance. He is a man to be loved as much as admired. He wins his way to all hearts. His mild, melancholy countenance, when eradicated with a smile, or glowing with emotion, melts into sympathy all beholders, and prepares them to receive the impress of his thoughts. There is much, therefore, in the history and character of the man himself to give success to his great mission.

II. The second ground on which this success may be anticipated, is the interest now universally felt in the cause of Hungary and of Europe in general. Ten years ago Kossuth would have found the public mind unprepared for his appeals and arguments. Now all men desire that truth and expediency may be on the side in which their sympathies are enlisted. This interest is a rational one. The cause of Hungary is just. She claimed nothing more than her rights. Her constitutional privileges have been systematically encroached upon by force and fraud; her resistance to oppression has been overcome by the intervention of foreign power; her patriots have been ignominiously executed; her women publicly whipped, and military despotism has taken the place of constitutional liberty.

Apart, however, from a sympathy which men must feel in their fellow-men, and freemen in the cause of freedom, there is special importance due to this struggle of the Hungarians for liberty. By their geographical position, their numbers, their social and political organization, their bold and fearless character, they are fitted to be the bulwark of western Europe. In times past they stemmed the flood of the Saracen invasion. In the present posture of affairs their vocation is no less important. Two of the great dangers of Europe are the despotism of Russia and the despotism of Rome. The one political, the other both political and religious. It is easy to see that if Hungary be reduced to the condition of Poland, and Austria remains as she now is, the protégé of Russia, there is nothing can resist the encroachments of the northern barbarians. Napoleon, shortly before his death, said, "In fifty years Europe will be either republican or Cossack." To all appearances the scales are trembling to the decision of this momentous question. At present the Cossack is ascendant—liberty has everywhere been overthrown—in France, in Italy, in Germany, in Hungary. There is less liberty of thought or action, there is more of oppression, injustice and cruelty, in all these countries, than at any period for the last half century. Is this state of things to continue and become permanent? The answer

seems to depend on the fate of Hungary. If Russia is to keep her armed heel on her palpitating bosom until life is extinct, then all present hope of the freedom of Europe must be given up, and we must be content to see, not order, security and good government, which may all be found under monarchical institutions, but military despotism—the government of force—established over the whole continent.

This, however, is not all, nor is it the most important aspect of the case. If civil despotism is to be apprehended from the north, spiritual despotism, still more cruel and remorseless, is to be dreaded from the south. The Emperor of Austria is lame in both feet. He leans with one hand on Russia and with the other on Rome. As he has made himself the vassal of the former, so he has made himself the tool of the latter. His reign is the reign of ultramontane Popery. His triumph in Hungary is the triumph of the Jesuits. With the constitutional liberty of that gallant nation the Protestant church stands or falls. Protestantism has been the life of the Hungarian institutions, and therefore the Protestants have been exposed for centuries to the oppressions and encroachments of the Austrian dynasty, and since the recent subjugation of the country the liberty of the Protestant church has been overthrown, and it now lies at the mercy of the Popish authorities of the empire. If Protestantism is thus crushed in Hungary, where under God are we to look for any barrier to the progress of ultramontane Popery? France has become, and under Louis Napoleon must remain, the ally of the Pope. The king of Prussia seems to dread republicanism so much more than Popery that he appears willing to strengthen himself by its treacherous support. To our apprehension Europe must fall into the arms either of Jesuitism or atheistic socialism, unless rational, Christian liberty can be established in Hungary. The cause of Hungary, therefore, is not merely the cause of civil liberty, but that of Protestantism and of evangelical religion. The mass of our Romish fellow citizens do not see this, and therefore they seem ready, to a great extent at least, to open their hearts to the illustrious Hungarian. But their leaders see it, and therefore Archbishop Hughes has publicly denounced Kossuth as a “humbug!”

Our hope that Hungary may become a barrier to the progress of spiritual despotism on the one hand, and of the chaos of social anarchy on the other, is founded on the character of the people, on the nature of their institutions, on the strong element of Protestantism still subsisting among them, and on the character of their leaders. Taking this general view of the whole subject, we rejoice in the sympathy everywhere manifested in Kossuth, and in the cause which he advocates with so much devotion and eloquence.

III. All that we have yet said, however, may be admitted, and yet his success would be hopeless, if the principles he advocates be essentially unsound. Those principles are, first, That every nation has a right to determine for itself its own internal polity; and second, that the violation of that right on the part of any foreign power, justifies

and calls for the intervention of other nations, to prevent or rectify such violation. Both these principles we hold to be so nearly self-evident, that clearly to understand them is all that is necessary for their general recognition.

1. To understand the former of these principles, viz. that every nation has a right to order its own internal policy, it is necessary to determine what is meant by a nation.

A nation is an individual, self-governing, political community. It is an *individual* community as opposed to component parts of a larger political body, such, for example, as towns, counties, provinces, or states. Texas was a nation before her annexation to our political union; now she is but a component part of the one nation, of which all the states are the elements. Scotland was once a nation, but since the Act of 1712, she is a component part of Great Britain. The second clause of the above definition, declares a nation to be a *self-governing* community; that is, it has its own particular constitution and legislative and executive powers. It governs itself. It is neither governed by another community as a province, nor, as a canton or county, does it merely form a part of a self-governing body. As a *political* community a nation is distinguished from the church, as it is an union for political purposes. The unity, therefore, which belongs to a nation, does not depend on unity of race, nor of language, nor of territory. The Highlanders of Scotland or the inhabitants of Wales cannot say, We are no part of the British nation, because we are not Anglo-Saxons; nor can the Croats say, We are not Hungarians because we are not Magyars. If Cuba or the Sandwich Islands should be received into the American union, they would form a part of our nation, though geographically separated from us, and though peopled by men of other races and languages. The limits and constituent elements of a nation are historically determined, and when so determined, they cannot be capriciously altered. If a man is born a member of a certain family, or race, he cannot alter that fact, and so, if a given territory or people is, in the course of Providential events, made a constituent part of a nation, it cannot at will sever this bond. No county in New York, or department in France, or particular race in Great Britain, can rightfully claim a separate national existence, any more than the hand can say, because it is not the eye, it is not of the body, and, therefore, is not bound to act as part of one organism. On the other hand, the individuality of a nation is not destroyed by its having the same sovereign as another nation. Hanover was no part of Great Britain, though the King of England was also King of Hanover; nor does Hungary cease to be a nation though the Emperor of Austria is the King of Hungary. These simple and obvious principles, Kossuth wisely insists upon, in order that his position may be properly understood. In asserting the right of every nation to order its own internal affairs, he is not preaching any disorganizing doctrine, he does not desire to sever all existing political associations, and reduce every thing to chaos. He does not assert that the different members of the same nation may dissolve

the bond which unites them, and that every race, county, or family may set up for itself as an independent body. He simply asserts that those individual, self-governing, political communities, or nations, which stand side by side on the face of the globe, have equal rights, and that one has no authority to interfere with another in the exercise of a right common to all.

The soundness of this principle no American will question. It is a necessary sequence of the doctrine of the sovereignty of the people. It can be questioned only by those who adopt the patriarchal theory of government, and teach that a nation has no more right to change its sovereign or its form of government, than a family has to change its parent. This theory, however, is a mere figment. It has no historical foundation. No existing monarchy has arisen out of the development of the patriarchal principle. They all rest originally on force. The father of a strong and prosperous family, claiming the members of all neighbouring families as his children, and forcing them to submit to his authority, does not make him a patriarch. It is not worth while, however, to argue this point. The right of every nation to order its internal affairs is not denied by any with whom we have to do.

There are two obvious *limitations*, however, to this right, and consequently to the doctrine of non-interference. The right in question is of necessity limited, in the first place, by *the laws of God, or the eternal principles of justice*, which no nation may disregard with impunity. Should, for example, Austria, on pretence of ordering her own affairs, decree that all Protestants should, on pain of death, become Romanists, she would violate one of those higher rights of humanity to which all political rights are subordinate, and which all men are bound to sustain in their integrity. All neighbouring nations, therefore, would not only have the right, but be solemnly bound, to say to Austria, "You shall not execute any such decree." Who does not justify the interference of Cromwell to prevent the extermination of the Waldenses? Who doubts that Christian Europe was bound to arrest the massacre of the Greeks by the Turks? These are cases too plain for argument. They are determined by the intuitive impulses of our nature. No man could stand by and see a father murder his children, on the ground that every man has a right to order his own family concerns. The right of self-government, therefore, on the part of nations is necessarily limited by those rights of humanity, or general principles of justice, which lie at the foundation of human society, and without which society cannot exist.

A second limitation, (which is indeed included in the former,) is that no nation has a right to make such a use of its privilege of self-government, as to *interfere with the rights of neighbouring nations*. Every man is entitled to the free use of his own property; but he cannot so use it as to create an intolerable nuisance to his neighbours. This is plain enough *in thesis*. Cases however may arise in which the application of the principle may be a matter of doubt. In the case of individuals it is the province of the constituted authorities to

determine what is and what is not a nuisance; but in the cases of nations the public sentiment of the world is the only tribunal. When France interfered to put down constitutional government in Spain, under pretence that freedom there endangered despotism at home, it was an abuse of this principle which met with general reprobation. So when Russia, Austria and Prussia pronounced Poland a nuisance, and proceeded to partition that ill-fated nation, they committed a great political sin, the punishment of which they cannot escape. But if a nation allows itself to become a nest of robbers or pirates, exercising no control over its people to prevent their preying upon their neighbours, as was the case with some of the Barbary powers, then other nations have the right to interfere and abate such public nuisance. There is no such thing as absolute independence. The human family is one. All men are subject to God and his law; all families and nations are subject to the general principles of justice, and are bound to abstain from such a use of their respective rights as would interfere with the rights of others. With these limitations, however, the principle that EVERY NATION HAS A RIGHT TO ORDER AT DISCRETION ITS OWN INTERNAL AFFAIRS will not be questioned.

2. The other great principle for which Kossuth contends is, that when this right of self-government on the part of one nation is interfered with by a foreign power, other nations are bound to PROTEST AGAINST SUCH INTERFERENCE, AND, IF POSSIBLE, TO PREVENT IT. Few persons will question the correctness of this principle in the *abstract*, however much they may differ as to its *application*.

(1.) It follows as a necessary sequence from the brotherhood of men and the community of nations. As individuals, as families, and as nations, we are bound to prevent injustice and to promote the welfare of our fellow men. No man liveth for himself, neither can any nation confine itself to a regard for its own interest, and turn a deaf ear and a clenched hand to the sorrows and wrongs of all other nations. We must, if we would discharge our duty to God, if we would develop and exercise the higher principles of our nature, and if we would advance the general progress of civilization and of human well-being, we must do to others as we would have others do to us. We must feel and act, not as isolated individuals or communities, but as parts of a general brotherhood of men and family of nations. There is nothing Quixotic in this principle. It does not imply, in its application to individuals or families, that they should neglect their own affairs, and officiously intermeddle in the affairs of others. Neither does it imply that nations should undertake, regardless of consequences, to redress all grievances in every part of the world. Benevolence, whether public or private, to be beneficent must be guided by wisdom. But it does not follow, because officiousness on the part of individuals is offensive and injurious, that every man may say "charity begins at home," and make no effort to relieve the woes or to redress the wrongs of his fellow men; nor may nations make the same cold maxim an excuse for making their own immediate interests the sole object of attention. The principles

which regulate the benevolent intervention of individuals or of nations are that the case be of sufficient importance, that such intervention be effectual, and that the intervention does not promise to produce more harm than good. Because it would be absurd for the United States to attempt to prevent one African tribe from murdering another, it does not follow that it would be absurd to prevent in Cuba such a massacre as that of St. Domingo. Because I may not interfere to prevent my neighbour scolding his wife or whipping his children, may I not prevent his murdering them? Let the conditions above specified concur and then the duty of intervention becomes imperative. It is one of those great duties which we owe our fellow men, because they are our fellows, because they are children of the same Parent, and because selfishness in individuals or in nations is a sin against God.

(2.) But again, the principle in question arises out of the right of self-preservation. There are certain principles necessary to the security of nations, and these it is not only the duty but the interest of all nations to maintain in force. If, therefore, the low ground be assumed, that nations cannot act on the principles of morals which govern individuals, but must act with an exclusive regard to their own well-being, even then it is imperative in them to secure the faithful observance of the law of nations, on which their security and prosperity depend. If the right of a nation to interfere with the legitimate exercise of the right of self-government on the part of another nation, be once admitted or allowed, then all security for natural independence is destroyed. Force, and not justice, becomes the ruling principle of the world; nations hold their rights by sufferance. It is, therefore, the obvious interest of the nations of Christendom to enforce the principle of non-intervention.

(3.) The principle for which the Hungarian patriot contends may be said to be a recognized part of the law of nations. It has lain at the foundation of European policy for centuries, and it has been formally adopted and acted upon by our own government. It lies at the foundation of the old doctrine of the balance of power. When one nation threatened to encroach upon its neighbours, and to obtain a dangerous preponderance, other nations interfered to prevent it. France, under Louis XIV., endeavoured to absorb the Netherlands, and make Spain its vassal. England and Austria combined to arrest its progress. When Russia threatened to swallow up Turkey, England, France and Austria said: "Stop," and she did stop. Intervention, therefore, to prevent aggression, is a recognized principle of European policy. It is no less plainly an American principle. We have said to the world, we would not allow the interference of European powers in the affairs of South America. We have said we will not consent to Cuba's passing into the hands of any of the maritime States. We threatened to set the world on fire to prevent the suggestion of the thought of the intervention of England in the case of Texas. What is all this but intervention to prevent intervention? What difference does it make, as to the principle itself, where it is

applied? Men, governed by formulas, admit the propriety of the principle as applied to this continent, but insist that it is the settled policy of our government not to interfere in the affairs of Europe. Would that such men had soul enough to appreciate the great Magyar's distinction between policy and principle. It may have been, and it still may be, impolitic in us to interfere in the affairs of Europe, but what has that to do with the principle? It would be impolitic in a child to attempt to disperse a mob, but does that prove mobs must not be dispersed? It might be impolitic in us to interfere between the Russians and Circassians, but does that prove we should allow Russia to take Mexico? The question of principle and the question of policy are distinct. The former is immutable, the latter is variable. The *right of intervention* to prevent aggression is the *principle*—the *application* of that principle to special cases is a matter of *policy*.

It will be seen that the two principles, which we have been considering separately, really resolve themselves into one, viz: The principle of non-intervention. NON-INTERVENTION IS THE RULE. What are the *exceptions*? These, as we have stated, are: First, when any family or nation in the exercise of the acknowledged right of self-government, violates the higher rights of humanity, or when it interferes with the security or rights of its neighbours, then other families or nations have a right to interfere to prevent or abate the evil. Second, when one family or nation, without just cause, interferes to prevent the legitimate use of the right of self-government on the part of any other family or nation, then others have the right to forbid or to redress such intervention.

This right and duty of intervention, however, even in the cases and with the exceptions specified, is subject to the following obvious limitations. First, to *cases of sufficient importance*. Because I may interfere to prevent my neighbour murdering his children, it does not follow that I may prevent his whipping them, even though he may do it unwisely or cruelly. Because all Europe was called upon to prevent the massacre of the Greeks, it does not follow that England or Prussia have the right to prevent France becoming a military despotism. France can take care of herself, and if she chooses to have a master, other nations have no right to forbid it. Second, there must be a fair prospect of intervention being *effectual*. This needs no illustration. It is always ridiculous to attempt more than we can accomplish. It would be absurd in the Duke of Brunswick or King of Hanover to interfere with the movements of Russia. Thirdly, intervention must not involve *the sacrifice of interests more important* or more imperative than those which it is intended to secure. I am not bound to prevent one neighbour setting fire to another neighbour's house, if thereby I render certain my own death and that of my children. Neither is one nation bound at the expense of its own liberty or well-being, to interfere for the prevention of aggression on its neighbors. But while no individual or nation can be required to sacrifice its own welfare for the benefit of others, yet every indi-

vidual and every nation is bound to prefer a higher good of another to a lesser good of its own.

How do these principles apply to Hungary? Is that a case of *sufficient importance* to justify intervention? We answer, Yes. The injustice which she has suffered, the wrongs which she now endures, her right to be an independent nation, the immense interests, political and religious, involved in her fate, the gross outrage on the law of nations committed by Russia, all conspire to prove that her case is one which justifies and demands intervention to protect her from foreign aggression.

But would our intervention in her behalf be *effectual*? Here alas! we fear our case breaks down. We do not believe Russia would regard our simple protest; and if we attempted to enforce that protest by arms, what could we do? Enough perhaps to exasperate the fierceness and to increase the miseries of the struggle, but not enough to determine its issue. Russia is too near, and we too far off from the field of contest, to enable us to assist with anything like the power with which she can oppress. This, however, is a question for statesmen. We are concerned only with principles. We are clear that if our intervention by word or deed can prevent Russia again crushing Hungary, we are bound to interfere. Or if this object, although too much for us to accomplish alone, could be accomplished by the joint action of constitutional governments, then we are bound to participate in such action, and to do all we can to facilitate it.

As to the third point, is the end to be attained *worth what intervention would cost*? We answer, Yes. It might cost us nothing but a protest. It might cost us a war. In either case the end is worth the sacrifice.

There is one most solemn duty, however, resting upon nations in connection with this subject. Let them beware of raising false hopes. Let them weigh well their words, and be careful not to say more than they stand ready to make good. At the same time let them remember that power is a talent, for which they must give an account. If they use that power only for selfish ends, it will sooner or later work their ruin. If they use it in obedience to God's will, and in the promotion of justice and humanity, they will be established forever.

KNOX.

THE OLD SQUARE PEW.

BEFORE modern improvements were thought of in church-building, the aisles were often paved with brick, instead of being covered with carpet; and in some ancient edifices, there were memorial slabs

inserted in the floor, which the more reverent of the worshippers would carefully avoid, as they paced along to their places. The earliest church-going I can remember is connected with such a house. The sour-faced sexton rises to my thoughts; a more executive officer than our modern sacristans, for he carried a wand with which he sometimes disturbed the slumbers of idle boys, and the gambols of intrusive dogs. In full view of the tomb-stone that covered the remains of a former pastor, was the square-pew, to the high seat of which I was duly lifted, and where my legs used to dangle wearily during sermons longer than those now in fashion. The oaken wainscot was unpainted, and the luxury of a cushion was uncommon. But the pew had abundance of Bibles, which were well thumbed during every discourse; for in those days the preacher was not afraid to spoil the flow of his rhetoric by citing chapter and verse. Furnace-heat and coal-stoves being as yet unknown, houses of worship were chilly places, and besides the furs and other wrappings which were in vogue, the good old folks resorted to wooden foot-stoves, containing a porringer of live coals. Perhaps some reader will remember how punctually Judge Masham's lady was preceded by a black boy, in livery, bringing in this warming-box. Apropos, the judge was the last whom I remember as wearing the three-cornered hat.

In those days the Lord's Supper was uniformly administered at tables in the aisles, and some of the pews were furnished with hinges at the sides, so as to turn down and serve as part of the table. The Sacramental services were long, and I must confess there was some fidgetting in the square pew; yet, small as we were, our hearts received some good impressions, especially when we beheld our parents bathed in tears, though we scarce knew why, and when they arose and left us behind, while they went to the table, a solemn moment, in which we could not but think of possible separation at the great day. Tokens were then in use, being little medals of lead, with a Scripture reference and some device, given to communicants, and collected by the elders after all were seated at the table. The practice of standing up in time of prayer was universal, except in cases of infirmity; so that there were churches in which all the seats of the square pews turned back upon hinges, in order that persons standing might not be incommoded. The clattar with which they were brought down again by the juvenile members, at the close of a prayer, must still echo in the ears of many. There was another custom which is now disused. When baptism was administered, the graver members of the congregation all maintained a standing posture. It was a seemly tribute of respect to the holy ordinance; it indicated a common reception of the babe into the church, and it always affected us who were children, and who clambered upon stools and benches, so as to look over the side of the square pew. The unstable equilibrium of these supports often resulted in noises which attracted even the frown of the minister. Collections were made in black bags appended to long poles, and there was no little reaching and straining among the rising generation, to insert the penny at the proper time and with

the right jingle. I have since learned that the churches in Germany have a small bell hung to the black bag. These utensils for the offertory were stacked in the space under the pulpit, behind the precentor; for, I ought to add, choirs were as much unknown as organs.

It is impossible for me to say what was passing, from Sabbath to Sabbath, within the minds of those who occupied the square pew. It seems to me, however, that there was less impatience under a lengthened service, than I have sometimes witnessed in riper years. Young and old opened their Psalm-books, and sung with right good will. The aged people turned up verse after verse in their Bibles, and seemed to be determined to have assurance that what the preacher said was found in the book.

If the old square pew could speak, it would tell of many interesting events within its four plain sides; of many griefs and many joys. There, the voice of the preacher had sometimes sent an arrow from the bow drawn at a venture. There, in hours of sadness and bereavement, the balsam of Gospel comfort has diffused its fragrance, like the alabaster box of old. There, the word of the truth of the Gospel has been known to produce such an overflow of joy, in a late troubled heart, that it was scarcely possible to refrain from crying out, even in the sanctuary. The infant in body-clothes, has there, in the nurse's arms, awaited the blest affusion; the youth, at a first communion, has dissolved in balmy tears; and the pale mother, still loving the habitation of God's house, has there heard her last sermon, before going to the assembly above. I never can forget the old square pew.

C. Q.

COLLEGE "PRAYERS."

WHAT graduate of a Christian College does not look back with seriousness to the daily prayers which he was required to attend? Some recall it as the most unwelcome or indifferent exercise to which they were summoned. Others place the morning and evening assemblings in the chapel among their most sacred and useful associations. But after the lapse of years, all must contemplate them with solemn emotions, even, in some cases, amounting to remorse.

Let the uninitiated reader conceive what a *well-conducted* chapel exercise is, and he will assent to our expressions. I qualify the phrase, because these services may be so misconducted as to produce no salutary feeling either at the moment, or in the remembrance. If the classes were allowed to rush in disorder into the hall; permitted to appear at the public devotions slip-shod and in morning-gowns, and in a way of personal appearance which would not be permitted in a respectable parlour; if they may whisper and smile without dread of rebuke, and rush from their seats before the prayer is ended, and with hats on or off, as they like, tramp through the aisles, as if they were

hurrying from a town-meeting ; if the exercises are monotonous, unadapted to the youthful audience, without a heart to them as the represented, as well as to God whose blessing is invoked ; if such as this be the character of "prayers," we shall not wonder if even the reminiscences of the devout students are anything but sacred.

But imagine an opposite scene. Suppose a college, whose students are numbered by hundreds, and which has a "Prayer-Hall," "Oratory," or "Chapel," for morning and evening worship. By a well-arranged and well-executed system, the orderly and seasonable entrance of the whole number is provided for. As they are assembling, the solemn tones of an organ or melodeon admonish the young that they are in a sacred place, and tranquillize their feelings from the play or the study from which the bell has suddenly called them. By a judicious disposition of professors and tutors, the whole number are under such immediate observation that disorder has no opportunity to suggest itself. A sweet psalm, to a familiar tune, is then sung. A short selection of scripture is read, a passing word of exposition, or comment, or application, is thrown in ; or a few sentences of kind, paternal exhortation are added by the officiating professor ; some passing incident improved ; some timely hint suggested ; something that in tone, and object, and manner, clearly shows that it is not the recitation-room, nor the disciplinary meeting, in which teachers and pupils are now confronted, but that it is a spot where the friendly, holy fellowship of worshippers predominates above the magisterial relation ; a place where the hearts of teacher and learner may for the time feel raised together far above the region of the mere intellect in which the rest of the day is spent together.

Then comes the simple, affectionate prayer ; a prayer for boys, for sons, for brothers to unite in ; a prayer, the subjects of which are not merely ethical or moral ; the expressions of which are not merely correct according to scholastic rules, but a prayer such as a father makes in his family, warm-hearted, tender, sympathetic with the young, touching the chords—not of men's or students' hearts—but of children's, for these are the sensibilities that are really still the strongest and the easiest to be moved in college, and especially in the chapel. The prayer will be a home-prayer, with its thanksgiving and confessions more domestic and fireside-like than may be generally expected in the church for the Sabbath.

Supposing such "prayers," the reader who knows least about this department of college-life, may readily believe what I have declared about the solemnity with which these scenes come up to the memory, long after the student has gone through the academical honors and degrees.

One cannot but think that much might be done in three or four years' course at college, by an informal, extemporaneous reiteration of evangelical truth at "prayers," not only to counteract any efforts of scepticism, so likely to be found at that period of education, but to give a permanent prepossession of the young mind in favour of the truth. If not stronger, yet more penetrating than the "Evi-

denances," studied by rote in the class-room, are the droppings of the fervent devotions and friendly advices of the college-family-prayers. Many a graduate of the Princeton Theological School has had occasion to acknowledge that the elaborate lectures and researches of six days have often seemed to bring less light to the mind and heart than the one hour's "Conference" of Sabbath afternoon, when the venerable heads of the seminary spoke, not as *ex cathedra* to pupils, but as fathers to sons.

What shipwreck of faith is sometimes made in college-life for the want of that continuous influence which a student has been heretofore receiving at his home from godly parents! It was my lot, several years ago, to visit one of the most gifted and promising young men of our country, as he passed through the last stages of a fatal consumption. He was the son of pious parents, and had been fully indoctrinated in the best fashion of New England family discipline, in Bible and Catechism. He graduated at one of the most eminent of the Eastern colleges, and soon showed himself to the country as a highly accomplished man in elegant literature and as an eloquent writer. His disease was indeed hurried to its crisis by his intellectual exertions. To use his own allusion, the last grain that broke the camel's back was his labour in hurrying for a Quarterly Review one of the most brilliant papers in our periodical literature. I wondered at finding him in the consciousness of his approaching end, so little affected by the evangelical truth with which I knew his mind to be stored. The doctrines and the facts were all there; he had the very system, and nomenclature, and texts; but there seemed to be no more positive apprehension of the saving truth, than if he had never heard it. I shall never forget the honest simplicity with which he proposed and emphasized the question, "What is faith?" I never before was so struck with the distinction between intellectual and experimental knowledge. I saw at once my error in taking for granted that one so trained, and of such unexceptionable moral habits, knew the first principles of the evangelical system so well that it was only necessary to urge his conformity to them. The very foundation must be relaid. What had displaced the corner-stone of parental instruction? I found that it had been done at college. A sceptical companion had impregnated his mind with doubts, and he confessed, "I have never taken the pains to examine the subject, as I was bound to do, and in the way which such a subject demands." His language, as he would fain recover the creed of his childhood, was, "I cannot fix my mind on serious thoughts. It is hard to turn the stream. I cannot grasp the idea of a vicarious atonement. My mind was poisoned in college. I have not *cherished* doubts, but have neglected the examination which every educated man ought to give to such a subject. This is now my remorse." The humble efforts to set forth the gospel truth in simplicity were received with great attention, and even anxiety, but the complaint of the intelligent scholar was, "My mind *circumgyrates*. Perhaps all my care at this moment proceeds from my sense of danger. How selfish it seems to be looking after that on my death-bed

which I have neglected all my life! How can I tell, but that if I should recover the elastic spring will go back, and I shall be as I have been? I sometimes clasp my hands to pray, but the act seems so selfish that I break off." At other times he would say that the light seemed to be coming to him slowly. But ah! how slowly, when he still asked, "What is *salvation*?" And again, "Is it necessary for me to think much of the Old Testament, and puzzle myself about the old Jewish economy?" How deep must the waves of college irreligion have submerged the labours of preceding years, if these were the inquiries that floated uppermost in this intelligent mind!

It is unnecessary to pursue this case further. It occurs to me as elucidating the importance of college "prayers" to counteract the tendencies of unbelief and indifference, whilst they are in the very process of their action on the young mind. Twice-a-day does this opportunity occur in the chapel, more favourably for effect than in the class-room. A few words, judiciously chosen as to subject, expression and manner, in the informal and brief intervals of lessons, afforded by "prayers," would, with the divine blessing, be a safeguard to many precious souls.

ALUMNUS.

"ONE IDEA."—MARY LYON.

"PROFESSOR B—— often laughs at me," said an eminent man of science once, "because I have but *one idea*. He reads everything, and talks about everything, but I have learned that, if I ever make a breach, I must aim my guns continually at one point." And he gained his reward. He gave his days and nights to physical science. When he was an obscure country teacher he pored over "Silliman's Journal" by the light of a pine-knot fire in a log-cabin. A few years later he was dining with English dukes and earls, and received as one of the "lions" at the British Association for the advancement of science. He is now at the head of a great scientific institution, and his name is a part of our national jewelry.

His history is substantially the history of nearly every person who has *made his mark* on the time in which he lived. Those who have filled the largest space in the eyes of the world, and who have achieved the most signal results, have been actuated by some master-feeling; and this passion of the soul has subordinated everything else to itself. Their capacious souls contained many ideas, but a single aim directed, and employed, and animated them all. Kossuth is a man of one idea. He lives, and dreams, and thinks, and speaks, for Hungary and her rights. This is the secret of his eloquence. He converts others to his views, because he has so fully converted himself. He kindles others by the intense blaze of his own enthusiasm. So did Peter the Hermit. So did Martin Luther. Wilberforce aroused the English Parliament and nation to deeds of philanthropy, by standing up for thirty long years a sublime and undaunted witness against the bloody

wrongs of Africa. These men played their artillery upon one given point until they "made the breach."

We have a beautiful illustration of the power of one mind, when directed to a single object, in the history of our own MARY LYON, a woman who belongs pre-eminently to us as an American heroine. New England has produced a host of noble women; many of her "daughters have done virtuously," but is it too much to say of the brave-hearted Ipswich teacher, "*Thou excellest them all.*" Other women have written tasteful poems, and graceful sketches, and useful essays, but of her it may be said that her "life was an epic." Do not sneer at this, gentle reader! A woman who studied eighteen hours out of the twenty-four, in order to fit herself for the noble station of teacher—who gave her whole self to the grand enterprise of founding an institution equal to the educational wants of her sex—who begged for that institution from door to door—who wrapped herself in a buffalo-robe, and rode through a freezing winter night to consult distant friends in regard to it—who refused all tempting offers of marriage in order to live *singly* for her great work—and who at last moulded, and controlled with consummate wisdom the long-toiled for Seminary—that woman was a heroine. And she gained her reward.

She was richly rewarded during her eventful life, and every year will add another polished stone to her ever-rising monument. Under her vigilant eye, and patient care, three thousand young women were educated, and in the best sense of that much abused word. They were taught to live, to act, and to suffer. They were taught self-government, and self-denial. They were—best of all—taught the lessons of the cross, and in their noble teacher saw every day a living exemplification of prayerful, earnest toil. What pastor in New England or elsewhere was moulding more immortal spirits for time and for eternity, than that meek heroic woman?

From her schools at Ipswich and Mount Holyoke went forth an army of teachers, who have carried her principles and her system (to a greater or less degree) into scores of newly-planted institutions all through the gigantic west. From her schools went forth no less than forty female missionaries, who have borne the name of Mary Lyon across far distant seas. Into hundreds of quiet houses have her pupils gone, and made those homes all the more cheerful, happy, and holy for the instructions which they received from her powerful mind. She aimed first to *Christianize* each soul that came under her influence, and having taught them how to love their God, she aimed next to teach them how to love their neighbour by being useful. Every pupil felt the magic of that single-hearted vigorous character. Every pupil learned in her school what they could not forget. "My wife is always quoting Ipswich," said the husband of one of her pupils, and he was not sorry that she remembered so well the lessons taught at that model-school. The last instructions which she ever gave to her scholars at Mount Holyoke contained this characteristic sentence—"There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."

Such a woman leaves behind her something more than a marble tomb. No son or daughter may attend her remains to their last resting-place, but her "*works* do follow" her. These make up the invisible never-ending procession through many coming generations, and shall greet her at the threshold of her heaven of rest. Her life shall quicken other lives, and give birth to deeds like those which make her name an "amaranth of beauty." The daughters of luxury and wealth will read her biography, and blush for their own slothfulness amid so many squandered opportunities for doing good. The humble parochial teacher will take the life of Mary Lyon to her little school-room, and gain from it fresh courage to bend to her lowly but glorious toils. Many a pastor will read it, and grow self-reproachful when he thinks what a congregation of ransomed souls that meek saint will gather about her in Paradise, and how her crown of glory, studded with glittering stars, may pale the feebler lustre of his own! Thrice-blessed woman! "Give her of the fruit of her hands, and let her own works praise her in the gates."

The one idea that animated and directed the life of Mary Lyon was a noble one, and worthy of all her powers. It was the great principle, that in order to educate well the race of man we must *educate well the mothers*. This was her daily maxim. And education with her meant something more than smothering a young mind under useless "accomplishments." It reached to the physical, the mental, and the spiritual nature. She taught the hand to labour, the mind to think, and the soul to pray. To her pupils she was wont to say, "When you choose your fields of labour, go where nobody else is willing to go." And to prepare them for those fields she wore out her hardy frame in the very prime of life. At the age of fifty-two her overtaken body and noble heart sunk to their long repose. Her *one idea* survives her, and is animating others to follow her example. For her self-sacrificing devotion to the welfare of her race she deserves a place in human history beside William Carey, Robert Raikes, Isabella Graham and William Wilberforce.

T. L. C.

THE STARS.

BY REV. EDWARD C. JONES.

"One Star differeth from another Star in glory."—ST. PAUL.

"He telleth the number of the Stars, and calleth them all by their names."—DAVID.

Those brilliant gems in yonder heaven,
The jewelry of God:—
A pavement bright to Seraphs given,—
Ere Earth by man was trod:—
Those brilliant gems, Jehovah *named*,
Baptizing them with light,
And on their courses forth they flamed,
In His omniscient sight.

He tells their number—counts their host,
That more than myriad band,
Nor from His presence one is lost,
That owns his guiding hand :
The Pleiades with influence sweet,
Arcturus and his sons,
All cluster at their monarch's feet,
Like tried and faithful ones.

And He who tells their number thus,
Recounts His people too,
His eye complacent rests on us,
If in his service true ;
Our names, unworthy though they be,
The Saviour loves to trace,
Each like a glittering star within
The firmament of grace.

If as the feeblest child of God,
In want and woe thou art,
Thy name is graven broad and deep,
Upon Emmanuel's heart ;
And stars shall pale, and systems fade,
Like sunshine in the west,
But thou, his lowliest child, shall be
Remembered—saved—and blest. [*Banner of the Cross*]

Household Thoughts.

HUSBANDS AND WIVES.

It is a custom too common with the men of the world to keep their families in utter ignorance of the situation of their business. The wife knows nothing—has not even an idea of the amount of her husband's fortune, whether it is to be counted by thousands or tens of thousands. What can a woman kept in such ignorance learn? She spends, as a matter of course, all he gives her to spend, with the full confidence that when that is gone, and she asks for it, he will give her more. I have never been a dependent ; but it does seem to me that there is nothing in all the social regulations of society so calculated to break down a woman's independence of feeling, aye, even her husband to supply her wants. If an unmarried woman works she may go with a bold, an unblushing face and demand her wages ; but a wife can demand nothing ; her claim is only for bare necessity, and I have sometimes thought that generous men, on that account, often were too indulgent, too fearful of letting a wife know the exact state of their finances. It's all wrong. Husband and wife have a mutual interest ; every wife should know the exact state of her husband's

finances, understand his plans, and aid him, if possible, with her counsels, and then these terrible catastrophies would not so often happen. Many a wife who is plunging her husband deeper and deeper into debt through ignorance, would, if she knew his embarrassments, be the first to retrench, the first to save, and with true womanly sympathy and generosity, help him to reinstate his falling fortunes.—*Mrs. Frances D. Gage.*

MORAL INFLUENCE OF BABIES.

THE influence exerted unconsciously upon a family by a little child, especially if it be beautiful, gentle and good, is not easily estimated. Few persons are aware, or take time to think, how much ill feeling is prevented—how much good nature and affectionate emotion are evoked—how much dulness and gloom are banished by the odd ways and sweet innocencies of the dear baby. Even the rebuke which is slyly ministered over baby's shoulders to some older body, loses its vinegar and provokingness. Often, too, the brother or father, impatient for his meal, that he may get to business, is cheated into forgetfulness while holding baby and listening to its funny attempts to talk. How, we should like to know, can a man grumble while baby is crowing in his face, or clambering on his knee? Heaven's blessing on all good babies!

MY FATHER.

My father raised his trembling hand,
And laid it on my head;
"God bless thee, O my son, my son,"
Most tenderly he said.

He died, and left no gems of gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.

Still, in my weary hours of toil
To earn my daily bread,
It gladdened me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear father!" oft since then,
Yet when I bring that scene to mind,
I'm but a child again.

[Selected.]

THE BEREAVED MOTHER.

THE following extract is from a letter sent by a lady who resides in a Southern city:—

“I have recently been bereaved of a lovely child, a little girl, not quite five years old. Her intellectual powers were far above her years; she seemed like a continual sunbeam about my path, to cheer me on; but she is gone, and I am left to bear a burden which I find almost insupportable. I have not yet been able to say, ‘Thy will be done,’ and find it so difficult to recognize in this dispensation the hand of a wise and gracious Providence, that I am induced to beg the favour of your views in reference to such a bereavement.”

This afflicted mother may have thoughts suggested for reflection in the following allegory:

THE CHILD AND THE BIRD.

“A beautiful child one morning offered some rich dainty to a skylark in a golden cage; but the bird refused to eat, and flapped his wings against his prison bars, eager to soar through accustomed fields of light, and sing at ‘Heaven’s gate.’

“Then the child knew that his favourite cared for other food, and longed to fly from his narrow home, so he opened the door of his pretty cage, and soon the lark was soaring on swift wings, singing a song of richest melody, and was hidden by a snowy cloud from the little gazer.

“After a few brief days the spirit of the child, like the bird, escaped from its earthly prison; the door being opened by the Angel of Death.

“The Lord saw that that mortal tenement, beautiful though it was, formed no fit mansion to contain a spirit ready to join the choir of infant worshippers in heaven. A way of escape was afforded, and the ransomed child responded to the call of a Saviour, ‘Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.’”

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN ST. LOUIS.

LATE in the year 1763 the first tree was cut down upon the site of St. Louis, preparatory to a settlement, by Pierre Liguette Laclede. In the preceding year M. d’Abadie, Director General, and Civil and

Military Commander of Louisiana, had granted to a company of New Orleans merchants the exclusive privilege of the Fur Trade with the Indian nations of the Mississippi and Missouri rivers. Of this company Mr. Laclède was the projector, and being a man of intelligence and enterprise, was put in charge of the expedition. He left New Orleans with a large outfit on the 3d of August, 1763, and reached St. Genevieve on the third of November following. Having obtained permission from the commanding officer to store his supplies at Fort Chartres, in the vicinity, he proceeded up the river to the mouth of the Missouri in search of a suitable position for a central trading establishment. This he found upon the bluff where St. Louis now stands, and having marked the spot by felling a few trees and blazing others, he returned to Fort Chartres to spend the winter. At the earliest day practicable in the following year a number of men were despatched, under the charge of Mr. Auguste Choteau, to the above locality to commence operations. They pitched their tents where the Centre Market now stands, on the 15th of February, 1764.

Although these colonists considered themselves subjects of France, and in honor of Louis XV., the reigning king, had called the port St. Louis, that government had, by a secret treaty in 1763, ceded to Spain all its possessions in North America not previously transferred to England. The English claim extended to the east bank of the Mississippi river, and they being the first to demand a surrender of territory, on the 17th of July, 1765, M. St. Ange de Bellerive, the commandant at Fort Chartres, passed over to St. Louis with his troops and the civil officers. St. Louis now became the capital of Upper Louisiana, under the command of M. St. Ange. In consequence of difficulties which occurred between the French and Spaniards in the lower province, no Spanish troops arrived at St. Louis to take possession until the 11th of August, 1768, and the difficulties still continuing in New Orleans, these troops were, after a few months, withdrawn, and St. Ange resumed the direction of affairs. Finally, in 1770, the Spaniards returned and took definite possession of the country.* The Spanish rule continued from 1770 to 1804, but was characterized by inertness and the most blind and enervating policy. Besides her governor and a few soldiers to garrison the place, she brought no native population. And when the retro-cession took place, and these departed, they left no vestige of her domination, save the voluminous records of laws and ordinances by which the country had been governed, and which plainly show the absence of any settled plan for developing the moral or natural resources of the country. Under these circumstances the increase of population could not but be slow. That which came were influenced mainly by three causes: The transfer of the Illinois

* By the treaty of St. Idefonso, in 1800, Louisiana was retro-ceded to France, and in 1803 purchased of France by the United States for eighty millions of francs. These treaties, however, were unknown in St. Louis, and consequently effected no change in the government until the transfer to the United States occurred in 1804.

country to the British crown, which led many of the French families to retire across the Mississippi. The ordinance of 1787, which prohibited slavery in the north-west territory, caused slave-holders, who wished to retain this species of property, to remove beyond the reach of its authority; and the desire of the Spanish governors to obtain the aid of Americans, in view of the hostile attitude assumed by the colonies, which led them to make liberal grants of land to such as became actual occupants.

Early in March, 1804, Amos Stoddard, a captain of artillery in the service of the United States, arrived in St. Louis. He had been constituted the agent of the French republic for receiving from the Spanish authorities the possession of Upper Louisiana, and also to make the transfer of the province to the United States government, whose representative he was. These transfers were made in due form on the 9th and 10th of March, and Capt. Stoddard became temporarily the governor, with all the powers and prerogatives of the Spanish Lieutenant Governor in Upper Louisiana. St. Louis contained at this time about one hundred and eighty houses, and a population estimated at a little over one thousand.

Under the Spanish government the Roman Catholic faith was the established religion of the province, and no other religion was tolerated by the laws of Spain. Yet by the connivance of the commandants, many Protestant families settled in the province and remained undisturbed in their religious principles. Itinerant Methodist and Baptist ministers sometimes passed over from Illinois and preached in the log cabins of the settlers, with no other molestation than an occasional threat of imprisonment in the *calabozo* at St. Louis. The only church was a structure of hewn logs planted upright in the ground and covered with a roof, the eaves of which projected beyond the body of the building, and formed a kind of gallery or promenade around it. There was no regular priest, and the spiritual interests of the people were very little cared for.

After the cession to the United States the population of St. Louis so increased that in about ten years it had nearly doubled. In 1818 there were forty American families in the city containing about three hundred persons. There was at that time no religious worship save the occasional service in the old Roman Catholic church, and although there were many Presbyterian families scattered about in the territory, no Presbyterian church had been organized in either Missouri or Illinois.

In 1814 the Rev. Samuel J. Mills and David Smith visited St. Louis, whilst on an exploring tour to the west and south. They preached the first Presbyterian sermons ever heard in the territory. These brethren were gladly received, and the people earnestly solicited one of them to remain, proffering all needed support. Their engagements, however, rendered it necessary that they should complete their tour, and the statements made by them subsequently to the eastern churches no doubt matured the supplies for the far west.

For fifteen months succeeding the departure of Messrs. Mills and

Smith there appears to have been no Presbyterian preaching in the territory. In February, 1816, the Rev Gideon Blackburn of Tenn., made a visit to the city and preached several times to large congregations. Two months afterwards the Rev. Salmon Giddings, under a commission from the Connecticut Missionary Society, settled in the territory, and commenced his labours in St. Louis. The Rev. Timothy Flint, from the same Society, followed soon after, and during a temporary absence of Mr. Giddings, on the 21st of July, administered for the first time the Sacrament of the Lord's Supper to a Presbyterian congregation, though no church had as yet been organized in the territory.

The organization of a Presbyterian church was effected on the 23d November, 1817, by Mr. Giddings. It consisted of ten members, eight of whom were females. Stephen Hempstead, sen., (justly accounted the father of the Presbyterian church in St. Louis,) and Thomas Osborn, the only male members of the church, were chosen Ruling Elders and duly ordained. From its organization until June, 1825, the church worshipped in the school room of Mr. Giddings. At this time they removed to their new building on the corner of St. Charles and Fourth streets, then regarded as a very bad location, being almost out of town. Over this church Mr. Giddings was installed by the Presbytery of Missouri, the 19th November, 1826, and on the 1st February following closed a laborious life, esteemed and lamented by all who knew him. The Presbytery of Missouri at this time embraced the two states of Missouri and Illinois, and was under the newly erected Synod of Indiana; its previous connection had been with the Synod of Tennessee.

After the death of Mr. Giddings the pulpit was temporarily supplied by the Rev. William P. Cochran, who came to the state the preceding fall, and was in charge of the church at Franklin, on the Missouri river. But the necessities of the church and the importance of an immediate supply, were communicated by Mr. John Naylor, an elder of a neighbouring church, to Dr. Ashbel Green, President of the Assembly's Board of Missions. The Board immediately despatched William S. Potts, a licentiate of the Presbytery of Philadelphia, who reached St. Louis, May 14, 1828. He at once commenced labouring in the church, and on the 26th October following, was ordained and installed pastor by the Presbytery of Missouri. The church then consisted of sixty-seven members.

There was at this time but one other Protestant church in the city, a small frame building occupied by the Methodists. A small Episcopal congregation worshipped in a temporary frame house that had been used for a courthouse. An unsightly and unfinished brick structure occupied the site of the old Roman Catholic church, in which a parish priest officiated regularly. The Sabbath was little respected. The few Protestant professors of religion assembled in their places of worship, but the population generally pursued either their business or amusement. Amongst the members of the Presbyterian church there were but two or three men of influence in the

community, and the congregation was composed, in a great measure, of persons whose predilections were for other Protestant denominations, but who worshipped with us until churches of their own order should be established.

During the first four years of Mr. Potts' ministry, the increase of the church was slow but steady. In the beginning of the year 1832, a spirit of earnest prayer was poured out upon the church, and on the 22d January a very remarkable work of grace commenced, which continued with more or less power until arrested by the ravages of the cholera, in October of that year. Within three weeks about two hundred persons died, out of a population of about six thousand. During the continuance of this revival one hundred and twenty-eight persons were added to the church; a large proportion were active business men, and many of them of commanding influence in the community. Nor was this the only advantage consequent upon this work of grace; the church was, as a body, baptized with a new spirit, and became eminent in prayer and in every good work.

At the close of the revival the church numbered about two hundred and fifty communicants, and in order to extend its influence measures were taken to form a colony. For this purpose the Rev. Edwin F. Hatfield was solicited to come to the city, and after labouring with the pastor of the church for a couple of months, on the 23d November a second Presbyterian church was organized, consisting of twenty-nine members. With the same view, several members of the church, resident in the country, were encouraged to form a separate church near their residences, which resulted in the organization of the church of Des Peres, fourteen miles west of the city, now under the charge of the Rev. Henry A. Booth.

During the winters of 1833 and 1834 the two churches in the city enjoyed seasons of refreshing from the presence of the Lord. Owing to the difficulty experienced in obtaining suitable ministers to supply the rapidly multiplying churches of the state, it became a matter of extreme solicitude to provide the means, as early as possible, for an institution in which our own young men might be trained on the ground. With this end in view, the foundation of a literary institution was laid in Marion county, and a charter obtained from the Legislature as early as 1830, by the Rev. David Nelson, and in June 1835 Mr. Potts was dismissed from his charge in St. Louis in order to his accepting the Presidency of Marion College. At his instance the church called the Rev. William Wisner, of Ithica, on the 23d of July, who entered upon his labours in November following.

In the spring of 1835 Mr. Hatfield accepted a call to the Seventh Presbyterian church, in the city of New York, and the colony with which he had laboured in St. Louis, after several unsuccessful attempts to obtain a pastor, returned, in February 1837, and was again merged in the original church.

Mr. Wisner continued his labours in the first church without being installed, until May 1837. His short ministry was efficient, and the church experienced, on one or two occasions, the special quickening of

the Holy Spirit. But the climate proved to be uncongenial to his health, and he felt constrained to return to his native state. After the departure of Mr. Wisner, the church depended upon temporary supplies until the 27th of June, 1838, when the Rev. Artemas Bullard was installed, and has continued his labours to the present time.

In the spring of 1838, several of the members of the first church, who had formerly been under his pastoral care, suggested to the Rev. W. S. Potts, that in the then state of Marion College he should return to the city, and proposed on that condition the organization of a colony from the first church, and the erection of a building that should be an ornament to the city. This colony was organized on the 10th of October, 1838, by a committee of the Presbytery of St. Louis, and called the Second Presbyterian Church of St. Louis. It was composed of sixty members from the First Church and two from other churches. The congregation worshipped, at its first organization, in a temporary building erected at the corner of Pine and Fifth streets, but early in the following spring commenced the erection of the building they now occupy. In February, 1839, they called the Rev. W. S. Potts, who having resigned the Presidency of the College at the close of the academic year, entered upon his duties in July, and was installed pastor on the 5th of October following. The congregation, removed to their new house of worship in January, 1840. This church has experienced, up to the present time, five special seasons of revival, and 954 persons have been received to its communion since its organization.

A convention of Presbyterian ministers and elders assembled in Hannibal in the fall of 1841, and organized an Independent Synod, with which the First Church of this city and its pastor united. This Synod, after acting in their independent capacity for two or three years, connected themselves with the New School General Assembly, in which connection they still remain. By this secession from the Synod of Missouri the Second Church became the only one of our denomination in the city, to which those members of the First Church that disapproved the action of the majority were, by an act of Presbytery, attached.

It now became a peculiarly important object to extend the denomination in the city, in order to keep pace with the increase of population. Accordingly, on the 19th of April, 1844, the Central Church was organized under the labours of Rev. Joseph Templeton. To this church the Rev. Alexander Van Court was called the following year, and after laboring most successfully, and gathering around him a most interesting and devoted flock, was cut down at his post by the cholera in August, 1849. He has been succeeded in his labours by the Rev. Samuel J. P. Anderson, the present excellent and gifted pastor, who was installed the 1st of June, in the year, 1851. This congregation have erected an elegant Gothic Church on the corner of Locust and Eighth streets, where they at present worship.

On the 25th of April, 1846, a second branch was organized, and called the Westminster Presbyterian Church. This body purchased

a very chaste and commodious building already erected, at the corner of Locust and Fifth streets, in which they worship. The Rev. Samuel B. McPheeters was called early in the last spring to the pastoral office in this church, and has been laboring very efficiently and acceptably among the people since June last.

In order to extend the benefits of our church to the large body of emigrants coming to our city, in 1848 the Presbytery organized the Zion Presbyterian Church, consisting of fifty-six members. Owing to the difficulty of obtaining German ministers of approved piety and attainments, this church has been, for a large part of the time since its organization, unsupplied, and consequently has not flourished.

In December, 1849, with a view to concentrate the whole strength of the church in the work of church extension in the city, the Sessions held a general meeting, and appointed from their own number a committee, consisting of three ministers and three elders, to forward the work. Under their auspices a building has been erected on the corner of Pine and Sixteenth streets, which was opened for worship in December 1850, and is now occupied by a respectable congregation under the labours of Mr. Samuel J. Laws, a licentiate of this Presbytery. The committee hope speedily to open two other places of worship in the city.

P.

St. Louis, Oct. 2, 1851.

THE WRITER OF THE MECHLENBURG DECLARATION.

MR. EDITOR—You will probably consider the following scrap of history sufficiently valuable to be worthy of preservation in the pages of the magazine. Mr. M'Ree, the writer, is a respectable citizen of Somerville, Tenn. His lady is a daughter of Adam Brevard, to whom he attributes the Mechlenburg Declaration of Independence. Mr. Brevard lived, for some years preceding his death, in the family of Mr. M'Ree, who informed me that he left many papers of historical value, which were obtained by, and are now in the possession of, a connection of the family in South Carolina. The fact will be observed with interest, that the Westminster standards are here declared to have been the model of the Mechlenburg Declaration. Those standards, as then published, included the Scotch covenants, to which Dr. Smyth has already, from internal evidence, traced both the Mechlenburg and National Declarations.

Having requested Mr. M'Ree to give me, in writing, facts which he had mentioned in conversation, I received from him what follows.

Truly yours &c.

SAMUEL J. BAIRD.

MR. M'REE'S STATEMENT.

THE Mechlenburg Convention, (N. C.) was composed of delegates from each captain's company of militia, in the county of Mechlenburgh, perhaps two delegates from each company. Dr. Ephraim

Brevard was a delegate, and one of the committee that was appointed to draw up a Declaration of Independence, to be acted on by the convention. *Adam Brevard* was then a student of law, living with his brother, the doctor, who got him to write out the declaration. After it was adopted, Gen. Thomas Polk read it, at the courthouse-door, to the multitude that was standing outside; when, after hearing it, they raised a shout and threw their hats into the air. Some of their hats fell on the courthouse, and they did not get some of them off till the next day.

All the delegates in that convention, and nearly all the citizens of that section of country, were Presbyterians, mostly emigrants from the north of Ireland.

Adam Brevard, whom I got my information from, told me that he took the Westminster Confession of Faith for his guide.

The above I got from Adam Brevard, and it is confirmed by others.

Respectfully Yours, &c.

JAMES P. M'REE.

July 14th, 1851.

REV. SAMUEL J. BAIRD, NEW CASTLE, TENN.

RECollections OF A VENERABLE PRESBYTERIAN MINISTER.

DR. JOHN H. RICE.

The recent death of Dr. Alexander, which has caused such universal mourning throughout not only his own denomination, but the church at large, brings to my mind another honoured name which, though several years since added to the list of the dead, is still pronounced with as much veneration and gratitude as ever. I refer to the Rev. Dr. John H. Rice. Not only were the two from the same part of the country, and educated under the same general influences, but they were intimate and confidential friends, and in some prominent points of character greatly resembled each other. It is a delightful thought that two such spirits, after a few years' separation, should come together beyond the veil, and join each other again on the great journey of immortality. I cannot claim the honour of having been one of Dr. Rice's intimate friends, and yet I have some cherished recollections of him which I am not unwilling to communicate, and which I doubt not may awaken in other minds recollections still more illustrative of his character, and more worthy of an enduring record. I will just run over the several meetings which I had with him, and state the general impressions that he left upon me.

The first time I saw him was, I think, in the early part of the year 1816; at Alexandria, District of Columbia, where he passed a Sabbath and preached once for Dr. Muir. I found that he had a

high reputation as a preacher in that neighborhood, and if I mistake not, the congregation was considerably increased by its being known that he was to officiate. He gave us a sober, sensible sermon, but it was by no means characterized by either the power of thought or the depth of feeling which I knew him manifest on later occasions. I saw him but a few moments in private, but I got the impression that he had a good deal of dignified reserve. I may be pardoned for saying one word, in this connection, of Dr. Muir, the venerable man in whose pulpit he preached. *Him* I knew intimately, and I can truly say that I have never known a finer specimen of Christian simplicity and transparency than his character exhibited. He was indeed so simple that he was sometimes the victim to gross imposition, where a little more worldly wisdom would have protected him; but there were few who would venture to deal either treacherously or harshly with so gentle and kindly a spirit. With all his freedom from guile and suspicion, however, he was a learned and able as well as excellent minister. His Scottish accent was rather broad, but he always preached good sense and evangelical doctrine, and withal was one of the most terse writers I have ever known. His short sentences were sometimes so full of weighty meaning that they not unfrequently fell on the minds of his hearers with great power. He never preached from notes, though his sermons were thoroughly committed, and delivered with his little Bible held in both hands, and looking old and rusty enough to have descended through several generations. He was a very model of kindness and hospitality, and his family were altogether worthy of such a head. I loved him most sincerely, and now, after the lapse of five and thirty years, he comes up to me in all his patriarchal simplicity and childlike loveliness, as vividly as if I had parted with him but the other day. I did not think of alluding to him when I began to write, but my pen has stumbled upon him, and I found *that* both in my memory and in my heart, that has made the wish to say a word concerning him irresistible.

But to return to my main subject. My next meeting with Dr. Rice was after I was settled in the ministry in New England. I do not remember exactly the year, but I suppose it may have been about 1824 or 1825, that he came to the north as a delegate from the General Assembly to the General Associations of Connecticut and Massachusetts. I was present at both meetings, and saw and heard him both in private and in public. The General Association of Connecticut met at Tolland. Dr. Rice's high character was well known to most of the ministers assembled there, and everything that he said and did abundantly sustained it. His preaching was deeply serious and impressive, and was received with great favour. His address, tendering to the association the assurance of the sympathy and kind feeling of the General Assembly, was in his usual simple and felicitous style, and was responded to with great apparent cordiality. The next week I saw him at Springfield, at the meeting of the General Association of Massachusetts, when he appeared to still more advan-

tage. On that occasion he preached a sermon, in connection with the administration of the communion, on the text, "The love of Christ constraineth us." He began by asking each person in the house who had an interest at the throne of grace to lift up his heart at that moment, and silently implore a blessing upon the preacher and the message he was about to deliver; and though the request seemed to be heard with great attention and solemnity, it was so great a departure from what is commonly heard in a New England pulpit, where everything is staid and according to rule, that I was not without some apprehension, at the moment, that the desired effect would not be realized. I perceived, however, almost immediately that the Dr. was in such a frame for preaching as I had not seen him in before, and he continued constantly to rise from the beginning to the end of the sermon. Besides being exceedingly rich in the most precious truths of the gospel, it was an admirable specimen of lucid reasoning, and every sentence of it was evidently spoken from a heart which was actually glowing and heaving with a sense of the love of Christ. Notwithstanding it was a kind of eloquence to which my New England friends were not used, they were still free to acknowledge its remarkable power, and I have rarely seen an audience more entirely melted and subdued than on that occasion. The impression which Dr. Rice made at that meeting was exceedingly favourable, and I doubt not had much to do with the rather uncommon success which subsequently attended his application in that region for aid in establishing the Union Theological Seminary.

A year or two later Dr. Rice came to New England again, and stopped for a few days in the neighbourhood where I resided. He came and passed an afternoon with me, with his excellent lady, but was exceedingly taciturn, as if some weighty concern was pressing upon his spirit. In the evening he preached for me in a lecture room, on the text, "What shall a man give in exchange for his soul." It was a less argumentative and elaborate discourse than the one I heard at Springfield, but it was one of the most awfully impressive discourses I ever heard! I remember his using in the way of illustration, a story of a man's going over Niagara Falls; and his gesture, his countenance, his whole manner, was such as to give the highest possible effect to the anecdote. The next day I rode with him to visit Mount Holyoke, a distance of some ten or twelve miles, and the air of apparent sadness had passed away, and he was quite the life of the company. I recollect his entertaining us with anecdotes about his friend, Dr. Speece, from which I got the impression that his oddities were scarcely exceeded even by his greatness.

A few years later still, after I had changed my residence and my ecclesiastical relations, Dr. Rice came and passed a few days in my family. He found me confined to my chamber by severe influenza, which many of my friends, and I think himself among others, feared might not be easily removed. I had seen enough of him before to admire and venerate his character; but had it not been for this visit I never should have adequately appreciated him.

There was no trace of the reserve which I had seen in him on some other occasions. His face was beaming with kindness, he was cheerful and highly amusing in his conversation, and he had an agreeable word for every body, while yet in all his intercourse he fully sustained the dignity of the Christian and ministerial character. I remember a little incident that showed that while his heart was well nigh absorbed in the welfare of the Seminary which he had founded, his efforts even for that were marked by the most delicate consideration. A father could not have manifested more interest for my health, nor a physician watched its changes from day to day with more unceasing vigilance. I felt now that I had got down into his great and generous heart, and I marvelled to find a man so unlike what Dr. Rice at first appeared to me. When we parted it was for the last time. I quickly recovered my health, but he, alas, went home to labour for a while, and then decline, and then die. I have always been thankful that he made me that last visit, for I have ever since regarded him as having been not only one of the noblest, but one of the loveliest of mankind.

B.

Review and Criticism.

Lectures on the Evidences of Christianity, Delivered at the University of Virginia during the Session of 1850-1. New York. Robert Carter & Brothers. 1852.

IN the January number of the Presbyterian Magazine for 1851, we gave a synopsis of the course of lectures, now published in this large and beautiful volume. The work exceeds our expectations. It contains an amount of profound learning and acute argument, which will make it a standard work on the general subject. The idea originated with the Rev. Wm. H. Ruffner, then chaplain of the University of Va., and now pastor of the Penn Square church, Philadelphia. A number of the most distinguished ministers of the Presbyterian church were invited to take part in the discussions. We have the result of their efforts in this magnificent volume. First comes Dr. Plumer, proving with his sententious and earnest logic, that *man is responsible for his belief*. The *necessity of a revelation* engages the clear thoughts and polished style of the Rev. Mr. Vanzant. *The miracles* are amply illustrated by Dr. Ruffner, a veteran in the field. *Prophecy* is unfolded in a perspicuous and effective manner by Dr. M'Gill. *The authority of the sacred cannon and the integrity of the sacred text* are maintained by Dr. Sampson, who advances to his work with an energy and determination which bring conviction. *The character of Jesus Christ*, assigned to Dr. James W. Alexander, is set forth in the harmony of its wonderful traits, by a writer whose refined perceptions, discrimination, vivacity and learning, well qualified him for the delightful task. *The success of Christianity as an evidence of its origin*, brings before the public, we believe for the first time, one whose lecture, both in argumentation and style, will make a deep impression—the

Rev. Moses D. Hoge. The *inspiration of the Scriptures*, has a learned and skilful advocate in the Rev. Thomas V. Moore. *Christianity as a perfect and final system of faith and practice*, draws out the metaphysical acumen of the Rev. John Miller. The *general internal evidence of Christianity*, is exhibited by Dr. Robert J. Breckenridge, in a manner worthy the original and practical genius of that champion of the truth. The Rev. Benjamin M. Smith, with quick and far-reaching mental vision, sees through the *popular objections to Christianity*. The *ethnological objection: the unity of the human race*, again calls out Mr. Moore, who thoroughly discusses this important point. The *harmony of revelation and natural sciences; with special reference to Geology*, was allotted to Dr. Lewis W. Green, a most comprehensive subject, demanding sobriety of intellect and acquisitions of learning which are amply brought to bear upon its investigations. The Rev. Stuart Robinson, born to command and trained to execute, attacks the *difficulties of Infidelity*. The fifteenth and concluding lecture, on the *moral effects of Christianity*, was delivered by Dr. Nathan L. Rice, an acute theologian and popular preacher, whose name is familiar to the churches. If any one should think this rapid sketch of the writers too flattering, let him read the work.

The volume is adorned with likenesses of all the lecturers, except Dr. J. W. Alexander. The likenesses are well executed by Mr. A. H. Ritchie, of New York.

New Themes for the Protestant Clergy. Creeds without Charity; Theology without Humanity; and Protestantism without Christianity. WITH NOTES BY THE EDITOR. Philadelphia. Lippincott, Grambo, & Co. 1851.

IT is wise to endeavour to receive instruction, from whatever source, and under whatever circumstances it may come. We hope to be benefited by the perusal of this extraordinary book. Was it written by a Unitarian? So think some. Others affirm that its author is a Jesuit in disguise. Others, with a knowing look, declare it to be the production of an Old School Presbyterian Elder! (Spare us so unkind a thought, ye over-credulous critics!) No; we reckon its author to be one of that small class, whose sectarianism is of a different kind from that of all other denominations. One of the ill effects of his book will be the confirmation afforded to Socinians and Atheists on the one hand, and to Jesuits on the other, of their common hatred of Evangelical religion. The author, therefore, has incurred great responsibility. He will be mightily applauded by the champions of liberality, such as the *Christian Register* of Boston, the *Freeman's Journal*, the *Tribune*, the *Mormons of Salt Lake*, and the whole army of hostile opposers.

That the work contains many thoughts worthy of serious reflection by Protestants, we fully believe. The imperfections, theoretical and practical, belonging to the prevalent system of religion, should always command grave consideration. Whilst we admit that there is often too little charity in the statement of theological opinions, does it therefore follow that our creeds are "without charity?" Because the church does not take care of all the poor by ecclesiastical authority, but leaves them in part to the protection of the state by taxation, is our theology, therefore, "without humanity?" And if Protestantism has failed in several, or even *many*, points, is it right to stigmatise it as "without Christianity?" A spirit of unsound exaggeration pervades the work from title page to "the end."

The author enumerates among his complaints against Protestantism, its method of raising funds to "preach the Gospel to every creature." The following are his words:

"Whence comes this money? It is not the voluntary offerings of crowds who come up cheerfully and pour their contributions into the treasury of the churches. It is levied, may even exacted, by a system, and under influences, which do not permit denial; under such penalties as the givers are afraid to incur. It has become a great business to raise money for religious and benevolent purposes. A man may live in the house of another, if he pays the rent; he may own real estate in any country, if he pays the taxes; so he may have a seat in the house of God if he pays for its assessment. He may occupy a respectable position in the church, and in the society around it, if he contributes liberally, when called upon, to all the numerous demands which religious and charitable associations make upon him. It would be hard to conjecture how much of the money levied in this way would be got, if it were left to flow in solely by the spontaneous movements of the contributors. Certainly a very small portion. It is a regular system of business, this systematic benevolence; and if this feature be taken away, the whole must fall to the ground, unless some other life be breathed into it."

There is indeed reason to deplore the necessity of so much machinery; but the experience of the Church shows that *means must be used*. Our system may no doubt be improved; but those who find the most fault with it, are not commonly those most distinguished for their "humanity." We trust that public opinion will always compel a Christian to "contribute liberally" according to his means, under the penalty of a loss of influence and respectability; and we have yet to learn that the great mass of benevolent contributions are not the "voluntary offerings" of our people.

There are too many evidences in this volume, that the author has not those kindly feelings towards the ministry which are commonly entertained by the pious of all denominations. He expresses more sympathy for Stephen Girard, a notorious infidel, than for the ministers of God's word, who are excluded, as sectarians, from his trust. And he insinuates that the clergy brand Mr. Girard as an infidel *because* they are excluded.

"Take the case of Stephen Girard. We hear there is a feeling of resentment among many of the clergy of Pennsylvania, coupled with branding him always as an infidel, for his exclusion of their order from his college of orphans. We know nothing of Mr. Girard's reasons beyond what he says, nor of his religious sentiments, but on the face of the transaction there is every reason why the clergy should bow in anguish before an event which speaks so loud a reproach to their order. That a man who could conceive so vast a project of charity towards children, the most favoured class under the dispensation of mercy; that one, who could so approximate the spirit of the apostle's declaration,—'Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction' (James i. 27); that one who knew the world so well, and had lived in it so long, and desired that the orphans taken in charge should be taught '*the purest principles of morality*, so that, on their entrance into active life, they may, from inclination and habit, evince *benevolence towards their fellow creatures, and a love of truth, sobriety, and industry*,'—should not be willing to commit this teaching to the clergy, or to their supervision, or even to their occasional inspection, should rather justify strong self-distrust and apprehension than a tone of reproach or condemnation."

The reader will notice that the author, in the above quotation, exalts Mr. Girard's scheme as a sort of evidence of piety, whilst he insinuates as much against the clergy as he can well condense with decency.

This Presbyterian of the *Odd* school finds fault with the Shorter Catechism as a manual of duty, although a *large part of it* is taken up with a searching exposition of "what duties God requires of man." He also has objections to teaching the catechism to our youth; and asks, "Is this bringing children to Christ? Is this honouring his institutions?" And, as if not enough to

attack the church of the present day, and its whole system of teaching and practical operation, he assails the Reformers and fathers in such language as this :

“The Reformers, and the successors to their vocation and spirit, always inculcated prayer. They could not rise to the conception of charity, and mercy, and peace, but they could pray devoutly, and loud, and long. They were willing to talk with God, but they could not preach the gospel to the poor. They could stand up and make long prayers—they could pray in secret, and with earnestness, but the kindness of brotherly love was almost a stranger to their bosom.”

We deeply regret that any Protestant church should have the discredit of such a volume. If it be a fair specimen of Protestantism, the latter is a failure indeed. “*New themes for the Protestant clergy!*” No; themes as old as infidelity. What infidel has not rung changes upon them, from Celsus and Julian the Apostate, down to Bolingbroke, Voltaire, and the modern nothingarians? “*New themes!*” Yes; themes new for a Christian, new for a Protestant, new for a Presbyterian.

The author appears to be a man of some learning and reading. He enumerates one hundred and sixty-eight French authors on charity, pauperism, &c! We venture to say that, if he believes in Paul’s description of charity, I. COR. XIII., he will live to regret writing a book, abounding in exaggeration, and evil surmisings, however unintentional, which will be used against the cause of Christ.

A Discourse on Christian Politics, delivered on Thanksgiving day, 1851, in the Second Presbyterian Church, Philadelphia, by C. W. SHIELDS, Pastor of the Church. Published by request. Philadelphia, 1851.

Believing the press to be one of the most important means of usefulness, we think the occasional publication of discourses, one of the duties an affectionate and discriminating people owe to a talented pastor and to the community. We are aware that sermons have ordinarily a limited circulation; but their influence is nevertheless great, especially in the community where preached. The publication of a good sermon also encourages a writer to continue to use the press; for a beginning is the great difficulty. No inconsiderable part of the religious literature of the Presbyterian fathers consists of their sermons. Makemie, the Tennents, Davies, and a large number of the eminent men of other times, live principally in their sermons. And if Mr. Shields never published any thing else, this one excellent discourse will be an interesting memorial of himself, of his church, and of his times.

The object of Mr. Shields’s sermon is to present some reflections on the application of *Christianity to politics*, with particular reference to the extraordinary facilities given us as a people to effect such application. I. In determining the precise sense in which Christianity can be legitimately claimed to have a bearing on civil affairs, Mr. Shields rejects the idea of countenancing the application either of the *institutions* or *doctrines* of religion to those of government, as implying usurpation on the one hand and fanaticism on the other. He argues, however, that Christianity should be welcomed as the best teacher and ally of the State, in its appropriate sphere and influence; 1st. From the very nature of government as an ordinance of God. 2. From the design of government in promoting the best interests of the governed. And 3. From the completeness of Christianity, which, considered as a system of divine truth, cannot be supposed to leave man’s civil concerns wholly untouched. In one word, the whole bearing of Revelation toward the State is that of an instructor toward a pupil, offering to unfold the mind and will

of God concerning it. II. Mr. Shields next proceeds to consider some of the respects in which the application of Christianity to politics is possible or practicable. 1. Regarding politics as a department of *abstract science or philosophy*, the serviceableness of Christianity is seen (1) in elucidating those problems which relate to the origin and foundation of society; (2) in the material it affords for the construction of the best form of government; and (3) in ascertaining the best principles of administrative policy. 2. If politics be regarded as an *art, or profession*, rather than a science, Mr. Shields shows that there is ample scope for the application of Christianity to the legislative, judicial and executive departments of the administration. 3. Descending into a still more practical sphere, from the administrators to the *subjects of the government*, the writer maintains that the individual supporters of a State have it obviously in their power to combine their Christianity with their citizenship. As the most perfect State action is to be sought in a Christian administration, so the most solid State support is to be sought in a Christian citizenship. III. The third point in the discourse, is the unprecedented facilities and inducements God has afforded the American people for securing a higher form of the Christian State than the world has ever witnessed. Among these encouragements is, 1. The whole course of divine Providence towards our nation in its geographical location, the historical juncture of its origin, its ancestry, and the events of its whole colonial and national history. 2. The actual structure of that political system which has grown up under the fostering care of Providence. 3. Our own past political experience in the workings of our system, which is seen to be pre-eminently susceptible of Christian influence.

This discourse shows a maturity of judgment, a philosophical apprehension of political economy, and an enlarged and vigorous view of the adaptations of Christianity, which, in connection with its religious tone, marks it as one of the most interesting within our knowledge, that has emanated from the press.

Sunny Side, or The Country Minister's Wife. American Sunday School Union. Philadelphia. 1851.

This is a precious little book, which ought to be well circulated among the families of our church. It delineates some of the trials of a minister's life, and contains suggestions especially useful to all who consider the ministerial office to be of divine appointment. The writer (understood to be a female) has uncommon powers of description. She knows how to bring tears to the eye, as well as to excite at proper times hearty laughs. The book will be read with interest by almost any one. We know of at least one family where parents and children were equally delighted, and, we trust, edified. An extract will give some idea of the work. The passage relates to the *oldest boy going to college*.

"Come, children," said Mr. Edwards, "it is now quite late; we will have prayers. Henry must be off bright and early, you know." The children followed him into the sitting-room.

"Father," said Emma, "may we sing

'The voice of free grace'

to-night?"

"Yes, do, father," said Kate, "that's Henry's tune."

"It will be pleasant to sing it all together, once more," said Mrs. Edwards.

All sang, and yet among so many voices, there was one, harmonious, yet clear

and distinct from the others; it was to this chiefly the mother listened, for it was Henry's.

After the singing they knelt in prayer. Henry did not always seem to join in prayer, but this night he did not lose a single word. His father prayed for him. Henry was startled by the earnestness with which he seemed to wrestle with God for a blessing on his son. How he prayed that God would keep watch over him, and preserve him in the midst of the temptations and dangers to which he would be exposed! Henry seemed for the first time to feel that he needed other strength than his own to "keep him from the evil," and he sincerely wished that God would be his friend.

At the close, his father briefly alluded to this first family separation. Henry heard a stifled sob from Kate, who was kneeling by him, and it required a very manly effort to control his own feelings. They rose, exchanged a good night and kiss. "I shall be up—and I," said one and another—so they would not now bid each other good-by.

Henry slept alone in the little bed-room which opened into the kitchen. After he had retired and extinguished his light, he heard the latch of his door gently lifted, and his mother entered with a lamp.

"Henry," said she, "are you asleep?"

"No, mother."

She came and sat on the side of his bed.

"My son," said she, "I have not given you my present yet; I wished to wait until you were alone. Here it is, Henry; it is the best of all books which I have chosen, and I have written your name in it, and also a verse which expresses my heart's desire for you. Will you read this Bible every day, Henry, for your mother's sake?"

He could not immediately reply.

"I bought as handsome a copy as I could, Henry. I did not know but it would be more pleasant for you to have it lie on your study-table, if it were well bound. It is an English Bible—sec—do you like it?"

Henry held it under the candle, and turned it over and over, but he could not speak a word.

"My dear child," said she, throwing her arms affectionately around him, "I feel as if I must tell you, before you leave me, what a comfort you have always been to me; you may like to think of it when you are away. I have depended upon you a great deal, Henry. You are my first-born, and from your babyhood until now, you have always been dutiful and considerate towards your mother. You have been a good son. I do not think I have ever felt impatient with you more than once or twice in your life; but I want you to forget that. And now, my boy, if you were a *Christian*, it seems to me I should have no wish ungratified about you. In the excitement of your college life, you will not forget the wish which lies nearest your mother's heart—will you?"

Henry dared not speak.

"Mother will miss you sadly, son's boy; but then it is all right," said she speaking quickly and cheerfully. "Vacation will soon be here, and then we shall have you at home again. Good night! I will put the Bible in your trunk. Good night! Go to sleep, as quick as you can."

She closed the door. Henry could control himself no longer. He buried his head in the bed-clothes, and wept like a child. His mother's farewell had unmanned him—he was still his mother's boy, if he was fitted for college. Gradually, however, he became more quiet, and began to form plans for the future. He determined that he would sweep all before him in college—that he would graduate with the highest honours—that he would have his mother there,—so proud of him, and so happy. Then he would rise fast in his profession, and make money fast—he would be a rich man, and his mother should ride in her carriage, and have plenty of servants—and then,—soothed by his golden visions, he fell asleep.

He had quite lost sight of the wish which lay nearest his mother's heart. In his plans for making her happy, he had already left out the only thing which could do so—*his conversion to God.*"

The Sacred Scriptures and Pagan Mythology: An Inaugural Address. By the Rev. GEORGE BURROWS, Professor of Languages in Lafayette College. Philadelphia: Wm. S. Martien. 1851.

Professor Burrows has a position of much importance at Lafayette College. His inaugural discourse strongly advocates the union of divine truth with classical learning. Among a variety of arguments he mentions the following:

“The philosophy of mythology cannot be satisfactorily touched without the Scriptures. The food, the pabulum of the mind is truth. There is a pleasure in studying the pagan theology as a fact in the history of error; there is additional satisfaction and instruction in reaching the truth overlaid by this mass of error. With what anxiety had search been made for the age, the builders, the design of the pyramids. How eagerly was the stone studied and prized which gave the clew to the hieroglyphics of Egypt. He who would give himself to the study of those emblems, and throw away the knowledge furnished by the key, would be considered as wanting sound mind. Here is the remarkable structure of error which, under the name of paganism, has existed down to the present time over the largest portion of mankind—which is deeply interwoven with the politics and literature of the classic nations that have had such influence on the whole civilized world; and what shall be said of studying this system without applying the light thrown thereon by the Scriptures?”

The Ruling Eldership of the Christian Church. By the Rev. DAVID KING, LL. D., Glasgow. Carter & Brothers. New York. 1852.

A clergyman once went from our communion to another, because, among other reasons, of the inferiority (as he alleged) of our ecclesiastical machinery. *Theoretically*, he thought, it would do pretty well, but that there was a vast difference between the Elder of the Book and the ‘stiff, hard, dry old elder’ of the Bench, and as for the Deacons, they were a sort of imaginary officers, fiercely contended for in works on ecclesiastical polity, but rarely known even to the congregation where they existed.

This is not wholly true, but it is not wholly false. We well remember that the sum of our early impressions about Elders was that they were solemn, venerable men, who rose from their seats in the church, on communion days and carried round the bread and wine, and on collection days gathered in the money, and then took their seats and were ecclesiastically lost till the next similar occasion. But since those days we have met Elders who were very much more living and moving beings, and we think the tendency is decidedly towards the realization of the true idea of that officer.

The office is a scriptural, and should always be a prominent and highly useful one. As the office of Pastor becomes, by the general elevation of the popular mind and the multiplication of benevolent schemes in the church, more and more arduous, there must and will be a larger share of parochial duties devolved upon the Ruling Elders, and a corresponding training required to fit them for these duties. Every advance made by the community imposes additional labor upon clergymen. Railroads, cheap postage, multiplication and cheapening of books, and such like improvements enhance indirectly ministerial labour. There must be a division in some way, or there will be ‘more mysterious providences’ than there are now, in the deaths of clergymen.

Dr. King’s book is a capital one. We have able works on the scripturality of the office of Elder, but none so good on the practical duties of Elders. Being written for another latitude, its every suggestion would not

suit us. But in the main it might be adopted with vast benefit. It is a small duodecimo, and in every respect fitted for general circulation. If properly disseminated it might work wonders.

Suggestions to Young Men in Mercantile Business. A Sermon by H. A. BOARDMAN on the occasion of the death of Archibald Sloan. Lippincott, Grambo & Co. Phila. 1851.

To instruct all classes is one of the best ways of being "all things to all men." Dr. Boardman, in his happiest style, presents to the consideration of the mercantile classes a variety of thoughts worthy of their serious attention. Business and religion should go together.

"Business may be increased at too large a cost. Gun-cotton was at first hailed as a wonderful achievement in the arts, and one likely to be of high public utility. But it has been found that the process of preparing it is attended with imminent hazard to the operatives, and that when manufactured, it is a very dangerous tenant; the risk of it is greater than its value. Custom that is got by *treating* and frequenting scenes of dissipation, is very like gun-cotton. It jeopardises health and character to get it, and when secured, it is very apt to blow up and scatter your property to the winds. How can it be otherwise? No man can be an eligible customer, who is not a man of correct principles and habits. If he lacks this requisite, the larger his purchases the more perilous for the house that sells to him. What reliance, then, can be placed upon a man whose morals are already so debauched that he spends his time while in the city, in sensual pleasures? or upon one of so little intelligence and energy, that a bottle of wine or a complimentary visit to some place of amusement, will control him in buying his goods? It is suicidal for a house to countenance *any* measure which may tend to weaken the moral sense of a customer, or foster his inferior appetites. How many have been inoculated in our Atlantic cities with the fatal virus of intemperance or gambling, who have gone back to their distant homes and indulged these propensities for a while in secret, until at length, after a few more visits to the sea-board, they have been mastered by their evil passions, and ruined in health, fortune, and character. "Wealth gotten by vanity shall be diminished." There is a Providence as much in commerce as in religion: and it can excite no surprise in a reflecting mind, that a traffic which it has corrupted the morals of clerks and customers to gain, should sooner or later entail losses, if not dishonour, on all concerned in it."

The Religious World.

THE PRESBYTERIAN CHURCH.

Present aspect of our Missions.—So far as we can judge, the Missions of our Church are all in a satisfactory condition. Their fields are of great interest, and wide doors are open. Their plans, we think, are judicious and far-reaching. The missionaries are faithful men and women, worthy of the confidence and the Christian affection of the churches. Their labours are not in vain in the Lord. In so extensive and varied a work, we must not look for equal progress at all points. At some there may be discouragement—but, on the whole, we gratefully record our conviction that the Church has reason to thank God and take courage, in the view of the pre-

sent aspect of her foreign missions. Some things, however, are greatly needed.

1. *More men*—This must not be forgotten. 2. *Larger funds*—The work is great. Let all and every one do something for it. 3. *More prayer*—This is our greatest want. The Spirit of God must move upon our own hearts, upon our missionary brethren and their native helpers, upon their schools and congregations, upon the Heathen, Mohammedans, Jews, Romanists,—or all these Missions will be utterly fruitless. It is in answer to prayer that the Holy Spirit is given. 4. *Enlarged hopes of success, as the result of a stronger faith in the promises of God.*—We are doing God's work. We are doing it in the way he would have it done. He can easily make it prosper in our hands. The promise is sure. Let us expect a large blessing upon our labours, through his grace.—*Record.*

UNITARIANISM.

A writer from Boston has the following classification of religious sentiment among the Unitarians. 1st. *The Evangelical party.* This embraces some of the choicest spirits in the Church. They believe in the necessity of a change of heart and a Christian life, in the divine Saviour, and in the doctrine of future reward and punishment. 2d. *The non-committal class.* They have no definite creed, but believe in the New Testament as they understand it. They are clearer in negative than in positive theology. They think man may be depraved, and he may not be, but on the whole they rather think not; there may be such a thing as an instantaneous change wrought in the heart by the Spirit of God, and there may not, but they rather think not. They abound in negatives, which are very disagreeable in theology. 3d. *Universalists of the sternest stuff.* United these are in a disbelief of the necessity of a change of heart and the doctrine of future punishment. Of course, the comparative number belonging to each class cannot be definitely stated; but each is pretty well represented. The first class is increasing, which furnishes a bright hope.

THE EPISCOPAL CHURCH.

Episcopal Seminary, N. Y.—The General Theological Seminary appears to be flourishing. The Churchman says: "The number of students who have applied for admission since the commencement of the present term is twenty-four, a larger number than has applied for several years past. Notice has also been received from several others of their intention to join the classes shortly. The whole number of students at present is fifty-three. A large and very valuable addition has just been made to the library of the Seminary, from the library of the late Dr. Jarvis, embracing some of the most valuable works in that noble collection. This was effected through the liberality of the Society for the Promotion of Religion and Learning in the State of New York, which appropriated the sum of *three thousand dollars* for this purpose."

The Provisional Bishop of New York. Dr. Creighton, the lately elected Bishop, is in earnest when he says "*Nolo episcopari.*" He respectfully declines the office; not disagreeing with Paul, when he said that "he that desireth the office of a Bishop, desireth a good work," but Dr. Creighton does not *desire* the office. He puts his declination partly on the ground of Paul's rumour respecting the Corinthians, "I hear that there be divi-

sions among you ;" and partly on a modest estimate of his own insufficient qualifications.

Episcopal Knowledge Society. We learn from the Fourth Annual Report, just issued, that the receipts from donations, subscriptions, and sales, for the year were \$3,400; total income, \$7,388; expenditure, \$5,972; volumes sold, 22,577, yielding \$2,034; on hand, 21,179; publications issued in the year, 11; whole number of publications of the Society, 28. Of one of the new issues the report speaks thus:

"The tract entitled 'Rome and Geneva,' by one of our best American authors, is designed to demonstate that, as one of the churches of the Reformation, the Protestant Episcopal communion, both in England and America, is theologically, and was from the first sympathetically, allied to the early Protestantism of continental Europe; and that the oft-repeated boast of being 'as far removed from Geneva as from Rome' will be found in many, if not in most cases, to cover an antipathy to the former which amounts to a decided leaning towards the latter; a dislike of Protestantism which is, to say the least, very likely to become a partiality for Popery."

PRESBYTERIAN CHURCH IN IRELAND.—There are several branches of this body. 1. *The General Assembly of the Presbyterian Church in Ireland*, which at present consists of 36 presbyteries, (one of these is in India,) 514 ministers, 480 churches, and 8 theological professors. This is the great Presbyterian body. The others, enumerated below, are comparatively small. 2. The Synod of Munster was formed about the year 1660. The Presbytery of Antrim separated from the Synod of Ulster in the year 1727. The Remonstrant Synod of Ulster was formed in May 1830, in consequence of the separation of 17 ministers, with their congregations, from the General Synod of Ulster, on the ground that, contrary to its usages and code of discipline, it required from its members, in 1827 and 1828, submission to certain doctrinal tests and overtures of human invention. Since the formation of this Synod about 15 congregations have been added to its numbers. A few years since these three bodies, the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod, united to form the "*General Non-subscribing Presbyterian Association of Ireland*," for the protection of the rights of conscience, and the promotion of their common principles, of the right of private judgment, and non-subscription to creeds and confessions of faith. The General Association meets triennially for these objects, while the three bodies of which it is composed retain their respective names and independent existence, being governed by their own rules and regulations. The northern Presbyterians are descendants of the Scotch settlers in Ulster, while the Synod of Munster derive their origin from English Presbyterians, who settled in Dublin and the south of Ireland during the protectorate of Cromwell. These bodies consist of 5 presbyteries, and about 55 ministers, and two theological professors. 3. The *Reformed Presbyterian Synod*, or *Covenanters*, consists of five presbyteries. One of these is in New Brunswick and Nova Scotia. It has about 27 ministers. 4. The *Eastern Reformed Presbyterian Synod*. This Synod withdrew from the above in 1840. It consists of two presbyteries and eight ministers. 5. The *Associate Presbytery of Ireland* separated in 1810 from the Secession Synod of Ireland, on account of the Regium Donum. It consists of six ministers, and is in connection with a Synod in Scotland.

FREE CHURCH OF SCOTLAND.—The plan of raising the salaries of ministers has not worked as successfully as was expected. The Commission of the Free Church, at a late meeting, agreed, after hearing a very able statement from Dr. Buchanan, to recommend to the Assembly some modifications. 1. Within certain limits an equal dividend of £120 to be maintained. 2. Each congregation to be assessed by a committee appointed by the Assembly, the sum which each ought to be expected to contribute, after a careful survey of numbers, resources, &c. The aggregate of these contributions, up to and under the standard so adjusted, to constitute the fund for the equal dividend. 3. Any congregation may appeal to the next Assembly, if dissatisfied with its assessment. 4. These assessments may be changed by the committee from time to time, subject to an appeal to the Assembly. 5. The excess of contributions from any church, above the standard, to go to increase the minister's salary, till it amounts, from these two sources, to £150. 6. The further increase to go to the "Church Extension Fund." 7. A certain per cent., however, of this increase to be used to make up the salaries of all ejected ministers to £150. 8. The Sustentation Committee to report annually to the Assembly how many additional ministerial charges can be added to the church consistently with the means of maintaining them; it being understood that for every such additional charge there shall be paid, if necessary, such a sum from the Church Extension fund as, along with the congregation's own collection, will prevent the new congregation from injuring the equal dividend. [These modifications are founded upon a scriptural view of human nature.]

A GREAT WORK FOR PRESBYTERIANS ABROAD.—Dr. Baird made the following remarks to the Free Church Commission, on this subject :

"There was a great work imposed on the Christians of Great Britain and of the United States, and especially on Presbyterians. He would not desire to say a word that could be taken amiss by other denominations; but he would say that it emphatically belonged to the Presbyterian Churches of the world to seek for the revival, in continental lands, of a pure Christianity, and for the spread of the gospel of Christ, for this simple reason, that wherever true religion was to be found in these countries, it was essentially Presbyterian. (Applause.) The Protestants of France were essentially Presbyterian, although they might not be all that they could wish. The Protestants of Switzerland were essentially Presbyterian. In Italy there were fifteen Waldensian churches, and seven in the Grison cantons; and what were these? They were essentially Presbyterian. And in like manner, if they went over the whole Papal world, they would find that God had preserved to himself a people in other nations that were essentially Presbyterian. The ancestors of these people were Presbyterians before them. Then again, the good work that had been commenced in almost all Papal lands now-a-days was very much taking a shape in the direction of Presbyterianism. There was, therefore, great encouragement for them, while there was, at the same time, the imposition of a great work."

HUNGARY.—In another part of Dr. Baird's address the following statements were made in reference to Hungary :

"He would now pass to Hungary; and in speaking of it, he could not help saying that really it was enough to break one's heart to see the state of things there—to behold such grinding and overwhelming oppression experienced by the mass of the people, and such embarrassments and interference with their daily avocations. To such an extent was the system carried, that a man required a passport in going four or five miles to market, and he was obliged to have it

vised by the magistrate when he returned home. They could easily imagine the effect of such a state of things, and how it even interfered with the industry of the people. However, notwithstanding the tyranny and oppression prevalent, the Church of Christ was not put down. What an interesting circumstance ought it to be to Protestants in England, and the United States in particular, to know that there were three and-a-half millions of people in Hungary who belonged to the Reformed Church and to the Lutheran Church, and that there were still 2803 Protestant Churches remaining, which were self-supporting. (Applause.) Schools were attached to each of these churches. The people did not want the support of the government, because they did not wish to be either obliged to, or to be brought under bondage to the house of Hapsburg, and they had a very good reason for this. The history of that Church among an Asiatic people was very wonderful. Truth was also looking up in Hungary. The number of faithful ministers was greater now than it was twenty years ago; and good was doing there."

GERMAN UNIVERSITIES.—Number of students in 1851 :

	No. of Students.	No. of Foreigners.*
1—Berlin.....	2199.....	315
2—Munich.....	1817.....	196
3—Prague.....	1204.....	31
4—Bonn.....	1026.....	189
5—Leipsic.....	846.....	233
6—Breslau.....	831.....	16
7—Tubingen.....	768.....	116
8—Gottingen.....	691.....	322
9—Wurzburg.....	648.....	173
10—Halle.....	646.....	86
11—Heidelberg.....	624.....	433
12—Gratz.....	611.....	1
13—Jena.....	424.....	176
14—Giepen.....	409.....	77
15—Freiburg.....	403.....	83
16—Erlangen.....	402.....	51
17—Olmutz.....	396.....	—
18—Konigsberg.....	332.....	5
19—Munster.....	323.....	47
20—Marburg.....	272.....	27
21—Innsbruck.....	257.....	2
22—Griefswald.....	206.....	9
23—Zurich.....	201.....	36
24—Berne.....	184.....	11
25—Rostock.....	122.....	12
26—Kiel.....	119.....	—
27—Basel.....	65.....	—

Total number of students in 27 universities, 16,074. Number of professors and teachers of same, 1,586.

The students are pursuing the following professions :

In 11 Universities, Catholic Theology.....	1735
12 " Protestant Theology.....	1697
25 " Law.....	5993
25 " Medicine.....	3154
26 " Philosophy (in German sense).....	2449

* By "Foreigners" is meant persons from other States than the one in which the University is situated.

THE FREE CHURCH AND OLD SCHOOL PRESBYTERIANS.—Dr. Duff, the celebrated Missionary, and this year the Moderator of the Free Church Assembly, thus addressed Dr. Baird at the conclusion of his speech :

There is a third ground on account of which we hail your presence. We hail you practically as the representative of one of the most vigorous branches of the great Presbyterian family, though you have not officially visited us. There may be points, and there are points, upon which, as a Church, we differ from each other of a minor or secondary kind ; but I may say, belonging as you do to the old school Presbyterian Church, that your Presbyterianism is orthodox, and that your stern and uncompromising orthodoxy is visible in your standards. Your Church has fought in America the battle of Calvinism, or of New Testamentism, against the new-fangled modern Arminianism, or Pelagianism, or whatever else it may be termed of other schools. (Applause.) In this form you have resisted error ; and therefore we hail you on this account. When I look at some of the men who fought this battle amongst you, the death of one of whom I saw announced the other day—one well-known and revered by all intelligent theologians in this land—the Rev. Dr. Alexander of Princeton—when I think of your Alexanders, and of your Hodges, and of others standing up in defence of the old standards, like pillars unmoved in the midst of a perpetually moving and shifting tide of opinion, with its crossing and recrossing currents, it is no ordinary spectacle, and reminds one of the mighty rocks in the midst of a great river, majestically turning aside the rush of waters which continually beat upon their sides."

CALVINISM AND POPEY.—A Roman Catholic, writing from Dundee, says :—"Conversions [to Popery] are less numerous in Scotland than in England, because there we have to *wrestle with Calvinism*, which in its very nature is a seed of unbelief [in Popery !]

THE NEW FRENCH REVOLUTION.—Louis Napoleon, "the nephew of the uncle," has succeeded in overthrowing the Constitutional Republic of France. This political gambler has played the game of nations with loaded dice. If the Californians had possession of him, the nearest tree would be his throne. It is a general opinion that the contrivance of the *coup d'état* was the work of Jesuits. The day of retribution must come. Other revolutions will yet avenge civil and religious liberty.

LATIN AND LIBERTY.—In his speech at the press Banquet, Gov. KOSUTH thus explained the relation of Romanism and Protestantism to the cause of Hungarian freedom.

"Eight hundred and fifty years ago, when the first King of Hungary, St. Stephen, becoming a Christian himself, converted the Hungarian nation to Christianity, it was the Roman Catholic clergy of Germany whom he invited to assist him in his pious work. They did, but it was natural that the pious assistance happened also to be accompanied by some worldly designs. Hungary offered a wide field to the ambition of foreigners. And they persuaded the King to adopt a curious principle, which he laid down in his political testament ; that is, that it is not good, when the people of a country is but of one extraction and speaks but one tongue. There was yet adopted another rule ; that is, to advise the language of the Church—Latin—for the diplomatic language of the Government, Legislature, law and all public proceedings. The Hungarian, scarcely yet believing Christian, spoke not the Latin of course. This is the origin of that fatality that Democracy did not develop for centuries in Hungary. The public proceedings having been carried on in Latin, the laws given in Latin, the people were excluded from the public life. Public instruction being carried on in Latin, the great mass of the people, being agriculturists, did not partake in it, and the few who, out of the ranks of the people, partook in it, became, by the very instruction, severed and alienated from the people's interests. This dead Latin language, introduced into

the public life of a living nation, was the most mischievous barrier against liberty. The first blow to it was stricken by the Reformation. The Protestant Church, introducing the national language into the Divine services became a medium to the development of liberty. So were our ancient struggles for religious liberty always connected with the maintenance of political rights."

THE CROSS IN ITALY.—A late writer says :

"In Italy the crucifix is the first object put in the hands of the child, and it wears this figure upon its neck as an amulet. At the marriage altar the nuptial rings have the same image engraven upon them. At the funeral it is seen again, and finally upon the tomb. From the cradle to the grave it is the daily emblem of the people. In approaching a city, town, or hamlet of Italy, the first object seen in the sky is the cross; it gleams upon the banners of her armies, and glitters upon the breasts of her soldiers; it rises upon the pinnacles of her towers, and looms upon the moonsail-masts of her navies."

Another writer adds :

"Alas! it is everywhere but in the people's hearts. The symbol arrests the attention on every side, but the doctrine of the cross is persecuted out of the land. It is not a symbol of redemption through the blessed Saviour, but a perverted, abused symbol of a great system of superstition and imposture."

Christian Treasury.

A GOOD MAN'S CONVERSION.

"My distress of mind continued for about three months, and well might it have continued for years, since my sins were more in number than the hairs of my head, or than the sands upon the sea-shore; but God in infinite condescension began at last to smile upon me, and to give me a hope of acceptance with him. The circumstances attendant on this were very peculiar. My efforts to remedy my former misdeeds had been steadily pursued, and in a manner that leaves me no doubt to whose gracious assistance they were owing; and, in comparison of approving myself to God in this manner, I made no account of shame, or loss, or anything in the world; and if I could have practised it to a far greater extent, with the hope of ultimate benefit to myself and others, I think I should have done it. In proportion as I proceeded in this work, I felt somewhat of hope springing up in my mind; but it was an indistinct kind of hope, founded on God's mercy to real penitents. But in Easter week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect: 'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought rushed into my mind, What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong, and on the Sunday morning (Easter-day, April 4,) I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day; Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's table in our chapel I had the sweetest access to God through my blessed Saviour. [Rev. Charles Simeon.

A CHURCH OF ENGLAND MINISTER ON ELECTION.

“ I remember disputing with the Dissenting Minister (in a friendly way) about the doctrine of Election. I could not receive the doctrine of Election, not being able to separate it from that of reprobation ; but I was not violent against it, being convinced as much as I was of my own existence, that, whatever others might do, I myself should no more have loved God if he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony, what he has revealed, whether I can unravel all the difficulties that may attend it or not ; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wise above what is written. I feel that I cannot even explain how it is that I move my finger, and therefore I am content to be ignorant of innumerable things which exceed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God ; for I have not only avoided many perplexities by means of it, but actually learned much, which I should otherwise have never learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge ; but I now see it is so ; and in fact, it is the true way in which we attain human knowledge also ; for the child receives everything first upon the authority of his teacher, and thus learns the very first rudiments of language ; he does not say, How do I know that *a b*, spells *ab*? or, that this is the nominative case, and that is the verb, and that it is the accusative case that is governed by it? No, he calls things as he is taught to call them, and then, in due time, he sees that these things are not the arbitrary dictates of his master, but that they of necessity appertain to language, and exist in the very nature of things ; and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon. This, I am persuaded, is the way in which we should receive instruction from God ; and if we will do so, I verily believe, that we shall in due time see a beauty and harmony in many things, which the pertinacious advocates of human systems can never understand.”—[*Rev. Charles Sumner.*]

A WORD TO THE YOUNG.

[Dr. Alexander's last Article in the American Messenger.]

“ Beloved youth, when I, who am old, look upon your condition, I cannot but pity you. I do not envy your gaily and pleasure. The cup which you hold in your hand is inebriating, it is poisoned. The pleasures which you are seeking are “ the pleasures of sin,” which are short-lived, unsatisfactory, and leave a sting behind. Many are cut down like the flower of the field in the midst of their earthly career. Oh how many are hurried away in an unprepared state ! Many others, when the season of youthful gayety and thoughtlessness is past, are visited with sore afflictions, in the suffering of which, all their former pleasures are forgotten, and often embittered by the reflection that they were sinful pleasures or were mixed with sin. Remorse for the sins of youth is an unwelcome visitant, but one which cannot easily be shaken off. When afflictions are sanctified they become real blessings. But many suffer, who, instead of being made better, are made worse by all their sufferings. They become impatient and murmur at the dispensations of God towards them, as though they were punished more than their sins deserved.

Oh, young man, permit me to call your attention to your soul's salvation.

This you cannot but know is your great, your highest interest. And why do you neglect it? Why do you put far off the evil day? Your continuance on earth is altogether uncertain. Prepare, I beseech you, to meet your God. "Behold, now is the accepted time, now is the day of salvation." You will lose nothing, but be great gainers, by giving your hearts to God in the days of your youth. 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

"A good conscience, and a lively hope of everlasting life, are the purest sources of joy upon earth. When affliction falls upon the pious—and they are not exempt—there is a gracious promise that it will be for their good; yea, that it will work out for them an 'exceeding and eternal weight of glory.' Let the summons of death come when it will, they are ready. The day of death to such is far better than the day of their birth.

Young man, as you have but one short life to live upon earth, have you no desire that it should be occupied in doing good? Are you willing, at the last account, which all must give, to be in the class of those who have lived to no good purpose, who have done nothing for the benefit of their race? You say that you intend to be religious hereafter. What a delusion! Evil habits will grow with your age, sinful desires will not be lessened but increased by indulgence. Old age, if you are permitted to reach it, will find you a hardened sinner; your conscience seared, and all your habits of iniquity confirmed. Oh, could you hear the wailings of a multitude of souls now in hell, methinks their lamentation would be that they procrastinated attention to the salvation of their souls. Why will you run the dangerous risk? Consider that eternal life and eternal death are now set before you; and God calls on you to choose which you will have."

A. A.

QUESTIONS FOR CHURCH MEMBERS AND CHURCH OFFICERS.

1. Is your church prosperous in its spiritual concerns? Are the members lively and growing Christians, and do they keep themselves unspotted from the world?
2. Among the multitude, who are not in communion, are there any serious inquirers? Is there any evidence that the word is heard by such with profit; or are such generally careless and unconcerned about their salvation?
3. Have you a weekly lecture and prayer-meeting, and how are they attended by the members of the church? And on that evening in which Christians have agreed to pray in concert for the conversion of the world, is there a full attendance, and an evident spirit of importunate prayer?
4. Is your pastor so well provided for that he is freed from the necessity of attending to worldly cares and pursuits for the support of his family?
5. Are the contributions of your church liberal? Considering the wealth of the members, do they really give as God has prospered them?
6. Are catechetical instructions faithfully and frequently given; and are the youth able to answer when questioned, as those who are carefully instructed by their parents?
7. Are papers containing religious intelligence circulated among the people; and do they manifest a lively interest in news respecting the extension of the Church, and the progress of Christianity?
8. Have you any youth in a course of learning for the holy ministry? And does your church support one or more candidates for the ministry, while pursuing a course of education preparatory to preaching the gospel?
9. Are the members of your church all at peace with one another, and with others? And is brotherly love fervent and increasing more and more?
10. Have you on foot any plan for the instruction of the destitute in your vicinity who do not belong to your communion?

11. Do the officers of the church aid their pastor in giving instruction, in visiting the sick, and in reproving and restraining vice?

12. Are there among you any persons of leisure, male or female, who devote their whole time to the promoting the temporal and spiritual welfare of the people?

13. Are there any tattlers or busybodies in your society, who, by tale-bearing, are the occasion of strife?

14. How is the Sabbath observed in your place by the families connected with your church? And are you annoyed by the intrusion of strangers into your town or village on that holy day?

15. Are the heads of families in the habit of keeping up family worship, morning and evening?

16. In what state is family government among you? Are young men sober-minded; and the young women also, are they discreet, modest, industrious, and obedient to parents?

17. Are there any pestiferous doctrines preached or otherwise inculcated among you; and are the young in the habit of attending the discourses of false teachers, and are pernicious books or papers in circulation among you?

18. Are there among you haunts of vice, where men meet to drink and carouse, and where the young are drawn on to their ruin? And does the church resolutely oppose these evils, and exercise a salutary discipline on its own members?

Let every reader reflect on what is suggested by the above questions. A. A.

SIR MATTHEW HALE'S OPINION OF THE SABBATH.

Six days the God of heaven hath allowed us for our ordinary actions; and he is no hard master that reserves but a seventh as a tribute of the time he lends us; especially considering this day he reserves, he reserves it for our advantage more than for his own.

For it is a certain truth, that we never spend any time with better husbandry, and more advantage to ourselves, than that time we spend in the service of God, and to his honour, and according to his will; and that man is very ill-natured that thinks it much to consecrate one day of seven to the special service and honour of him that doth not only lend him the seventh to live, but the other six to his ordinary use and employments. I will acquaint you with a truth, that above forty years' experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men, and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time I have most industriously observed in myself and my concerns these three things.

First: That whensoever I have undertaken any secular business upon the Lord's Day (which was not absolutely and indispensably necessary) that business never prospered or succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business to be done or performed afterwards—though such forecast were just and honest, and had as fair a prospect as could possibly be expected, yet I have been always disappointed in the effecting of it or in the success of it, so that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation to me, that I feared to think of any secular business that day, because the resolutions then taken would be unsuccessful or disappointed.

Secondly: That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my employments of the week following, so that I could from the strict or loose observation of this day, take

a just prospect and true calculation of my temporal success in the ensuing week.

Thirdly: Though my hands and mind have been as full of secular business, both before and since I was a judge, as, it may be, any man's in England, yet I never wanted time, in my six days, to ripen and fit myself for the employments and business I had to do, though I borrowed not one minute from the Lord's day to prepare for it by study or otherwise.

But, on the other side, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have strictly observed now for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons; and now I declare it to you, to make the better impressions upon you of what I am about to say.

A TABLET TO HENRY MARTYN.

[Erected in Trinity Church, Cambridge.]

THIS TABLET

is erected to the Memory of
The Rev. HENRY MARTYN, B.D.,
Fellow of St. John's College,
and two years Curate of this Parish.

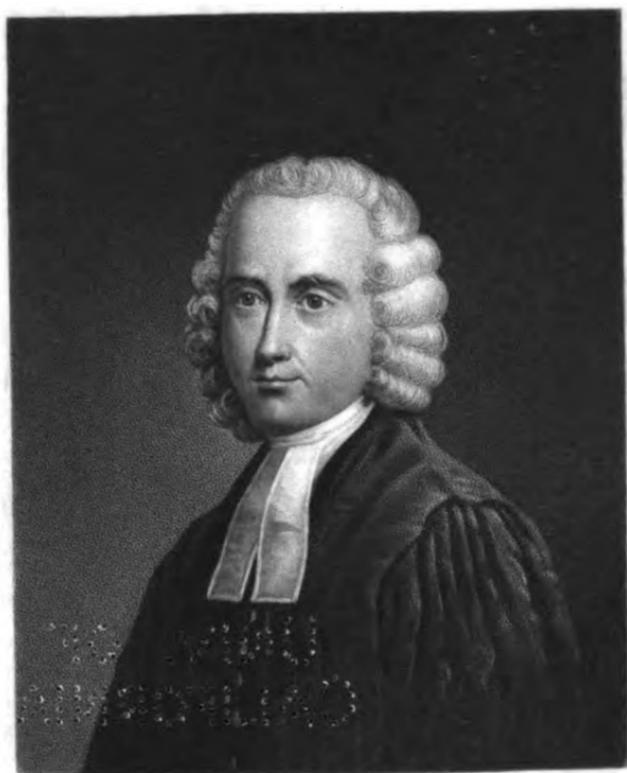
He gained by his talents the highest Academical honors;
but counting all loss for CHRIST,

he left his Native Country, and went into the East,
as a Chaplain of the Hon. East India Company.

There, having faithfully done the work of an Evangelist,
in preaching the Gospel of a Crucified Redeemer,
in translating the Holy Scriptures into the Oriental Languages,
and in defending the Christian Faith in the heart of Persia
against the united talents of the most learned Mahometans,
he died at Tokat on the 16th of October, 1812,
in the 31st year of his age.

The chief monuments which he left of his piety and talents are
Translations of the New Testament
into the Hindostanee and Persian Languages;
and "by these he, being dead, yet speaketh."

*' Pray ye the Lord of the harvest,
that He will send forth laborers into His harvest.*



A. H. Ritchie sc.

Portrait of the Rev. John Wesley
by the Rev. John Wesley

THE
PRESBYTERIAN MAGAZINE.

MARCH, 1852.

Miscellaneous Articles.

BELLARMINE'S FIRST MARK OF A CHURCH.

THE Cardinal says that the first mark of the true Church is that it is called Catholic and Christian. This is very strange. How can *two* names of very different signification constitute *one* mark? If they at all point out the true Church, they must each do it, and so each of them is a mark, and thus his first mark is converted into two.

But the Church of God was not called by either of these names for more than four thousand years after its organization. The Church of Christ, founded by the apostles at Jerusalem, was not called Christian for at least fourteen years after the day of Pentecost, Acts xi. 26. Yet the Church at Jerusalem was a true Church as Papists admit. Indeed she was the mother of all Christian Churches. This mark, the Christian name, does not then essentially belong to a true Church. The first Church planted by the apostles lacked it for a long time, and so it is no mark, for a true mark is inseparable from the thing which it points out.

Nor is the name *Catholic* a mark. For catholic means universal, and no individual church can be universal. It is an absurdity to say so. Universal comprehends all particulars. *Roman Catholic* is as great a solecism as particular universal. Moreover, Bellarmine professes to draw his marks of a church from the Scriptures. He says: *Deducimus notas ecclesie ex Scripturis*. But the word *catholic* is not found in the Bible at all. By his own admission, then, this name is no mark of a church. Nor is this all. We have seen that God has nowhere given the name *catholic* to any church in any age. Where did any one get it? It may not be easy to tell. It is certainly found in several early creeds, but it is always used there

not as a distinctive appellation of those who cling to the Bishop of Rome, but as a general characteristic of the Christian Church, distinguishing it from the Jewish Church, which was national.

But how idle it must be to make a name a mark of anything. It is no mark of a horse, or a dog, that they are called by these names. They have their marks, call them by what name you please. Names may be changed at pleasure; attributes and qualities adhere. This is as true of churches as of animals. Besides, innumerable sects of errorists have often set up earnest claims to be counted Catholics. They have called themselves so. And every class of heretics in this country now claim to be Christian, even Unitarians, Universalists, and Swedenborgians. Yea, there is a sect that refuses any other name than that of *Christians*. But these claims are all idle. Many a base hearted man has borne the name of George Washington, many a coward has been called Andrew Jackson, and many a vile sinner has borne the name of Peter, Paul, John, James, Luther, Calvin, Wesley or Whitefield.

But Bellarmine says, that sects have always borne the names of their founders. In this he speaks unadvisedly. The Gnostics, the Acephali, the Patri-passians, and many others, derived their names not from their founders at all. So true is it that when men take a wrong position, they are forced to make their facts as they go along.

But nothing is easier than for bodies of men to get any name they please to assume. The great body of mankind always seem ready to yield this point. The Arians for a long time secured the name Catholic to themselves. Indeed Augustin says: "All heretics wish themselves to be called Catholics." And it is the custom of polite men always to call bodies of men by the titles they prefer, provided they can do so without conceding any principle.

The Scriptures speak on this subject with great clearness. Thus in Rev. iii. 1, Christ says to the church in Sardis, "Thou hast a name that thou livest, but art dead;" or in the Doway Bible, "Thou hast the name of being alive, and thou art dead." If a church, fallen into such deadness, could still maintain the repute of being full of life, how easy must it be to retain a mere appellation, the import of which is perhaps not understood by one person in twenty. In the days of Isaiah, the high authorities of the Jewish people made the very largest pretensions to sanctity, and won for themselves the general consent of those around them. But in the 10th verse of the 1st chapter, God addresses them as "the rulers of Sodom," and their blind dupes as the "people of Gomorrah." Paul states the same in Rom. ii. 17, "Behold, thou art called a Jew, and retest in the law," &c. Yet he says these very people brought great contempt on true religion: "The name of God is blasphemed among the Gentiles through you," v. 24. It has always been true that all are not Israel who are of Israel. In Christ's day the Jews cried, "We be Abraham's seed." To such he said, "If ye were Abraham's children, ye would do the works of Abraham." John viii. 33,

39. And in Rev. ii. 9, we read of some who "say they are Jews, and are not, but are the synagogue of Satan."

Indeed, is it not notorious that the basest men and things often bear the best names? One of the grand devices of Satan for the destruction of men's souls, is to pass off all wickedness under specious pretences. Supposing a name to be significant, the question still arises, Is it worthily borne and fitly given?

But some one may say that the name *Catholic* is to be taken, not as a mere word of appellation, but as embracing the thing signified, and that the Church of Rome is the universal church. This is simply begging the question. Cyril says the church is called catholic because she teaches in a catholic manner and perfectly all the doctrines which men are bound to know. Let the Church of Rome do this, and we will have no more contest with her about her name or anything else. But as long as she teaches for doctrines the commandments of men, subverts the faith once delivered to the saints, makes void the law of God by her traditions, and persecutes the true people of God wherever she has the power, she is not the Catholic Church, and should the term be unwisely conceded, she will still be the harlot, the mother of abominations, the woman drunk with the blood of the Saints.

W. S. P.

FOREIGN MISSIONS.

THE cause of foreign missions occupies a prominent place among the objects of Christian benevolence. Some would perhaps say, that it shares too largely in the pecuniary contributions of the churches. It has to contend, however, with no formal opposition; but it has reason, if it be the cause of Christ, to complain of great neglect. Many do nothing for it, and seem to care little about it. Some hundreds of our churches make no contributions for its support. Most of these have ministers who rank deservedly high for piety. In most of the churches, there are members who take but little interest in the subject. Facts of this kind are painful to those who regard the work of foreign missions as the cause of Christ and of his Church. Are they mistaken in their views of this work? Is theirs a zeal without knowledge? If so, the sooner they discover this the better. If on the other hand they are sustained by the word, the providence, and the Spirit of God, they may use the greater confidence in pleading with their Christian brethren for their co-operation, and may themselves go forward with a full persuasion that their labour is not in vain in the Lord.

A statement of the reasons for engaging in the missionary work, however briefly made, should include:—

I. *The Commandment of our Lord:* "Go ye into all the world, and preach the gospel to every creature."

This commandment could not be more comprehensive; and we learn from the promise accompanying it, that it could not be of more permanent obligation. It was given to the church, when the number of her ministers and members was but small, and when the greater part of their native land was far from being Christian. It was understood by them as requiring foreign missionary labours; their example interprets their belief.

This law is inscribed on the commission of every minister of the gospel. Its obligation rests on each member of the church. It may be obeyed directly, by literally going forth as a foreign missionary; or if, after fair and full inquiry, this is found to be impracticable, then it may be obeyed indirectly by aiding others thus to go forth. If neither of these things is done, then this law is not obeyed. Nor can we understand how obedience can be refused to this commandment, on any grounds that would not justify disobedience to the commandment, "Do this in remembrance of me," or to any other law of Christ.

That this commandment has never yet been fulfilled, is manifest on the face of the world and in the history of the church. It seems strange, indeed, that so plain a law as this should have been so generally neglected by the followers of the Redeemer. Urquhart's comparison is a striking one. Substituting familiar names it is this: Suppose this commandment to be restricted to the United States. After 1800 years, nearly all those to whom it was addressed are found clustered together in some of the lower wards of New York; nineteen twentieths of the ministers are there crowded together, jostling one another, some of them having nothing to do. A few stations are occupied in the vast interior, with two or three ministers at Philadelphia, Baltimore, and other large cities, and a few more at distant posts on the lakes of the north and the great rivers of the west and south; but the great mass of the people have not even heard of the name of our Lord Jesus Christ. In such a case, and it is the case of the world and the church at this hour, what does this law of Christ require of his people, and especially of his servants in the ministry of the gospel?

II. *The cause of missions is closely connected with the religious experience of Christians.* It is a work that results directly from the grace of God in the hearts of his people.

The kingdom of God is like leaven; it is like a grain of mustard seed; it is diffusive, not stationary. The grace of God in the heart tends continually to sanctification—to perfection. It tends equally to evangelistic action: "We also believe, and therefore speak." When the people of God are most sensible of their own spiritual wants, and see most of the glory of Christ as a Saviour, precisely such as they need, and are most deeply impressed with eternal things, then are they best prepared to pray and to labour for the salvation of their fellow men. And in proportion to the grace given unto them will be the measure of their zeal. They cannot look on the heathen, perishing in their sins, and ignorant of the name of the

Redeemer, without being moved with compassion towards them. They cannot think of the reign of Satan over such multitudes, without praying that the kingdom of Christ, with its peace, pureness, and heavenly hopes, might soon be set up in Africa, China, India—everywhere. They cannot compare or contrast their own happy condition with that of the heathen, without asking how would they wish the Chinese to do unto them, if they were heathens and the Chinese Christians?

III. *The Providence of God should be considered.* In our day the providential calls to the work of evangelization are truly remarkable.

See the doors open almost everywhere amongst the tribes and nations that are not Christian. Consider the events which have placed hundreds of millions of heathens under the influence of Christian nations. See the Christian minister peacefully preaching the gospel in the heart of India. Mark the improved methods of travelling and conveying knowledge between different parts of the world. It is not more difficult to send missionaries than to send merchants to Calcutta or Canton. The missionary can go to Africa as readily as the slave-trader. Why should the children of the devil be more watchful to use God's providence for their wicked designs, than the children of the kingdom to use it for the glory of their Lord? Immensely greater sums of money, and far greater numbers of agents, are employed under the nominally Christian influence, to send opium, ardent spirits, and other pernicious things into the midst of heathen nations, than have ever yet been employed by the Church in sending the gospel to them.

We cannot enlarge on this head, and yet we should not omit to notice, as a most favourable providence towards the missionary cause, the efficient organization of Christians for its advancement. The organization of our own Church for this object secures efficiency and thorough responsibility of operations, while it affords to every member of our body the opportunity of engaging in the work. The contribution of a few cents by a child in Wisconsin, or by a servant in Alabama, can be expended directly for the instruction in the way of life of an African or a Siamese. Our feeblest churches enjoy the privilege equally with our strongest, of labouring in fields that are white unto the harvest. Thus in many cases the Hindus and the Chinese are really more our neighbours, (Luke x. 29—37,) than many of those who dwell with us in the same streets; and thus we may engage in the work of foreign missions, though we do not leave our own country.

IV. *The Spirit of God bears witness to this cause.* The special blessing of the Holy Spirit has attended the labours of the foreign missionary.

We do not here refer to the grace given by the blessed Spirit to our missionary brethren, enabling many choice ministers, and many beloved women, to leave their bright prospects and their endeared homes in Christian lands, to take up their abode amongst an ignorant and

debased people, and there to be happy in their self-denying work. This, indeed, is the work of God's Spirit. But we ask our readers to look at a different view of his work. Go out to Ningpo, or to Allahabad, or to Kowetah, and see the sinner convinced, directed to the Lamb of God, finding peace in believing, witnessing a good confession in baptism, sitting at the communion table, living a Christian life, and it may be dying in the joyful hope of heaven. You see all this in the case of those "who sometimes were far off," and with a warm and delighted heart you recognize the work of the same good Spirit of all grace, who has led your own soul to the Saviour. "It is the work of God!" is your conviction.

If so, let no Christian, let no church, regard this work with indifference.

If so, again, let no doubts be entertained of its final and glorious success.

Other views of this cause might be presented, and objections might be considered. But if there be light and grace, the objections will disappear like mists before the rising sun. And our limits will not permit us to consider the relations of this work to the spiritual interests of our congregations at home; its influence on the character and future usefulness of our children; its connection with nearly all our organizations of benevolence, to which it affords scope for the largest development; its aspect to the eye of the philanthropist, the scholar, and the statesman; its motives and its means, as showing its Divine character and as an earnest of its final triumph. These and other topics we must leave in abeyance. And we here conclude by expressing our gratitude to God, that he has inclined and enabled us as a Church to engage in the missionary work abroad, as well as at home, and that he has granted such a measure of encouragement and success to our foreign missions.

ICSA.

CAUSES OF FAILURES IN BUSINESS.

An excellent writer in *Hunt's Magazine* enumerates the following causes of failure among men of business: 1. The leading one is an ambition to be rich—by grasping too much, it defeats itself. 2. Another cause is aversion to labour. 3. The third cause is an impatient desire to enjoy the luxuries of life before the right to them has been acquired in any way. 4. Another cause arises from the want of some deeper principle for the distinguishing between right and wrong, than reference merely to what is established as honourable in the society in which one happens to live.

THE DARK RIVER.

And is the river dark? Nay, think not so;
 The "brightness of his glory" sends its light
 Across the waters, op'ning to our view
 The heav'n-built walls of new Jerusalem.
 Why is it then, when wandering o'er this earth,
 So oft the child of God affrighted starts,
 When but a glimpse of Jordan meets his eye?
 Wherefore shrink back and long once more to trace
 The weary steps of life, rather than feel
 Its waves rise round him? The mists of earth,
 O'ercloud that stream, rising from gardens fair,
 As well as marshes dark with deepest crimes.
 'Tis FAITH dispels the clouds.
 Then, though timid as the fawn, e'en woman
 Stands courageous on the brink, rejoicing
 When the summons come to call her home.
 Wherefore, O wherefore fear when Jesus stands,
 To welcome us to bliss?—not such as earth
 Affords, but that which eye not yet hath seen,
 Nor ear hath heard, nor heart of man conceived.
 'Tis heavenly bliss which *Jesus* gives, and aught from *him*
 Is happiness. Then let not that dark stream
 Cast shadows o'er thy soul; ever let faith
 Look far beyond its clouds to him who bids
 Thee plunge within its wave.

CHLOE.

ON THE CEREMONIAL LAW.

The Mosaic law has been divided into the Moral, the Political, and the Ceremonial. The Moral law, which respects our duty to God and our neighbour, has been universally acknowledged just and holy. The Political, which respects the civil government of the Jews, has been generally esteemed, even by unbelievers, suited to the state and circumstances of that people. But the Ceremonial law, which prescribed the sacred rites to be used in Divine worship, and which contained many rules concerning the difference of meats, clothing, purifications, and other things apparently trivial, has been seized with avidity by the enemies of Christianity, as a proper subject for indecent and impious witticism.

Candour and honesty required that these opposers should have considered the difference of time, climate, and state of society, before they formed a judgment of the propriety or impropriety of the ceremonial observance. Also, when they saw laws of a peculiar and singular nature, they should have laboriously examined the history of that period, and the circumstances of that people, to learn whether they could not discover some wise reason for these regulations. But instead of this they ignorantly and authoritatively decide, and con-

temptuously exclaim—"How worthy of God is this code which requires only the most trivial matters; which gravely forbids the people to wear a particular kind of dress, and to plough in a certain manner; which prohibits fish without scales, and other articles of food; which gives such a variety of injunctions concerning heifers, and scape-goats, and other things of equal consequence!"

To prove that such remarks are as foolish as they are wicked, we need only inquire into the *nature and design* of the Ceremonial law. We shall find the intent of it worthy of God, and the means employed for its accomplishment wise, benevolent and proper.

I. One great end of the Ceremonial law was to *preserve the Jews from idolatry*. At the time when they were separated to be the peculiar people of God, idolatry had almost banished from the earth a belief in the unity of the Supreme Being, and the crimes and superstitions which always attend such worship had well nigh eradicated the sentiment of virtue from the human heart. Almost every object in nature was worshipped except the great Creator. All the productions of the earth, its plants, its beasts, its reptiles; all the luminaries of the heavens; all the passions and vices of men had their shrines and their worshippers. The most polished nations, as well as the most rude, were infected with this contagion; and Egypt, though the mother of arts, and the nurse of the sciences, had exceeded all other lands in the multitude and vileness of its divinities. God, compassionating the situation of man, interposed to prevent the progress of idolatry, and selected the Jewish nation as the depository of his truths. This nation, however, notwithstanding the revelations which God made to it, showed a strong propensity to that adoration of false gods which they had seen in Egypt, and which was practised by every other people upon earth. To restrain them from this crime some powerful barrier was needed. The Ceremonial law was this barrier. All its precepts were admirably adapted to this end, and the choice of them displays the most consummate wisdom. By putting a distinction between clean and unclean beasts, it effectually prevented that familiar intercourse with foreign nations which would have endangered the virtue of the Jews. They could not, without peril, have mingled with idolaters, listened to their maxims, and observed their practices. What then could be wiser than the law concerning meats and drinks, which effectually prevented such intercourse? No intimacy could be formed between those whose religious principles prevented them from sitting down at the same table.

Had the prescribed rites been fewer or less attractive, they might have been seduced by the pomp of idolatrous worship, and have failed in maintaining the purity of their religion. But that multitude of observances which constantly engaged their time, and interested their feelings, made their religion dear to them, and rendered them less liable to apostatize. There was a dignity and grandeur attached to their worship of which we can have but a faint conception. Jehovah, the invisible God and Creator of the universe, was their king. A throne was prepared for him between the cherubims, over the ark of

the covenant, where he sat and held audience with his ministers. The exalted privilege of having such a ruler, and of being regarded with such favour, elevated them above all the other nations of the earth; an idea which we find them dwelling upon with peculiar satisfaction. Their priests were not only the ministers of religion, as among other people, but they were the courtiers, the messengers, the household officers of the king; and their robes of office corresponded, in richness and magnificence, with their exalted rank. In the temple-service there was united all that is awful in religion, dignified in station, and splendid in magnificence. No wonder that they could conceive of no imagery more sublime than that borrowed from such worship; no wonder that the highest happiness and prosperity of the nation is described in language derived from this source; no wonder that angels themselves are represented as clothed like priests ministering in the temple. A religion loaded with so many and such magnificent rites, at that age, and among that people, would be likely to attach its votaries, and beget a firm and tenacious adherence.

But especially did the Ceremonial law tend to preserve the Jews from idolatry, by *prescribing to them ceremonies directly opposed to the ceremonies observed in their worship by the nations that surrounded them.* Considered in this light, the most seemingly trifling injunctions become of vast consequence. In Egypt, a heifer without blemish was consecrated to Isis, and worshipped as her representative. This same animal was ordered by the Jewish law to be burnt without the camp, with every mark of contempt, and the water of purification to be made from its ashes. From the idolatry of the Egyptians, may also be discovered the reason of the selection of the ram, the goat, and the calf, as sacrifices for sin. The ram was worshipped as the representative of Ammon, with the most splendid and alluring rites. The Israelites were ordered instead of prostrating themselves before it, to kill and eat it at the celebration of the Passover, which was observed on the very day that the Egyptians began their annual solemnities in honour of that animal. The goat was adored in Egypt with the most licentious rites. The Israelites were commanded to sacrifice it, and on the day of solemn expiation to send it loaded with curses into the wilderness. The calf was considered in Egypt as the representative of Apis, and received divine honours. In Israel, it was to bleed by the hand of the sacrificer. This opposition between the Ceremonial law and the Egyptian idolatry might be illustrated more in detail. The instances which have been given are, however, sufficient to show that it was not without wise reasons that those laws were enacted which have been regarded as trifling. By thus appointing as sin-offerings the gods of Egypt, all familiar intercourse between the two nations was prevented; and the propensity of the Jews to worship the idols which they had seen adored on the banks of the Nile was effectually restrained.

But it was necessary to guard the Israelites not only against the false worship of the Egyptians, but also against that of the neighbouring nations; and for this reason we find so many laws directed

against the superstitious ceremonies of the people immediately upon their borders. Our limits do not allow us to enter into specifications.

What has been said may serve to show, that however unimportant many of the Mosaic injunctions may appear, when considered in themselves, they yet were admirably suited to the circumstances of the people to whom they were given, and had a direct tendency to preserve them from idolatry.

II. That part of the Ceremonial law which made a *distinction between clean and unclean animals*, allowing the former to be eaten, and prohibiting the use of the latter, was established, in all probability, among other reasons, from a regard to *the health of the people*. At least we are informed by those physicians who have written on the diseases of the East, that none of the animals prohibited by the Mosaic law, as far as they can be known, can with safety be eaten in Palestine, or the countries in the vicinity.* If fish without scales be prohibited, they tell us that this kind of fish, lying there always in the heated mud, is unclean, unwholesome, and almost indigestible. If swine's flesh be forbidden, they assure us that, in those countries, the use of it is almost necessarily followed by disease. The case appears to be the same with other kinds of food that are forbidden. The frequent ablutions and purifications which are enjoined had, at least to some extent, the same object in view. They are beneficial, and even necessary, in hot countries for refreshment, cleanliness and health. Religion converted them into duties, and prescribed the time, the manner, and the occasion. Is not the health of the people an object of sufficient consequence to engage the attention of a wise legislator? Have not our modern quarantine laws always been esteemed wise, and those other precautions which are used to prevent the introduction or progress of disease in a country?

The more this part of the subject is examined and understood, the more we shall be convinced of the kindness and benevolence of the Supreme Being; the more shall we see him solicitous for the health of the body and the soul. In these minute directions he shows himself a tender Father of his covenant people.†

* Mead, "De morbis Bilibicis."

† We must look somewhat deeper; and if we do, the leading principles, at least, of the distinction, will be found intelligible enough, and in perfect accordance with the general spirit of the Mosaic economy. The body requires food; and as in all its relations the body was made to image relations of a higher and more important nature, so, in particular, the manner it was dealt with in respect to food, must be of a kind fitted to represent what concerned the proper sustenance and enjoyment of the soul. The food, therefore, could not be every thing that might come in the way, capable of being turned into an article of diet; for, in a fallen world the soul that would be in health and prosper, must continually exercise itself to a choosing between the evil and the good. Hence, to present a shadow of this in the lower province of the bodily life, there must here also be an evil and a good—a permitted and a forbidden—a class of things to be taken as lawful and proper, and another class to be rejected as abominable. It must also be God's own word which should regulate the distinction, which should single out and sanctify certain kinds of food from the animal creation (within which alone the distinction could properly be drawn,) for the comfortable support of the body. But in doing this, the word of God did not act capriciously, or without regard to the natural constitution or fitting order of things; and while it prescribed with an absolute authority what should or should not be eaten, it selected in each department for man's use the highest of its kind—whatever it was best and most agreeable to his nature to partake of.

III. Another end of the Ceremonial law was to impress upon the people of Israel views of that holiness, of which their rites and ceremonies were emblems. In those ages of the world nothing would have appeared more inexpedient than a religion without a splendid and multifarious ritual; and to a nation as gross and carnal as were the Jews, sensible objects were indispensably necessary to inspire spiritual truths. One design of the law was to train and improve a people that were rude and barbarous, by reason of their long slavery in Egypt. An exhibition of what is sordid and mean by external objects could, in these circumstances, be more strongly made, and more clearly understood; numerous purifications, abstinences, and sacrifices were enjoined, that by these outward ordinances they might be led to the knowledge and practice of things that are spiritual. They were modes of speaking by action, in which they were taught to expand these ceremonies in a mystical manner, and to consider them as emblematic of that inward holiness, without which all outward observances are unavailing.

IV. Above all, the Ceremonial law was intended and calculated to prepare the Jews for the coming of the Messiah, by prefiguring and typifying the blessings of the gospel. The whole epistle to the Hebrews is employed in illustrating this truth. From it we see that all the legal rites and worship pointed to the Messiah, and represented the oblation which he made, and the benefits which he purchased.

It is called "a shadow of good things to come"—a faint sketch or rude draught of the gospel of Christ. That gospel, we are told, (Heb. iii. 2,) was preached to the Israelites in the wilderness—preached by significant emblems, slaughtered animals, and bleeding victims; by which the Saviour was "evidently set forth crucified among them," not as evidently as in these latter times. In this view these carnal usages are worthy the wisdom of God to appoint, and the majesty of God to accept. This gives them peculiar dignity and importance, and sets them infinitely above all similar observances used in heathen worship. When thus studied and understood, they acquire real magnificence, and impart the noblest instruction; they become truly interesting and profitable to believers. How pleasant to perceive in the peculiarities of the Jewish worship the lineaments of our best Friend! How delightful to see this spotless victim typically slain at the Feast of the Passover, and in the anniversary Fast of Expiation; to see his death as a ransom for our souls presented to our faith in every morning and evening sacrifice; to see his glorious intercession exhibited in the rich incense which ascends to heaven; to see the various methods of purification pointing, sometimes to "the blood of sprinkling which cleanseth from all sin," and sometimes to the purifying operations of the Holy Spirit; to see in the cities of refuge that perfect security which Christ's merits afford to the humble and believing sinner!

Thus studying the Mosaic law, we shall find even the Book of Leviticus dear to our affections. We shall see life and glory on every

page. Instead of regarding it as dry and insipid, we shall know it capable of yielding "marrow and fatness;" instead of meeting with nothing but what is hard and barren, we shall find refreshing water springing from the flinty rock. "These are they which testify of" Christ.

S. K. K.

THE CHRISTIAN GRACES ALL CONNECTED.

From "Charity and its Fruits," By Jonathan Edwards.

ALL the graces of Christianity are linked together, so as to be mutually connected and mutually dependent. I proceed to give some reasons of their being thus connected and dependent. And,

1. *They are all from the same source.* All the graces of Christianity are from the same Spirit; as says the apostle, "There are diversities of gifts, but the same Spirit; diversities of operations, but it is the same God which worketh all in all," 1 Cor. xii. 4, 6. The graces of Christianity are all from the same Spirit of Christ sent forth into the heart, and dwelling there as a holy, and powerful, and divine nature; and therefore all graces are only the different ways of acting on the part of the same divine nature; as there may be different reflections of the light of the sun, and yet all in origin the same kind of light, because it all comes from the same source or body of light. Grace in the soul is the Holy Spirit acting in the soul, and thus communicating his own holy nature. As it is with water in the fountain, so here it is all one and the same holy nature, only diversified by the variety of streams sent forth from it. These streams must all be of the same nature, seeing they all thus come from the same source; and the difference of many of them, whereby they have different names, is chiefly relative, and more from reference to their various objects and modes of exercise, than from a real difference in their abstract nature. So also,

2. *They are all communicated in the same work of the Spirit, namely, in conversion.*—There is not one conversion of the soul to faith, and another conversion to love to God, and another to humility, and another to repentance, and still another to love to man; but all are produced by one and the same work of the Spirit, and are the result of one and the same conversion, or change of the heart. And this proves that all the graces are united and linked together, as being contained in that one and the same new nature that is given us in regeneration. It is here, as it is in the first generation, that of the body, in which the several faculties are communicated in one and the same generation, the senses of seeing, hearing, feeling, tasting, and smelling, and so the powers of moving, breathing, &c., all being given at the same time, and all being but one human nature, and one human life, though diversified in its modes and forms. It is further true of the Christian graces,

3. *That they all have the same root and foundation, namely, the knowledge of God's excellence.*—The same sight or sense of God's excellency begets faith, and love, and repentance, and all the other graces. One sight of this excellence will beget all these graces, because it shows the ground and reason of all holy dispositions, and of all holy behaviour toward God. They that truly know God's nature will love him, and trust in him, and have a spirit to submit to him, and serve, and obey him. "They that know thy name will put their trust in thee." Psalm ix. 10. "Whosoever sinneth hath not seen him, neither known him." 1 John iii. 6. "Every one that loveth is born of God, and knoweth God." 1 John iv. 7. It is also true of the Christian graces,

4. *That they all have the same rule, namely, the law of God.*—And therefore they must be linked together; for seeing they all have respect to this rule, they all tend to confirm the whole of the rule, and to conform the heart and life to it. He that has a true respect to one of God's commands, will have a true respect to all; for they are all established by the same authority, and are all jointly an expression of the same holy nature of God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii. 10, 11.

5. *All the Christian graces have the same end, namely, God.*—He is their end, for they all tend to him. As they are all from the same source, rising from the same fountain; and all stand on the same foundation, growing from the same root; and are all directed by the same rule, the law of God; so they are all directed to the same end, namely, God and his glory, and our happiness in him. And this shows that they must be nearly related, and very much linked together. And once more, it is true,

6. *That all the Christian graces are alike related to one and the same grace, namely, charity, or divine love, as the sum of them all.*—As we have before seen, charity or love is the sum of all true Christian graces, however many names we may give them. And however different the modes of their exercise, or the ways of their manifestation, if we do but carefully examine them we shall find they are all resolved into one. Love, or charity, is the fulfilling of them all, and they are but so many diversifications, and different branches, and relations, and modes of exercise of the same thing. One grace does, in effect, contain them all, just as the one principle of life comprehends all its manifestations. And hence it is no wonder that they are always together, and are dependent on and implied in one another.

THE CALM RETROSPECT OF THE PAST.—That great and far-famed scholar, Grotius, on his death-bed, spoke thus: "Ah! I have consumed my life in a laborious doing of nothing! I would give all my learning and honor for the plain integrity of John Urick!" This John Urick was a religious poor man, who spent eight hours of the day in reading and prayer, eight in labor, and eight in sleep and meals.

PATRISTIC GLEANINGS.

THERE was a time in the history of the Presbyterian church when her theologians, and especially those who undertook to expound and defend her faith, were expected to have a respectable share of patristic learning. Now-a-days, however, the idea has somehow become prevalent, that the only cultivators of this department of theological literature, are (with rare exceptions) to be found in the Roman or the Anglican church. As Prelatists in general allow the fathers as authority in matters of faith, which Presbyterians think should be given to the Scriptures alone, it may be that the former are much more conversant with the patristic writings than the latter. Certainly they ought to be; and yet we shrewdly suspect that many a modern Anglican, who seems to be on very familiar terms with these venerable tomes, is but a second-hand scholar; and, in commercial phrase, is doing a large business on borrowed capital. Still, it were strange indeed if England, with her two splendid and unique universities, the abodes of students surrounded by appliances of learning, such as can be found nowhere else, did not contain a great multitude of scholars thoroughly conversant with patristic lore. Yet we doubt whether even England could at any time boast of having many divines, who, like Bishop Usher, had read through the whole *Bibliotheca Patrum*, pen in hand.

Whatever may be the state of this species of learning among us at the present day, there was a time when the Presbyterian church in Scotland, France, Holland, &c., could boast of theologians not a whit behind those of any other branch of the Catholic church in their acquaintance with these noble monuments of early times. Rutherford, Baillie, Forbes, Jameson, Rivet, Vtringa, Witsius, Daille, Basnage, and a host of others, were, as their works attest, deeply read in the fathers. Daille, that noble ornament of the church of France, great alike in the pulpit and handling his pen, wrote a book, incomparably the best that has ever appeared, upon the subject of "the Right use of the Fathers;"* every page of which shows that in this field he was completely at home. In this work Daille observes, "Though the authority of the fathers is not sufficient to prove the truth of the articles now held by the Romish church, and which Protestants reject, even if the fathers believed the same, yet it may serve to establish their falsehood, when we find from the fathers that the ancients knew nothing of them. And this is a matter that so nearly concerns Protestants, that to be able to effect this design, *I conceive they ought to employ a good part of their time in reading over the books of the ancients.*"

As we have already stated, we do not recognize their authority (which they themselves never claimed) as judges in matters of faith;

* Republished by the Presbyterian Board of Publication.

yet as confessors of the truth in their own age, and witnesses as to what was the faith of their own age, they are deserving of all honour. With all the errors and contradictions to be found in their writings, who that considers aright the services they have rendered to the church of Christ, and the benefits they have conferred upon the world of letters, can look without emotion on the array of majestic tomes in a complete collection of the fathers? They constitute one of the noblest monuments of the power of the gospel; one of the most striking proofs that its author is indeed "the light and the life of men." "Is it not," says Daille, "a wonderful thing to see that so many great minds, born in so many several ages, in the course of fifteen hundred years, and in so many different countries, being at the same time of such various tempers, who in other things were of such contrary opinions, should, notwithstanding, be found to agree so constantly and unanimously in the fundamentals of Christianity? That amid such diversity of worship they all adore one and the same Christ, preach one and the same sanctification, hope for one and the same immortality, acknowledge all of them the same gospels, find therein, all of them great and high mysteries? The exquisite wisdom and inestimable beauty of the discipline of Jesus Christ is itself, I confess, the most certain and forcible argument of its truth; yet certainly this consideration is, in my opinion, no small proof of the same. For what probability is there that so many holy men, who were endued with such admirable parts, with so much strength and clearness of understanding (as their writings show,) should be all of them so grossly mistaken as to set a high price and esteem upon this discipline, as to suffer for it even unto death, unless it had a certain heavenly virtue in it, wherewith to impress the souls of men."

The names and the works of the fathers deserve to be held in perpetual honour, since they are, in one sense, the founders of that magnificent Christian literature, which now numbers its volumes by tens of thousands, and which forms so important an element of civilization, not to speak of its higher influences on the character and condition of men as immortal beings. It is a noticeable fact, that Christianity is the only religion that has a literature; a fact, which evincing its adaptedness to man's intellectual nature, proves that it must be the offspring of Divine wisdom, and hence able to supply all his moral wants. Doubtless it was from holy Scripture that the Clements, the Origenes, and the Basils of the early church drew their inspiration; they only reflected the glory of the Bible, for it was its divine claims they asserted, its doctrines they defended, its precepts they expounded. But when they sat down to compose their immortal works they had no models; they made books of a kind that the world had never before seen; they entered upon a domain of knowledge, as we may say, hitherto untrodden; and the fathers of the first three or four centuries produced works, which, subordinately to Scripture, fed the life of the church, its intellect, and its heart, during those long and dismal ages, when Europe was slowly emerging from the flood of barbarism which overspread her ancient seats of arts and sciences.

As the fathers wrote for their own times, we, of course, find much in their writings inapplicable to our own. We discover a great deal that we have learned to cast aside as fond phantasy and silly superstition. But when we look at this aspect of patristic character, we should not forget that we have had what they had not—the *benefit of time*—the recorded experience of eighteen centuries. That which, in Cyprian's or Jerome's day was only in embryo, has for ages past been full blown. They saw things only "in part," we see them "when that which is perfect has come." It may be so with us, that Christians who live three hundred years after us shall wonder at our blindness in allowing certain practices to creep into the church. Take one example, the organization called the "Sons of Temperance." Here and there a person is found who denounces the *organization* in the severest terms, as one fraught with stupendous evils; who maintains that excellent as is the *object* for which "the Sons" have associated themselves, their association contains elements of dangerous tendency, both to church and state. We do not say whether this opinion is just or unjust; but we do affirm that it would be, at present, impossible to convince very many of the ardent friends of total abstinence, that this scheme includes any such evil element; while others who do not just like it feel bound to keep silent, because the good effected by it is so great, and the evils are so little. One hundred years may put a totally new face upon the thing. So in regard to other methods of benevolent agency of modern origin. We are too near them to perceive, or to appreciate, the necessary effect of those human imperfections which mingle with them. So with the fathers. Could Anthony or Basil have ever imagined that the monasticism they so warmly advocated, would in after ages prove to be a Pandora's box to the church?—that the plant they nursed so carefully, when it reached maturity, would turn out a *Upas* tree? No! and if the fathers of the first four centuries could return to earth, they would stand aghast at the results of their own labours, and would be filled with horror and indignation by the sight of the principles and practices which are supposed to be sanctioned by their venerable names. We think this is a consideration which in some measure palliates the errors of the early fathers, or at least should be taken into account when weighing them in the balances of justice.

That their writings as a whole are ill suited for general circulation now is not surprising. They were intended to meet the wants of their own times, and they were very different from ours. Error is many sided, while truth is one—like its Author it is the "same yesterday, to-day, and forever." For many centuries the Church was forced to maintain a constant conflict with the persecutor without, or the perverters of her faith within. No sooner was one noxious heresy laid in the grave, than another rose from its ashes. Hence her authorship for many centuries was chiefly polemic and apologetic. Still it contains a great deal not only which is fitted to gratify that sanctified curiosity to survey the footsteps of the flock, to examine the ancient forms of spiritual life, but much that is intrinsically valu-

able and edifying to the devout Christian. Of course, we need not say that they furnish inestimable material to those who are set for the defence of the gospel, and are called to do battle against all who would impose upon the Church of the present day yokes, which our fathers in the faith were as little able or willing to wear as we. It was our purpose to have added some illustrations of these latter remarks, but we must defer them to another number. F.

THE INFIDELITY OF THE WORKSHOP.

From the United Presbyterian Magazine of Scotland.

THE common people heard Jesus gladly. His preaching, both as to its matter and its manner, came home to their circumstances and their feelings with a degree of force it seldom carried in the case of the wealthy and the prosperous. The main strength of Christianity, so far as it receives strength from man, has always lain in its acceptance by the industrious classes; for although some of the brightest specimens of Christian character have, in every age, been found, as they are found still, among those who have devoted great worldly wealth and high position in society to the cause of the gospel, yet the poor man's influence, multiplied according to the proportion in which poor men abound, mounts far above what can be claimed for the "not many wise, not many rich, not many noble," who have devoted themselves on the altar of Christian service.

That the gospel should be regarded with peculiar favour by the working classes is not difficult to account for. Struggling in the battle of life—often finding it a battle to obtain as much as shall keep body and soul together—begging of his richer neighbour, and often begging in vain, "for leave to toil"—finding himself frequently on the brink of want, while yet he sees plenty around him—ever the first to suffer in any depression of trade, any extensive political change, or any dearth of provisions, the working man is constantly in need of a comforter, such as the gospel professes to be. Allow that much of the distress of the hard working poor is of their own causing—that many of them are careless and improvident in prosperity, "earning like horses and spending like asses,"—it is beyond a doubt that many others will have to continue poor in spite of their best endeavours; for even after they have begun, as they think, to be doing well for the world, a prolonged fever, a family bereavement, a stagnation in commerce, shall suffice to throw them back into a position of want. And what resource have the poor against these oft-recurring calamities? Will they try the Socialist combinations, by which some would have them believe poverty is to be banished from the earth, and everybody is to have everything he can desire? All past experience has proved these schemes to be a delusion and a snare. Will they attempt political revolution? If they do, and if in the first step they seem to

succeed, it will only be to find, in all likelihood, as the nation best acquainted with such changes has more than once found, and is finding at this day, that in overturning one kind of tyranny they are making room for another and a worse; and that whoever may be gainers by the new order of things, the industrious classes are sure to be losers. Whither, then, shall they turn for comfort? "O! the hope of Israel, and the Saviour thereof, in the time of trouble!" To whom shall they go but unto Thee? In the clear and well-authenticated testimony of Jesus, which stands out solid rock amidst the fleeting billows and empty spray of the schemes and projects of this world, they may find that strong consolation which they need.

And yet, in our day, so far as concerns Great Britain, it is among the working classes chiefly, not to say exclusively, that we meet with the open denial of the truth of the gospel. In many a neighbourhood, where the inhabitants are dependent mainly on rough manual labour, the people in more comfortable circumstances may be seen, with few exceptions, to attend religious ordinances more or less regularly on the Sabbath; while of the working class, the larger proportion scarcely ever see the inside of a church once in a twelvemonth. "The view from the sick-chamber, of a street inhabited principally by artisans, during the time of Sunday morning public service, is very melancholy. Ministers of the gospel hardly suspect what numbers are strolling indolently about—not ragged drunken fellows either, but intelligent-looking working people, arrayed in their best clothes, with wives and sweethearts by their side. Every country walk in the neighbourhood presents a similar spectacle."* It is not to be inferred that these Sabbath-strollers are all deliberate unbelievers; for most of them, it is probable, have never taken so much thought about Christianity as to have reached any distinct conclusion in regard to its truth or falsehood. But these are the material out of which each successive race of open infidels is formed. They are following the courses for which infidelity, when formally proposed to them, is welcomed as a plausible vindication,—a composing draught to a wakeful conscience; and if, to obtain relief from the tedium of the misspent Sabbath, they resort to discussion with the scoffer, who is nowhere more likely to be met than in such walks, the circumstances predisposing them to the contagion leave but a slender hope of their escape. Standing in the way of the sinner, it is an easy and a natural step to mount into the chair of the scorner.

But it is not on the Sabbath alone, or when he might be supposed to be courting temptation, by wilfully neglecting Christian ordinances, that the working man is exposed to the seduction of infidel principles. In the intervals of his daily toil, or even while it is going on, if noise or watchful overseers do not hinder, he may have occasion to hear, or to take a part in, the strife of tongues concerning the claims of religion. The professedly Christian youth, not well grounded in the knowledge and love of the gospel, who is thus brought into contact

* Green's Prize Essay on the Working Classes.

with infidels zealous for the triumph of their principles, breathes an atmosphere of poison, and no wonder if his religion, such as it is, soon languish and die.

“Others may have it in their power to keep out of the way of danger; not so the working man. Day after day, and week after week, and month after month, incessantly will the workers in a shop be exposed to hear the Christian religion assaulted with all the weapons which infidelity has practised long with too much success. How many among those who, from being professed Christians have become avowed Deists, may trace the cause of the change to this source! The mischief done in this way by even a single individual of talent, who is a ready talker and of attractive conversation, and who has—as is commonly the case—all the arguments used by infidels, together with the formidable auxiliaries of jest, jibe, ridicule, raillery, insinuation, misrepresentation, etc., ready at any moment for use, is immense. By this necessary consequence of their condition, as society is constituted, a great proportion of the working people in a city may be brought under the pernicious influence of a comparatively small number of men of infidel principles; and by this means has infidelity stretched forth its iron hand, and grasped those who otherwise would have been out of its reach; for many of them would never have read any of its publications, nor attended any of its lectures and discussions. The spirit of unbelief which, among other things the mighty impetus given to the public mind, roused to energy and active exertion, found in this condition of the working classes a ready conductor, by which its power was sent to their humblest and to their most peaceful abodes; and thus were the principles of infidelity spread among working men.”*

Workshop infidelity is seldom of a very profound description. Sometimes, though but rarely, it is atheistic, and then it displaces the Maker and Ruler of the Universe by some easy and familiar process. “I never see a cat tormenting a mouse, but I see a proof that there is no God,” is one of its demonstrations *a posteriori*—benevolently investing irrational creatures with the sensibilities of rational ones, and then making the incongruous image a proof that the world created itself! But this enormous negation, though sometimes conceived in the brain and uttered by the tongue, finds too much resistance in the native instincts of the human heart ever to be very dangerous with young workmen; and infidelity, to become popular, must assume a less skeleton-like form; which accordingly it does, in the creed of the Deist. Admitting that there is a God, it denies the interposition of God’s providence in the affairs of this world—and specially it denies that he has interposed by a direct revelation of his will. “If God has spoken, why,” it demands, “is not the universe convinced?”—taking for granted that conviction always follows proof; though plainly, what it holds to be the strong proofs of the absurdity of the Bible have failed to convince anybody but unbelievers. The Deist of the workshop, following the leadership of Voltaire, Thomas Paine, Richard Carlyle, and others, holds the writings of Moses to be a tissue of fables, like the fictions of the Chinese and the Hindoos, invented to flatter a people by ascribing to them a highly ancient descent. The narrative of the creation he holds to be disproved by the facts of astronomy and geology. The miracles of Scripture he divides between the arts of jugglery and oriental romancing. But

* Spear’s “Creed of Despair.”

though false and fabulous in everything it relates that would imply its divine origin, he maintains the Bible to be a faithful record in whatever seems to disparage the characters it would teach us to respect. The faults of Abraham and Jacob, David and other Scripture saints—the extirpation of the Canaanites by an alleged Divine command—the debasement and perversity of the Hebrew race—the whole system of Jewish government, through the instrumentality of priests, and under the alleged direction of Heaven—these, and other representations of the Old Testament, he treats with bitter scorn. His views of the New Testament, and the divine Redeemer, whose history and doctrine it unfolds, are sometimes expressed in the same terms of bitter ribaldry which he employs concerning the Old; but generally, perhaps, he speaks of our Lord Jesus Christ with some measure of respect.

Infidel opinions are propagated among working-men, not only by conversation, but by lectures and discussions, and by a cheap press. "The works of the most celebrated writers," says Mr. Spears, formerly quoted, "are sold either in volumes, or in parts or numbers; the price of the last being generally twopence. Thus the writings of Paine, Volney, Mirabaud, &c., are made to suit the means of working people. Such parts of the works as relate directly to the subject of infidelity are printed in a cheap form, seldom exceeding one shilling. In this manner are sold Hume's 'Essay on Miracles,' Voltaire's 'Important Examination of the Holy Scriptures,' and others. The works of R. D. Owen, and a great number of essays, pamphlets, and periodicals by various modern authors, are in the same way printed at a price that the poorest may be able to obtain them. There are in each large city one or more booksellers' shops, where the books sold are principally works of this description; they are published in London, thence supplied to these booksellers, and thus distributed over the kingdom."

And how most effectually shall Christians, in the Spirit of God, raise up a standard against these inroads of the enemy? To convert infidels by argumentation is, we fear, a task next to hopeless. The evil spirit in this instance will go out by no other door than the one by which he came in; and that was not the head but the heart. The love of sin, and the desire to cloak it from the observation of faithful conscience, lead to the wish that the Bible were untrue; and the wish is father to the thought. The exposure of false reasoning will seldom be of much avail, unless, at the same time, the conscience be helped to assert its authority; but if, through the afflictions and alarms of Providence, conscience be re-instated on its throne, the intellect will see more clearly to do its office of apprehending truth. "There are voices," beautifully observes Mr. Smith, "which may reach his heart, though he be deaf as the adder to that from human lips. From a sick couch—from a dying bed—from an infant's grassy grave, or an honoured parent's tomb, the self-same warning accents may arise that resounded in olden times through the wilderness of Judea; and, as did the voice of the desert prophet, may herald the coming of Him

who is yet mighty to say—to save even the infidel and the scoffer. * * * There come times of dejection and humiliation, even for the proudest; the storms of adversity and sorrow that sweep in wintry wrath the surface of society, may reach him as well as another; and when he is cast down to the ground in the solitary face to face struggle with personal calamity, it is no great marvel if the fabric which pride alone had suffered to rear and to maintain, be shivered at the blow." But while waiting God's time for bringing home truth in his own way, it becomes Christians to watch carefully lest they themselves be strengthening the hold of error upon the unbeliever's mind. To regard him, on the one hand, with complacent approval, as if we reckoned his unbelief no very important matter after all; and, on the other hand, to frown upon him continually, as if our reprobation of his error made us careless as to any means of convincing him of the truth, are equally to be avoided; and yet to steer a middle course between them is sometimes no very easy task. Above all, Christians had need to see that they are not fortifying him in his prejudices against the gospel, by the inconsistency of their own lives with its divine and holy precepts, a cause which, as they who best know life in the workshop attest, tends more than any other within the control of Christians themselves, to aid the diffusion of infidel principles among our working men.

To strengthen the young and inexperienced against the assaults of the scoffer, it is well that he have ready access to such works as Bishop Watson's "Apology for the Bible," and Leslie's "Short and Easy Method with the Deists," as well as new publications appearing from time to time, adapted to new turns of the deistic controversy. But it is still more important that he be well grounded in his knowledge of the Bible itself. Our Lord used no other defence in meeting the great tempter; and if a man have the word of God dwelling in him richly, he will usually find in it enough either to turn back at once the assault aimed at him, or to maintain himself firmly on the ground of his faith, till he have time to examine more fully the point assailed.*

METHODISM AND LAY REPRESENTATION.

ROBERT HALL said of John Wesley: "The most extraordinary thing about him was, that while he set all in motion he was himself perfectly calm and phlegmatic; he was the quiescence of turbulence." This remark is destined to find a new application in the rising controversies of the Methodist church, both in Great Britain and

* For the principal quotations embraced in this paper, as well as for many of the facts embodied in our own remarks, we are indebted to a volume entitled "Prize Essays on Infidelity," just issued under the sanction of the Evangelical Alliance, by Messrs. Partridge and Oakley. The volume includes two essays—"The Shadow of Death," by Charles Smith, printer, which obtained the first prize, L. 20, offered by the Alliance; and "The Creed of Despair," by Matthew Spears, ironfounder, to which the second, L. 15, was awarded.

America. John Wesley, although unquestionably a great man, failed to establish the structure of his new organization on principles which should permanently command the homage, even of its own members.

The question of *lay representation* is destined to create no small dissension. All the other evangelical denominations admit the people to a participation in the councils of the Church. The present Presbyterian form of government, established by Calvin and Knox two centuries before Wesleyism, and re-affirmed by the Westminster Assembly in 1647, assumes as a first principle the right of the people to assist in the regulation of ecclesiastical affairs. This is in strict conformity to the organization of the Apostolic Church. The first Christian council, held at Jerusalem, was a meeting of chosen delegates. "The apostles, and elders, and brethren," joined in pronouncing the ecclesiastical decision, recorded in the 15th chapter of Acts. Neander says that "ministers were not unlimited monarchs, but rulers and guides in an ecclesiastical republic, and conducted every thing in conjunction with the church assembled together, as the servants, and not the masters."

It is difficult to see on what grounds the people, who constitute the Church, should be excluded from the management of their own concerns. *George Gillespie*, one of the celebrated representatives of Scotland in the Westminster Assembly, condenses the argument, in one of his works, as follows :

"Our divines prove against papists, that some of these, whom they call laicks, ought to have a place in the assemblies of the church, by this argument among the rest; because, otherwise, the *whole church* could not be thereby represented. And it is plain enough, that the church cannot be represented, except the hearers of the word, which are the *far greatest part of the church*, be represented. By the ministers of the word, they cannot be represented, more than the burghs can be represented in parliament by the noblemen, or by the commissioners of shires; therefore, by some of their own kind must they be represented, that is, by such as are *hearers*, and not preachers. Now some hearers cannot represent all the rest, except they have a calling and a commission thereto; and who can these be but ruling elders? And again, when the council of Trent was first spoken of in the Diet at Wirtemberg, Anno. 1522, all the estates of Germany desired of pope Adrian VI., that admittance might be granted, as well to laymen as to clergymen, and that not only as witnesses and spectators, but to be judges there. This they could not obtain, therefore they would not come to the council, and published a book, where they allege this for one cause of their not coming to Trent, because none had voice there but cardinals, bishops, abbots, generals, or superiors of orders, whereas laicks also ought to have a decisive voice in councils. If none but the ministers of the word should sit and have a voice in a synod, then it could not be a church representative; because the most part of the church (who are the hearers and not the teachers of the word) are not represented in it. A common cause ought to be concluded by common voices. But that which is treated of in councils, is a common cause, pertaining to many particular churches. Our divines, when they prove against papists, that the election of ministers, and the excommunication of obstinate sinners, ought to be done by the suffrages of the whole church, make use of this same argument; that which concerneth all, ought to be treated of and judged by all."

Isaac Taylor, in his celebrated work on Wesleyism, just published, thus remarks :

"That the people—call them the laity—should exercise a control, direct and absolute, over that which *they themselves have created*—namely, the palpable and visible property of the community—is a principle too obvious and unquestionable to be formally asserted, as if it needed INSPIRATION to advance or sustain it. But beyond this clear rule of natural right, the people are, throughout the apostolic epistles, so addressed, and they are so instructed, and they are so cautioned, as to imply, undoubtedly, that they have (or should have) an organic existence, in a spiritual sense, in the Church. Ingenuously reading the apostolical epistles we recognize—not with reluctance indeed, but with a deep-felt and devout satisfaction—as therein seeing the 'mind of CHRIST,' that the Christian Laity are not merely to be in the Church, nor merely of it, but that they, with their ministers, are IT."

"Two very serious ill consequences have resulted from the anomalous position which the Wesleyan ministerial body has (involuntarily) come to occupy in the course of events;—the first is their standing perpetually in an attitude of antagonism, or self-defence toward their people;—the second following as the consequence of this, has been that their writers and apologists have, by the urgent necessities of this their accidental position, been driven to adopt, and resolutely to maintain, a ground of clerical pretension which should be left in the hands of ultramontane Romanists, and which has an almost grotesque appearance when it is assumed by Wesleyan ministers."

Mr. Taylor attempts to defend Wesley's sagacity in excluding the laity from his organization, by the plea that he did not intend to set up a new *Church*, but simply a new "*Institute*," with which to re-invigorate the existing church. If this plea be admitted, it is at the expense, in the first place, of Wesley's sagacity in not foreseeing the inevitable tendency of his course to form a separate ecclesiastical body. Before his death the whole movement partook of an independent character. In the famous "Deed of Declaration," he gives his followers their independent *name*, "the people called Methodists;" he alludes to the "conference" as their independent *Council* or *Judicatory*; he appoints trustees for their independent "*chapels*, with messuages and dwelling houses" in Britain and Ireland; he mentions their *ministers* as "Methodist preachers;" he fences off his followers by confining the use of the chapels, &c., to "the people called Methodists and *no others*;" and finally (in another paper,) he expressly exhorts his ministers to preach a peculiar set of *doctrines*, "the old Methodist doctrines and no other." If here is not a denominational apparatus which must produce a permanent body, then there is no efficacy in arrangements, and no effects in causes.

In the second place, Mr. Taylor's plea in vindication of Wesley's sagacity, does not take into view the fact that he organized his "*Institute*," if it be called so, without including the laity in its management. Mr. Taylor only throws back the difficulty one step farther. For if the people had a right to participate in ecclesiastical affairs, why exclude them from the enlarged arrangements which affected their spiritual interests, and which also involved their property? "The Wesleyan system," says Mr. Taylor, "as constituted by Wesley, *thoroughly and absolutely ignores the people*, and it did this as well legally as ecclesiastically." And further, the same writer admits that "Wesley's function, through the later years of his life, whatever else it might embrace, was mainly that of mediator between his people and the

irresponsible body of ministers which he had called into existence." Indeed, Wesley himself said, on frequent occasions: "The people obey me, and will do so while I live; but they will not obey [conference?] after I am gone." And yet, at the end of his life, in 1784, he makes out the "Deed of Declaration," conveying all the chapels, parsonages, &c., to one hundred preachers, excluding the people from all participation in ecclesiastical or temporal jurisdiction. Under these circumstances, we think that Mr. Taylor's plea leaves unvindicated the very point which it was designed to relieve.

In the third place, the plea falls with unmitigated severity upon the present Methodist body. If Wesley never intended his organization to assume a permanent denominational character, and is thus excused from giving the people any share in it; or if, relying upon the future conferences to make modifications according to emergencies, he simply left the matter for providential adjustment, then in either case the responsibility of the present exclusion of the people rests heavily upon the generation of preachers who have succeeded him. The blame of the fundamental mistake is thus only transferred from the father of the "Institute" to the preachers of the "Church." In our opinion, it justly belongs to both. Wesley's actual transgression is the ground of the original sin of his descendants.

In our next number we propose to give a brief historical sketch of the movement in the Methodist church in England and in the United States, on the subject of Lay Representation.

It is our fervent hope that our Methodist brethren may make the requisite concessions to the people, in time to prevent further agitation and disruption. The truth *must* prevail. The Methodist church has a great work of evangelization to perform in this country and in the world. May the inherent defects of its organization be repaired without loss of time, and with harmony of feeling; and may the blessing of Heaven prosper its instrumentality in bringing to Christ "as many as were ordained to eternal life."

Household Thoughts.

THE BOOK SHELF.

SOME people wonder how pious families were instructed and entertained a hundred years ago, when religious books did not exist in such variety and profusion as now. It is certain that in comparison books were few and dear, yet in many an old Christian house there was a book-shelf which was very precious, and which contained some volumes that are happily in use at the present time. With few exceptions they were printed in the mother country; and though treated with care, they looked old and rusty, for they descended from father to son, were handled by all the family, were often read

aloud, and often lent to neighbours. A new work from Great Britain was an extraordinary prize, and sometimes passed from hand to hand through the whole countryside. When merchants sent out orders for broadcloths and brocades, they sometimes added a list of valuable works on religion. I have by me an invoice of books thus imported by my great grandfather.

In those days the Sabbath was held in such reverence by Presbyterians, that none of its hours were spent on any but the most spiritual compositions; there were no pleasing Sunday stories or religious newspapers. The same works were read over and over, until persons of good memory almost knew them by heart; and though the consequent knowledge was less extensive than what is now common, I am by no means sure that it made less impression. Volumes containing solid theological matter became familiar to many even at an early age; and the memoirs of persons living at that time show that saving instruction was often derived from such studies.

The New England Primer, originally published in Massachusetts, passed to the other colonies, and was the usual introduction to letters. Janeway's Token for Children was almost the only reading-book of a religious sort made expressly for the young. But the book-shelf contained some works of great value. Brown's Self-Interpreting Bible was the most compendious commentary known among Scotchmen. Such was its value, that the late Mr. Simeon, Episcopalian as he was, laid out scores of pounds sterling in presenting copies of it to poor clergymen. The Edinburgh edition of Matthew Henry was owned by such as could afford it; and I own a tall copy imported by the person alluded to above, who was a ruling-elder in Lancaster. Scudder's Daily Walk, admired and recommended by Owen and Baxter, was well known. The Pilgrim's Progress, the Holy War, Grace Abounding, and the Jerusalem Sinner, all by John Bunyan, were among the liveliest books of the day. Add to these Owen's smaller treatises, Baxter's Saint's Rest, Alleine's Alarm, and two or three of Flavel's productions.

Few books were more prized than Erskine's Gospel Sonnets. As religious poetry was rare, many persons committed the whole of these effusions to memory. Another Scotch treatise, which was owned to the conversion of many, was Guthrie's Trial of a Saving Interest in Christ. Boston's Fourfold State, and Crook in the Lot were everywhere known and prized. Beyond most of the old Scottish writers, Boston had the art of embellishing the rigid Calvinism of the church with abundant figures, which if sometimes coarse were always striking. These works still maintain their hold on the Presbyterian mind. A translation of Luther on the Galatians was freely circulated; and the reading of it in Hanover county in Virginia, as is well known, led to the planting of the earliest Presbyterian church there. Brown's Exposition of the Catechism, and his excellent little church histories of England and Scotland, were further contributions of a later date.

As different families would have different books, there was much

lending in exchange, in a day when a religious bookstore was unknown. Thus the strict Seceder for a loan of his favourite Marrow of Modern Divinity, or Ralph Erskine's Sermons, would receive from some New England merchant Shepard's Sincere Convert, or Cotton Mather's Essays to do Good, white and fresh from the Boston press; while the Jerseyman would exchange Dickinson's Five Points with the London trader for the delightful life of good Philip Henry. Cautions were given as to the usage of these precious wares, which were never employed to prop windows, or elevate music-stools; and if my young readers have never heard of a "thumb-paper," they may now learn that it was a contrivance, as common as the horn-book, intended to save the clean volume from soiling and dog-ears.

There is good reason to believe that sermons were often read in families with as much solemnity as in church, and with happy effects. The rarity of printed volumes made reading alone a favourite exercise and a means of grace. After Mr. Whitefield became known in this country, his sermons were read with much impression in remote districts to which he himself never penetrated. Congregations without a pastor, or only enjoying part of a minister's time, had a sermon read by an elder. When Dr. Watts's hymns first came into America they were welcomed by many even of the Scotch. Dr. Green once informed me, that Dr. Witherspoon was enthusiastic in his admiration of Watts, many of whose psalms and hymns he could repeat by rote.

It will be well for the young readers of these lines, if they can render as good an account of their superior libraries as their forefathers could of a dozen or twenty old volumes on the book-shelf.

C. Q.

ON A MAN TAXING HIMSELF.

THERE are some poor people—poor people who tax themselves far more than the government taxes them. The State tax may be a few shillings for a poor man, and that is heavy enough, but there are some working men who will tax themselves far more than that. There are, we fear, many who, out of their week's wages, will spend in drink more than one shilling in ten, and some more than two shillings in ten. "Well," they will say, "cannot we do as we like? we worked for it, and cannot we spend it as we like?" No: you have not a right to spend it in that way if you have a wife and a family dependent upon you for support. Little enough it is a man can earn now-a-days anyhow, and he ought not to swallow down one shilling in ten of what he earns when his wife and children are looking to him for food and clothing. The man who *will* do so is not fit to be called a man. It is a pity he ever had a wife, and alas for his children, for they must have a poor time of it now, and a sorry prospect as to what is to become of them when they grow up. If any

working man reads this who has been in the habit of so wasting his money, I do hope he will think of it, and not tax himself in this way for the sake of a drink. Should you not, my friend, be a happier man if you could feel conscious that the little money you earned was well laid out by your wife for the benefit of all the family? Would you not feel pleasure in saying, "Well, no one can accuse me of being such a selfish, unfeeling, and unprincipled man as to leave my wife and children crying for bread, whilst I was drinking beer at the fireside of a public-house."

THE LABOURER'S SATURDAY NIGHT.

"THE labourer who toils amid bustle and dust,
To earn from the hard world his coat and his crust;
Imprisoned in mines, or in fields, or in shops,
He loveth the hour when the turmoil stops;
When the hammer and file, and the pick and the spade,
Are into the dusty corner laid;
He breathes the free air, and his heart is as light
As the wing of a swallow on Saturday night.

Then the sun goeth down with a lovelier glow
And the stars smile in peace on the broad earth below,
And the moon cometh up with a smile on her cheek,
On the night of all nights in the wearisome week.
Then the great world of labour stands resting as still
As the wheel when the stream is shut off from the mill,
And the water that toiled flows as calmly and bright
As the river of sleep on a Saturday night.

They tell of the joy that a conqueror feels
The moment his foeman surrendering kneels;
Or the pleasure that thrills through a young maiden's breast,
When she heareth the voice which she loveth the best;
Or the joy of the sailor when climbing the shroud,
To see his own land looming up like a cloud;
But the labourer feels sure as deep a delight,
When his home smiles him welcome on Saturday night.

There kind looks await him, and voices of glee,
And little ones eager to climb on his knee;—
Or if he's no hearth where these dear ones are seen,
There are bright eyes awaiting him somewhere I ween.
Then blest be the hour which bringeth release,
And heralds the Sabbath whose sunshine is peace;
And oh! may the labourer's heart be as light,
When the world shall bring round his last Saturday night."

Pioneer.

A SERIOUS THOUGHT.—Intelligence beamed in her eye, and beauty and grace animated her form. Every natural endowment seemed sweetly blended to make life happy; but alas! a stranger to the faith and hopes of the Christian, she was carried away by the natural tendency of her position in society, and, apparently with no wrong intentions, into the snares of the fashionable world. Her high gifts and adornments were unconsciously temptations to forgetfulness of God.

My SERIOUS THOUGHT concerning this young friend is—how difficult will it be to enter heaven! How few, in such circumstances, ask the question, "What must I do to be saved?"

BRING THE CHILDREN HOME.

BEFORE the service closed, the minister addressed to us a word of exhortation. "Lovest thou me? Feed my sheep: feed my lambs: the lambs, yes the lambs, dear brethren. Do not forget the lambs. Recently," said he, "I stood beside the bed of a dying saint—going down into the valley of the shadow of death, but fearing no evil. As she was about to close her eyes forever on all that she loved here, she turned to her husband, and exclaimed in tones of melting emphasis, '*Bring the children home with you, when you come. BRING THE CHILDREN HOME!*'" And as he exhorted us to the same, it can hardly be imagined how deep and heartfelt was the response to his appeal. "*Bring the children home with you.*" These words have been ringing in my ears ever since. Nor has their pathos been at all diminished by what I have learned since, that the speaker himself was the person to whom they were addressed. Through him let them be addressed to us all. Father! mother! *bring the children home with you!* Then sweet will be your communion in heaven! *Mother's Magazine.*

Biographical and Historical.

BIOGRAPHICAL SKETCH OF JONATHAN DICKINSON.

JONATHAN DICKINSON was the grandson of Nathaniel Dickinson, one of the first settlers of Wethersfield, Connecticut, who, with his minister, Mr. Russell, and "the aggrieved brethren in Hartford," purchased and settled Hadley, and the adjoining towns, in 1659. Nathaniel's estate was rated on his removal at £200, one of the largest in the town. His son Hezekiah lived in Hatfield, where Jonathan was born, April 22, 1688. He graduated at Yale in 1706. His father dying soon after, his mother married Thomas Ingersoll, of Springfield, Mass.

Jonathan Dickinson came to Elizabethtown in 1708, and soon after married Joanna, the daughter of a descendant of Jacob Melyen, one of the associates in the purchase of the Elizabethtown tract, under Gov. Nicolls' grant. His entry in the family Bible, of the birth of his first child is, "Our son Melyen was born December 7, 1709."

He was ordained by the ministers of Fairfield county, Connecticut, September 29, 1709, on which occasion the Rev. Joseph Morgan, of Freehold, New Jersey, preached, from Mark xvi. 16. The church of Elizabethtown embraced within its bounds at that time, Rahway, Westfield, Connecticut Farms, Springfield, and part of Chatham.

He met with the Philadelphia Presbytery as a corresponding member in 1715, at the ordination of the Rev. Robert Orr, and was regularly received as a member early in 1717.

Mr. Dickinson, who had been born, educated and ordained among the Congregationalists, had at first some scruples about the Presbyterian form of church government. Having been elected moderator of the Synod in 1721, he preached the Synodical sermon the following year, in which he expressed his views in relation to church legislative authority, and the principles of a Synodical act of the preceding year. Three other members of the Synod had protested against the act, but they united afterwards in drawing up four articles on church government, which were satisfactory to the Synod. The record states that "the Synod was so universally pleased with the aforesaid composure of their difference, that they unanimously joined together in a thanksgiving prayer and joyful singing of the 133d Psalm.*"

Mr. Dickinson entered warmly into the Episcopal controversy in Connecticut, at a time when Arminianism and a hope of court favour led a few ministers to conform to the Church of England. In 1724, he published his defence of Presbyterian ordination in Boston. A reply from an Episcopalian drew from him an answer, in which he says: "High Churchism is properly no more a part of the Church of England, than a wen is of the human body." At the present day the wen is larger than the body itself.

When the "Adopting Act," making the Westminster Confession of Faith and the Catechisms the standards of the Presbyterian church in America, was passed by the Synod in 1729, Mr. Dickinson, although not predisposed in favour of creeds, voted for the adoption of these standards. He was a staunch Calvinist in his theological opinions. He attended with great regularity the judicatories of the church, and displayed great energy and devotion in whatever work he was engaged. He was not only a preacher of the gospel, but he taught a school, practised medicine with considerable reputation, and attended to the cultivation of his small farm. In all that he undertook he was *par negotiis*.

In 1740, the Rev. Messrs. Dickinson, Burr and Pemberton, communicated to the Society in Scotland for Propagating Christian Knowledge, the deplorable and perishing condition of the Indians on Long Island, in New Jersey, and Pennsylvania. They were appointed correspondents, and were authorized to employ missionaries. They engaged Azariah Horton and David Brainerd, and were forward to countenance them in their work, and to rejoice their spirits with wise counsel. Brainerd delighted to visit Dickinson, and often came to Elizabethtown to hold sweet intercourse with his beloved friend. Mr. Dickinson had previously interested himself for Brainerd, when he was harshly refused a degree by the trustees of Yale College. This latter event, in connection with other circumstances, alienated from the college a number of its Presbyterian friends. It may be here remarked

* Records, p. 72, where the articles are recorded in full. These articles are all that a Presbyterian could desire.

that Brainerd spent a part of the last year of his life under Dickinson's roof, and solemnized his second marriage at Newark, April 7th, 1747. Mr. Dickinson's first wife died April 20th, 1745, aged 63.*

In June, 1740, a remarkable revival of religion occurred in the Presbyterian Church of Elizabethtown. It commenced under a sermon addressed by the pastor to the youth. Mr. Dickinson, in a letter written to his friend, the Rev. Mr. Foxcroft of Boston, says :

"The inward distress and concern of the audience discovered itself by their tears, and by an audible sobbing and sighing in almost all parts of the assembly. Meetings for sinful amusements were abandoned by the youth, and meetings for religious exercises substituted in their place. Numbers daily flocked to their pastor for advice in their eternal concerns. More came to see him on this errand in three months than in thirty years before. The subjects of the work were chiefly youth. A deep sense of sin, guilt, danger, and despair of help from themselves, preceded a hope in Christ. All the converts were for a considerable time under a law work, before they had satisfying views of their interest in Christ. The number of those who were savingly the subjects of this work was about sixty."

The disorder attending the awakening in New Jersey, grew out of erroneous views of assurance and the witness of the Spirit. Antinomianism appeared, and denounced the practice of looking for evidence of justification in the progress of our sanctification. There was much arrogance in some who were called converts, and many upheld a preacher who had been suspended for dreadful scandals. These things called forth his Dialogue on the Display of Grace, and his sermon on the Witness of the Spirit.

Mr. Dickinson was an earnest friend of evangelical religion, and co-operated with Whitefield, the Tennents and their contemporaries, in their work of spreading the gospel. Whitefield visited Elizabethtown several times. In 1740, during his second visit to this country, and at a very short notice of only two or three hours, he preached at mid-day to an audience of seven hundred people.† Mr. Dickinson sided with the revival men of that day; but his piety and good sense led him to condemn in the most solemn manner the excesses which prevailed in some places.

In the troubles which ended in dissolving the connection of the New Brunswick Presbytery with the Philadelphia Synod, his sympathies were with the former. He did not, however, immediately withdraw from the Synod, but acted as a peacemaker, though without success. He finally procured the organization in a friendly manner of the Synod of New York; and he himself, with all his Presbytery, united with

* Brainerd says in his Journal, "April 7. In the afternoon rode to Newark, to marry the Rev. Jonathan Dickinson; and in the evening performed that service. Afterwards rode home to Elizabethtown in a pleasant frame, full of composure and sweetness." President Edwards, in his life of Brainerd, p. 379, has a note to Mr. Dickinson's name, as follows :

"The late learned and very excellent Mr. Jonathan Dickinson, pastor of a church in Elizabethtown, President of the College of New Jersey, and one of the correspondents of the honorable society in Scotland for Propagating Christian Knowledge. He had a great esteem for Brainerd; kindly entertained him in his house during his sickness the winter past; and after a short illness, died the ensuing October, two days before Brainerd." The latter died at the house of Jonathan Edwards, in Northampton, October 9, 1747.

† Dr. Murray's Notes on Elizabethtown, p. 55.

the new Synod, which maintained a fraternal correspondence with the old one. The first meeting of the Synod of New York was held at Elizabethtown, September 19, 1745, and Jonathan Dickinson was chosen its Moderator.

At this time measures were in progress by the Synod of New York to establish an institution of learning. The men of that generation appreciated the importance of religious education, and determined to lay the foundations of a College, with a special reference to training for the ministry. Mr. Dickinson, who was by far the most influential member of the Synod, was selected to preside over the institution. His own private Academy, which had been in operation for several years, was selected as the nucleus of the College. The first charter was granted, October 22, 1746, by John Hamilton, the acting Governor, but it was not regarded as satisfactory. Dickinson was the President under the old charter. The number of students was about twenty; and they boarded with the President and with other families of the town. The Academy, which stood where the lecture-room of the First Presbyterian church of Elizabethtown now stands, and which was burned down during the war of the Revolution, contained the recitation rooms of the first classes of the new College.* Although brought into existence, in a good measure, by the influence of Dickinson, he was spared to act as its President but for a single year.†

President Dickinson died October 7th, 1747, of a pleuratic attack, in the 60th year of his age. The Rev. Mr. Pierson, of Woodbridge, preached at his funeral. Dr. Johnes, of Morristown, who was with him in his last sickness, asked him just before his death concerning his prospects. He replied, "Many days have passed between God and my soul, in which I have solemnly dedicated myself to him, and I trust, what I have committed unto him, he is able to keep until that day." These were his last words. It is said that tidings of Mr. Dickinson's decease came to Mr. Vaughan, the Episcopal minister of Elizabethtown, then lying on his death-bed, who exclaimed, "Oh, that I had hold of the skirts of brother Jonathan!" They entered on their ministry in the town about the same time, and in their death they were not divided.

President Dickinson had a large family by his first wife, of whom only three daughters survived the parents. The third child was a son, named after his father, born in 1713, and graduated at Yale College in 1731. One of his daughters was the second wife of Jonathan Sergeant of Princeton, who was the grandfather of the Hon. John Sergeant of Philadelphia, and of the wife of the late Dr. Samuel Miller.‡ Another daughter married Mr. John Cooper, of West.

* Dr. Murray's Notes on Elizabethtown, p. 59.

† The students at his death were removed to Newark, and the Rev. Aaron Burr was inaugurated President under the new Charter, on November 9th, 1748. Those who had studied under President Dickinson were graduated the following month. In 1757, when the students were seventy in number, the College was finally located at Princeton; and it is now commonly known as Princeton College. The name in the charter is "*The College of New Jersey.*" This latter name ought to have been on the engraving in the Magazine.

‡ The Rev. John Miller, of Philadelphia, has promised to furnish a manuscript sermon of his great-great-grandfather, which we hope to insert at some future day, in whole or in part, in the Magazine.—Ed.

hampton, L. I. The youngest daughter married the Rev. Caleb Smith, pastor of the Church in Newark Mountains, now called Orange, who was one of the ancestors of the family of Green's, of Lawrenceville, N. J., of whom Chief Justice Green, and Professor Wm. H. Green are descendants.

President Dickinson was in person rather above the middle size, manly and courteous in his manners, of a grave but pleasant aspect, and having the gift of commanding the respect and veneration of all. His countenance indicated his genius, and his eye beamed with both light and love.*

As a minister and theologian, President Dickinson will ever be revered. His influence on his own generation was pre-eminently great. He was one of the mighty men of his day, abundant in labours, and blessed of God in saving a multitude of souls. Forty-six years after his departure, "there were those who testified that he was a most solemn, weighty and moving preacher; a uniform advocate of the distinguishing doctrines of grace; industrious, indefatigable and successful in his ministerial labours." Dr. Murray, the present worthy pastor of the 1st Church in Elizabethtown, says: "So devoted was he as a minister, so untiring were his efforts to do good, so discriminating and powerful was he as a preacher, so dignified and bland were his manners, so ardent was his attachment to the truth, and so firm and cogent was he in its advocacy, that his memory is yet inestimably precious."†

As a writer, he is better known than any of the Presbyterian fathers, except President Davies, with whom he was a contemporary, although about thirty years older. His treatise on the Five Points of Doctrine, perhaps the most celebrated of all his writings, was first published at Boston in 1741.‡ A selection of his works was printed in Edinburgh in 1793, and another edition more recently in the same place.§

President Dickinson's writings give evidence of a great mind, well versed both in logic and in an acquaintance with human nature. He was thoroughly orthodox in his views of divine truth, resisting the encroachments of error, and maintaining the doctrines of grace in all their fulness and freeness. Dr. Green remarks: "He had a mind formed for inquiry; and to a keen penetration he united a disinterested attachment to truth. With a natural turn for controversy he had a happy government of his passions, and abhorred the perverse dis-

* The Rev. Dr. John McDowell, pastor of the Spring Garden Church, Philadelphia, informs us that when he was pastor of the Church at Elizabethtown, there was in his congregation an old lady, aged about 90 years, who remembered Mr. Dickinson as her pastor, and who was catechized by him in youth. She described his appearance as grave and dignified.—*Ed.*

† Notes on Elizabethtown, p. 59.

‡ Another edition was published under the direction of the New York Presbytery in 1796. Several others have been since issued, the last by the Presbyterian Board of Publication. The Board have also issued "Dickinson's Familiar Letters on Seasonable and Important Subjects in Religion." These two volumes contain the marrow of divinity. As a theological writer, President Dickinson had few superiors.

§ A list of his writings is given in the Appendix to Dr. Green's Discourses, p. 297.

putings so common to men of corrupt minds. The eagerness of contention did not extinguish in him the fervors of devotion and brotherly love."

Jonathan Dickinson, the pastor of the Church of Elizabethtown, the author of the "True Scripture Doctrine," &c., and the first President of the College of New Jersey, will be held in everlasting remembrance.

The following is the inscription over his tomb in the graveyard at Elizabethtown:

Here
Lies the body of the Rev'd
Mr. Jonathan Dickinson, Pastor
of the first Presbyterian church
In Elizabeth-town; who died October
The 7th, 1747; *ætatis suæ* 60 —

Deep was the wound, Oh death, and vastly wide,
When he resigned his useful breath and died.
Ye sacred tribes, with pious sorrow mourn,
And drop a tear at your great pastor's urn!
Concealed a moment from our longing eyes,
Beneath this stone his mortal body lies;
Happy, the spirit lives, and will, we trust,
In bliss associate with his precious dust."

FIRST THINGS IN WESTERN NEW YORK.

IN reading lately the history of Western New York, by the Rev. J. H. Hotchkin, we noticed the fact that the first Presbyterian church, organized in New York, west of the Genessee river, was the church at *Caledonia*, in our own ecclesiastical connection. This induced us to write to the Rev. H. L. Doolittle, of Scotsville, to procure some additional statements about *first things in Western New York*, and as the result the following interesting letter has been received.

FOWLERVILLE, January 30th, 1852.

REV. H. L. DOOLITTLE, of Scotsville, Monroe county, New York.

Dear Friend:—

I embrace the earliest opportunity to comply with your request, that I should collect some statistics in reference to the early settling of Caledonia, and also the date when the first Presbyterian church was organized there—and when the first school house was built.

In regard to the early settling of Caledonia, it was commenced in A. D. 1798. Sir William Pultney, through his agent, Robert Troup, brought in a few families who had emigrated a short time previous to Johnstown, Montgomery county, N. Y., from Perthshire, in Scotland. Such of them as had no means, he assisted not only to get here, but after they were here until they could support themselves. The names of those who came in 1798, were John McNaughton,

John McPherson, Finley McKercher, Peter and John his sons, Duncan Anderson, John McVean and John McLaren. Accessions were made the year after to this small colony from Invernesshire, and Argyleshire, and other places in Scotland. In February, 1804, Donald McKenzie, Simon Fraser, John Clunas, John McKenzie and John Frazer, with their families, from near the city of Inverness in Scotland came in; and the families of most of them reside on the same farms now.

In reference to the time when the first Presbyterian church was organized, I give you extracts from the records made at that time. It seems that the record, now before me, was transcribed from the original, and is dated in Caledonia, although this district retained the name of Southampton until February, 1805.

CALEDONIA, November 10th, 1802.

This will certify that a meeting was held at the house of Mr. Peter Campbell, by the inhabitants of Caledonia, the 10th of November, 1802, in order to incorporate and establish themselves into a religious and civil society, conformable to an act of the Legislature of the State of New York, passed the 27th of March, 1801; that Alexander McDonald and John McNaughton were elected officers to receive the votes, &c.; Thomas Irwin, Duncan McPherson, Peter Campbell, John Chrisy and Peter Anderson were elected Trustees; and that they voted unanimously that the name or title of the society shall be the Caledonian Presbyterian religious society.

Attest, Nov. 11th 1802, } Alexander McDonald,
John McNaughton.

The record further states that they were organized into a Church on the 4th of March, 1805, by the Rev. Jedediah Chapman, of the Presbytery of Geneva, in the Synod of Utica, and that he ordained Donald McKenzie and John McPherson, ruling elders. On the same day he also baptized a large number of children.*

Mr. Denoon was still in Scotland, and not yet licensed to preach.

* The following is an extract from the Rev. Mr. Chapman's Journal: "*Lord's Day, March 3d.* I preached in Caledonia in a large school house, which was full, and large numbers out of the door. The people are chiefly Highlanders from Scotland; they appeared not only decent and attentive, but very solemn. They expressed a desire, if I thought proper, to be organized as a Presbyterian church. I then appointed a conference on Monday for that purpose.

"Monday.—The people met. Conference opened with prayer. After giving an exhortation on the occasion, proceeded to receive and examine certificates. Numbers of them were produced from various parts of Scotland, and approved. Several persons were examined who had never joined the church and approved, and some, who were not approved, but desired to wait in the use of means till another opportunity. Matters being thus prepared, I then proceeded to organize them. They solemnly adopted the Confession of Faith of the Presbyterian Church, and the Directory for Church Government and Discipline. They solemnly covenanted to walk together in all the ordinances of the gospel of Jesus Christ, as a church of Christ in the Presbyterian order. They chose three elders, two of whom were to officiate as deacons. After sermon, proceeded to ordain the deacons and elders. These people appeared to be very sensibly affected, and very thankful to me for coming among them, to the General Assembly for their care, and to the great Head of the Church for these privileges and blessings in the wilderness. They also engaged to keep up the public worship of God on the Lord's day among themselves, until it should please the Lord to send them a gospel minister."

Many of the people, however, were well acquainted with his great talents and eminent piety, having often heard him lecture while in Scotland, on portions of the Scriptures. Although he prepared himself for the gospel ministry, yet there were two or three oaths which he was required to take before or after ordination, which he could not conscientiously take. About this time, 1805, the Society sent him a friendly invitation to come to this place, which he complied with in February, 1806.

He put himself under the care of the Presbytery of Geneva during this year, and on the 17th of August, 1808, he was ordained and installed the regular pastor of the church in Caledonia by the said Presbytery. I will now give you an extract from the proceedings of Presbytery on that occasion.

“On Wednesday, August 17th, 1808, Presbytery met according to adjournment. Opened with prayer. The subject of Mr. Denoon's ordination and instalment was considered, and after deliberation and careful examination of Mr. Denoon respecting his acquaintance with experimental religion and his knowledge in divinity, we are unanimously of the opinion that it is highly expedient that he be ordained and installed pastor of this church and congregation.

The several parts were performed as follows: Rev. Mr. Mosher made the introductory prayer; Rev. Mr. Ayres preached the sermon from 2 Corin. iv. 7; Rev. Jedediah Chapman, Moderator, made the consecrating prayer and gave the right hand of fellowship; Mr. Ayres gave the charge to the Candidate; Rev. Mr. Bell gave the charge to the church and congregation; and Rev. John Linsley made the concluding prayer. Mr. Denoon, of course, became a member of Presbytery, and took his seat accordingly.

Attest, David Higgins, *Stated Clerk.*

That was a blessed day for the people of Caledonia, York, and Wheatland. It may be asked, What would they be now, were it not for this precious influence of the gospel of *Christ*, which Mr. Denoon preached in its purity for forty-four years among them?

As to the time when the first school house was built, I am unable to fix a date, other than to state that I saw it in March 1804. It looked then as if it had been built two or three years previous, probably in 1802, about the time they formed themselves into a society. I remain yours, respectfully,

DONALD D. MCKENZIE.

This interesting letter of Mr. McKenzie confirms the statements in Mr. Hotchkin's history. The first Presbyterian church organized west of the Genessee river, was the one at Caledonia, now attached to the [O. S.] General Assembly; the first ordination was that of the Rev. Alexander Denoon, an able preacher and firm advocate of the Westminster Confession of Faith, who departed this life in 1850; the first installation was also that of Mr. Denoon; and in all probability the first school house was that put up by the Presbyterians of Perthshire, Invernesshire and Argyleshire. The Scotch were accus-

tomed to the maxim of John Knox—"put up the school by the side of the church." God bless thee, old Scotia, and thy children, through all generations!

The "Genessee country" is now one of the best cultivated sections of the United States, and the Old-school Presbyterians have just resolved to establish a College in a central location. Having been the first on the soil, we have a good right to guard well our possessions.

Review and Criticism.

Confessions of a Convert from Baptism *in* Water to Baptism *with* Water. From the Second English Edition. Presbyterian Board of Publication. Philadelphia. [Price 10 cents.]

A venerable Baptist minister whom we much respect, lately came into our office, and with some emotion inquired whether we had read "that tract abusing the Baptists?" "Why no," we replied; "do you mean the one about *in* and *with*?" "Yes: that is a scurrilous tract; I did not think your respectable Board would publish such abusive things." "Well," we replied, "not having yet read it, we can give no opinion about it; but we have great confidence in our Publication Board." Our friend went on for a while in the same strain, or stream, giving us a pretty thorough immersion into his notions, during which time we patiently resolved to read the tract without any delay. Having read it, we now take leave to say, that it is quite a masterly and ingenious production, which will give no satisfaction whatever to any High Church Baptist; but nevertheless not scurrilous, though keen and somewhat pert. There are some things which we should prefer to see omitted; but taking it all in all, it is a controversial tract which, in general spirit, might be a model for Dr. Carson to attempt to imitate. We are very sure that its matter he cannot answer. We sincerely regret that our Baptist friends do not appreciate the line of argument as thoroughly as do our Board of Publication. The editor of the Baptist paper, who recently said that Presbyterian, Methodist, Episcopal churches, were "not churches of Christ," and that their ministers were "unbaptized laymen," might derive some benefit from this little book. The following extract is a pretty fair specimen.

"I recurred to his quotation, expressed my desire to do whatever the Saviour had enjoined, and requested him to furnish me with a proof of the assertion that he 'was *immersed* beneath the stream.'

"My demand was readily met in the usual way. Without a moment's hesitation he quoted Mark i. 9, where it is said that Jesus 'was baptized of John *in* Jordan.' The emphatic manner in which he pronounced '*in*' created the suspicion that he understood it to mean '*under*;' and I therefore asked him whether he considered the words '*in* Jordan' to mean that our Lord was plunged below the surface of that river, or, according to the language of the hymn, that he '*was immersed beneath the stream*?' Having answered in the affirmative, I requested him to turn to the fourth verse of the same chapter, where it is said that 'John did baptize *in* the wilderness;' and I then inquired whether he did not believe that the word '*in*' must have the same signification in both passages. Upon this he began carefully to con over and collate the two verses, and kept me wait-

is the first essential of all real human dignity. We have in vain considered the character and reward of the illustrious man recently gone to his rest, if it does not demonstrate that the very highest style of human greatness may be found in the faithful labours of the ministry. Oh that we might but look upon things in the light of eternity! To win a single soul to Christ is an honour 'beyond all Greek, all Roman fame.' To be the instrument in the salvation of hundreds and thousands is an honour which angels might covet, a glory that will shine undimmed by the lapse of ages, and blaze in ever-growing brightness when kingdoms and dynasties are all forgotten. Be it ours, then, as Christian parents, to consecrate to this glorious work and destiny the treasures of our hearts—those sons on whom we look with all a parent's pride and fondness.

"The growing wants of the Church demand a greatly enlarged increase of her ministry. Let us not keep back the offering of our children from the altars of God, lest he remove them from our embraces, or, what is worse, wring our hearts with anguish at the waywardness of disobedient, thankless, and prodigal sons."

The Religious World.

STATISTICS OF AMERICAN MISSIONARY SOCIETIES.—The following tables, says the *Missionary Herald*, have been compiled from the last reports of the different missionary societies in this country. They embrace the operations of these institutions among the heathen, the oriental churches, the Jews of other lands, Liberia, the West Indies, and our own aborigines. The number of stations, it will be seen, is 263, of missionaries 369, of male assistants 79, and of female assistants 880.

Labourers and Results.

SOCIETIES.	Stations.	Ordained Missionaries	Male Assistants.	Female Assistants.	Native Helpers.	Church Members.	Boarding Scholars.	Day Scholars.
American Board of Commissioners for F. M.	110	151	34	201	142	24,763	975	*22,334
American Baptist Missionary Union, . . .	30	47	7	57	140	9,487	581	1,579
Methodist Missionary Society,	27	37				3,319		681
Free Will Baptist Missionary Society, . .	2	3		4	4	26	67	
Episcopal Board of Missions,	5	7		13	7			
Presbyterian Board of Missions,	27	50	17	52	29	389	540	1,751
Lutheran Missionary Society,	4	7		4				
Seventh-Day Baptist Missionary Society, .	1	2		2		7		
American Indian Missionary Association,	6	8	3	13	8	1,320	167	10
Baptist Free Mission Society,	1	1		2	1			
Associate Presbyterian Board of Missions,	1	1		2				
Associate Reformed Board of Missions, .	1	3	1	3				
Southern Baptist Board of Missions, . .	13	11	6	7	5			
Methodist South Missionary Society, . .	25	28				3,494	395	
American Missionary Association,	10	13	11	20	4			
Total,	263	369	79	380	340	42,805	2,725	26,355

A CANDIDATE IN INDIA.—The Rev. L. G. Hay thus writes from Allahabad:

A meeting of Presbytery of Allahabad was lately held. The chief object of interest at this meeting was the application of Mirza John Beg, a Munshi,

employed at the press, to be received under the care of the Presbytery, and have his trials and studies indicated, with a view to his licensure, when prepared to undergo the necessary examinations. He was examined before the Presbytery, as to personal piety, and his motives for seeking the ministry. To all the questions, his answers were very satisfactory. A course of study, including Church History, Theology, Greek and Hebrew, was given him, besides texts for trials of a sermon and lecture. As he understands but little English, and there are few books translated into Urdu that will serve as text books, it is a work of some difficulty for such a native convert to pursue a systematic course of study. With such help as we may be able to give him orally, we hope he may acquire a tolerably thorough knowledge of the subjects appointed him. Mirza has already exhibited fine abilities as a speaker in the Bazar and at the Melas. I think him an unusually eloquent speaker, and have great hopes of his future usefulness.—*Foreign Missionary.*

THE EXCAVATIONS AT NINEVEH.—Mr. Layard addressed a meeting in England, at which he made many interesting statements :

In speaking of the ruins of Babylon or Assyria, they must not picture to themselves temples and monuments such as were to be seen in Italy. Those ruins, on the contrary, consisted of vast mounds of earth, something like the ancient barrows to be found in this country, and some of them were as much as 3000 yards in length, and occupied many square acres of ground.

They must remember that the mounds to which he had referred consisted of vast platforms of earth, beneath which the remains of palaces lay entombed. The mode of construction employed in those edifices accounted for the present state of their ruins. They were chiefly erected in the midst of great plains, where the want of stone rendered solid masonry exceedingly difficult and expensive. The consequence was, that the builders were driven to the use of mere mud in the erection of those palaces, mixing it up with chopped straw, and making it into bricks, which they dried in the sun. These temples were used as great national records. Upon these walls the people of those days engraved the history of their national exploits. The art of printing being unknown, they were compelled to record their history on the walls of their public edifices. With that view the lower stories of those edifices were built of alabaster, a substance exceedingly well calculated to perpetuate the pictorial representations of their great national events, and the explanatory descriptions with which they were accompanied. The upper parts of the building were constructed entirely of the sun-dried bricks which he had described, and the consequence was, that when in the lapse of time the materials of the upper stories decayed, they eventually fell in and buried in their *debris* the imperishable memorials beneath. So soon as the sun-dried bricks, which had once formed part of the masonry, were exposed to the atmosphere, they returned to their original state, which was nothing but earth; and thus those heaps of ruins became covered with a kind of soil susceptible of various kinds of cultivation adapted to the wants of the population. That would explain to them the state of those ruins, and would also account for the excellent preservation of the monuments which were found beneath them. Excavation at last established the existence of those monuments.

They possessed now a valuable collection of contemporary records, executed at the time when many of the most important events mentioned in the Scriptures were performed, inscribed by those who were actors in those events, and completely tallying with the facts described by the sacred historians.

THE WALDENSES.—Dr. Gilly, who has recently visited the Waldenses, gives a very favourable account of their clergy and their faithful labours :

I may venture to say, that at least two-thirds of the Vaudois pastors are capable of taking a distinguished part in the pulpit, in a deliberative assembly, or in a controversial discussion; and that no Church in Christendom has so large

a proportion of clergy who may be pronounced exemplary, efficient, and eloquent. In one respect, the exercise of their functions is entitled to an especial degree of commendation, viz., their catechetical instruction of children. I was fortunately present when one of the youngest of the pastors undertook this duty, in a school-room where three or four hundred persons, of all ages, were assembled, and never did I hear the first principles of our holy religion more clearly or more forcibly explained. He kept up the children's attention, without allowing it to languish for a moment; and I responded most heartily to the remark of a sexagenarian peasant, who sat next to me, "Sir, it is as good for us old people to be here as for those little ones." I also witnessed the examination of the students of the College of the Holy Trinity at La Tour, seventy-five in number, and of the scholars of several of the parochial schools. For the proficiency of these institutions I am satisfied with appealing to the evidence of two Government Inspectors. Last August, a Roman Catholic ecclesiastic was sent by the Minister of Instruction to examine and report on the College. He devoted three days to the examination of the classes, and his report was so extremely favourable, that the King was pleased to make a grant of 2500 francs to the College. A Protestant gentleman of Turin, in admiration of this excellent institution, originally founded and endowed by anonymous English benefactors, at a cost of 5000*l.* sterling, has promised to contribute 3000 francs a year, for three years, towards the maintenance of two additional Professors, the one of Natural, the other of Moral Philosophy.

One word more on these subjects. A Romish bishop paid a visit to the Valley of Luzerna just before I was there. His observation was to this effect—"I found the Protestant pastors diligently attending to their flocks, and the Protestant professors and masters successfully instructing their scholars."

The children in the elementary schools, now under instruction in religion, reading, writing, arithmetic, sacred music, geography, French and Italian, amount to 4616 out of a population of 21,378, i. e., about 22 per cent.

MINISTERIAL INTERCOURSE.—For some time the ministers of London Presbytery have been in the habit of breakfasting together on the second Tuesday of each month. In these little re-unions questions of pastoral experience are discussed, and free conversation is encouraged on many subjects which do not fall within the routine of regular Presbytery Meetings. Each brother is also expected to give a short outline of the discourses of the preceding Sabbath. These little friendly parties are often enlivened by the presence of ministers from Scotland, Ireland, or America, who happen to be in town, and whose acquaintance the brethren are thus privileged to make. Precious as is ministerial time, and scanty as is the leisure of London, every one feels that time is absolutely saved by the reciprocal impulse, and by the mutual instruction of these free and fraternal gatherings. And if less clerical, they are certainly more ministerial than the port-drinking dinner parties which used to follow the Presbytery Meetings of the "good old time."—*English Messenger.*

DR. CARSON OF ENGLAND, who has distinguished himself by his controversial works in favour of immersion, has lately uttered a sentiment which is full of meaning as to the tendency of his views of baptism, excluding children from all interest in Christian ordinances. His words are:

The gospel has nothing to do with infants, nor have gospel ordinances any respect to them. The gospel has to do with those who hear it. It is good news; but to infants it is no news at all. They know nothing of it. The salvation of the gospel is as much confined to believers, as the baptism of the gospel is. None can ever be saved who do not believe it. Consequently, by the gospel no infant can be saved.

If the gospel has nothing to do with infants then it does not speak the

mind of Christ who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." One-half of the human race die in infancy; and is it true that the gospel has nothing to do with one-half of the race? What have parents to say of a gospel that has not provided for their children?—*Puritan Recorder*.

FREE CHURCH SUSTENTATION FUND.—Great opposition has arisen to the proposed amendments, mentioned in our last, in the working of this fund. Dr. *Begg*, of Edinburgh, made a fearful onslaught upon the changes, and displayed his usual ability. His chief objection was to the assessment, or rating, of the congregations, and he contended with no inconsiderable plausibility that the assessment was of the nature of a tax. Mr. *Blakie* made a still more sensible speech, in our judgment, on the same side. Dr. *Candlish* made the great effort in favour of the changes, showing the necessity of modifying the existing plan and the wisdom of doing it in this particular way. Mr. *Hugh Miller*, of the Witness, has an editorial, endorsing Dr. *Begg's* views. The Presbytery of Edinburgh, decided in favour of the new propositions by a vote of 26 to 17; the ministers being 18 to 9, and the elders 8 to 8. A few such victories amount to a defeat. The whole subject is in a very critical position; and the next Assembly will require peculiar wisdom in coming to a decision.

THE IRISH RIBAND CONSPIRACY is described as follows:

"A Riband lodge is a branch of a secret society, composed exclusively of Roman Catholics, having for its object the twofold purpose of extirpating heresy and regulating the occupation and possession of land. It is both a religious and an agrarian society. Each separate lodge is composed of forty members; it has a master, secretary, delegate, three Committeemen, and thirty-four members. These are admitted with a solemn oath to yield unlimited obedience to the authorities of the institution, and to maintain the utmost secrecy; they pledge themselves 'to wade knee deep in Protestant blood, and to spare none of the heretic race, from the cradle to the crutch.' When an offence is committed against the barbarous code of law this society has established, either by an agent ejecting non-paying tenants from land for which they are unwilling or unable to pay any rent, or by a farmer becoming tenant for such ejected land, or by a landlord preferring a Protestant to a Roman Catholic tenant, or by information given for the purpose of bringing to justice members of the Association, then, on the next meeting of the lodge, a complaint is brought forward against the offending individual; a jury is forthwith empannelled and sworn, consisting generally of seven members. The appointment of the executioners next follows; lots are drawn, and they on whom the fatal billet falls must, on pain of death, carry out the merciless sentence. The victim is watched—his habits examined and reported—accurate information of all his movements obtained—a time is appointed for his execution; if unfavourable, it is deferred with perfect coolness; if favourable, he is executed without remorse and without mercy."—*Dublin Mail*.

HEATHEN IDOLATRY.—About seven miles distant from Bingham Castle, in the Atlantic, is the Island of Inniskea, containing, we believe, about three hundred and eighty inhabitants. They have very little intercourse with the main land, and their state of spiritual darkness is deplorable. It is hardly to be credited that amongst the British islands heathen idolatry is to be found; and that a stone, carefully wrapped up in flannel, is brought out at certain periods to be adored by the inhabitants of Inniskea. When a storm arises this heathen God is supplicated.

STATISTICS OF DISSENT IN ENGLAND.—In his evidence before the Parliamentary Committee on Church Rates, Mr. Baines, of Leeds, gave the following statistical calculation of the number of chapels, &c., in connection with the various Dissenting denominations :—

DENOMINATIONS.	Number of Chapels.	Number of Preaching Stations in Villages having either school rooms or Hired Rooms.
Wesleyan	4,450	1,101
Independent :—		
England	1,965	
Wales	607	1,000
Baptist	1,943	1,387
Primitive Methodist	1,662	3,543
Roman Catholic	597	....
Calvinistic Methodist	778	110
Bible Christian	415	....
Society of Friends	330	....
Wesleyan Methodist Association	322	186
Methodist New Connection	281	100
Unitarian	260	..
Orthodox Presbyterian Church of Scotland	12	
Free Church ditto	77	....
United Presbyterians	61	
Lady Huntingdon's	30	....
New Jerusalem Church, Jews, and Minor sects estimated at	550	....
Totals	14,340	7,427

Monthly Gatherings.

GOD'S GRACE THE SINNERS ENCOURAGEMENT.

“POOR distressed sinners should repair to the fountain of sovereign grace, to have God fulfil in them all the good pleasure of his goodness, and the work of faith with power. Were we to depend upon our own performances for salvation, the imperfections of our duties, the prevalence of our corruptions, the hardness of our hearts, the irregularity and sensuality of our affections, and the infinite defects of our best attempts in God's service, might justly discourage us. But the rich and free grace of God is sufficient for the greatest sinner, for the oldest sinner, for the most hard-hearted sinner, for the sinner that has longest enjoyed, and most profanely abused the treaty of salvation in the gospel. It is not the number and aggravation of their sins, but their impenitence in them, and their wilful rejection of offered salvation that shuts so many miserable souls out of heaven. If the mercy of God was not superior to the sins of the greatest transgressor, and the blood of Christ sufficient to cleanse from all sin, the case would indeed be desperate. But, blessed be God, we are assured, that where sin hath abounded, grace hath much more abounded. Though none may take encouragement from thence to turn the grace of God into wantonness, and continue in sin, that grace may abound; yet all may take encouragement from hence, to cast

their perishing souls upon the free grace and mercy of God, hoping for the justification of their persons through the merits of the Redeemer, and the sanctification of their nature by the influences of the blessed Spirit. Let none therefore be discouraged, for God receiveth sinners that are poor and contrite, and who tremble at his word. He invites to mercy the chief of sinners, and offers them, that 'although their sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.' Isa. i. 18.

"Are you burthened with a sense of your *guilt* and want of pardon? Plead the free grace of God, and the righteousness of Jesus Christ, for justification and for a freedom from wrath and condemnation. You may be justified freely by his grace, through the redemption that is in Christ Jesus. Rom. iii. 32. Come to Christ for 'there is no condemnation to them which are in Christ Jesus.' Rom. viii. 1.

"Do you want *converting and sanctifying grace*? Here is a full supply. From Christ's fullness you may all receive; and even grace for grace. John i. 16. Go to him for faith, whereof he is 'the author and finisher.' Heb. xii. 2. Go to him for repentance; we are told, 'He is exalted with God's right hand, to give repentance and forgiveness of sins.' Acts v. 31. Go to him for love to God, for if you are brought to love him, it must be because he first loved you. 1 John iv. 19. Go to him for every grace you want; for he 'worketh in us both to will and to do of his good pleasure.' Phil. ii. 13.

"Do you want *strengthening grace*? Here you may repair for that also. 'His grace is sufficient for you, and his strength is made perfect in weakness.' 2 Cor. xii. 9. By him you shall be more than conquerors over all temptation and opposition. Rom. viii. 37.

"Do you want *persevering grace*? You may be 'kept by his power through faith unto salvation.' 1 Pet. i. 5. And in a dependence upon him, you may have a supporting confidence, that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord.' Rom. viii. 38, 39.

"Are you humbly sensible, that you have no qualifications to recommend you to the favour of God? Come to this fountain of grace, in your lost and abject condition, as you are. Come, poor, wretched, miserable, blind and naked, though you have nothing but guilt and pollution to bring with you. Here is mercy, rich mercy, freely offered. 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come and buy wine and milk, without money, and without price.' Isa. lv. 1. What then stands in the way of the sinner's salvation, but his ungrateful neglect or rejection of offered mercy!—*President Dickinson.*

CHRIST OUR LORD—REDEEMER.

ROMANS III. 25.—Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

"THE glorious transaction of our redemption by Jesus Christ, is the just surprise and wonder of the reasonable creation. The angels desire to look into these things; and man, who is immediately interested herein, has especial reason to adore the amazing love, that shines with such lustre in his deliverance from death and hell. And what brightens the glory of this stupendous work, and gives us occasion of the highest exercise of gratitude, is the infinite price, by which our salvation is purchased. For thus saith the Scripture—'We are redeemed, not by corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' And God hath purchased his church with his own blood. Thus the price of our deliverance bears proportion to the degree of our misery and guilt. When these were so aggravated, that all the angels in heaven were insufficient for our rescue; when no created wisdom could invent an effectual expedient; when no created power was equal to the vast design; God our Saviour looked, and there was none to

help; and wondered that there was none to uphold. He therefore himself interposed, and his own arm brought salvation. According to the appointment of God the Father, our Lord-Redeemer has undertaken to be a propitiation for us, that through faith in the merits of his blood, we may be interested in his righteousness, and obtain the remission of our sins; as we are instructed in the words of our text;

“In which we may note the following particulars:

“1. Observe the person here spoken of, represented by the relative *whom*, which leads us to the last words of the foregoing verse—‘Jesus Christ whom God hath set forth to be a propitiation.’

“2. We may observe the character here attributed to this person, that is, a propitiation or atonement. The Greek word here rendered propitiation, is very emphatical, and signifies one person’s being substituted in the room and place of another, to bear his guilt, or to discharge his debt; and thereby to make atonement or satisfaction on his account. By which is exhibited to us, how the Lord Jesus Christ undertook to become a curse for us, to bear our sins in his own body on the tree, that he might thereby expiate our guilt, pacify offended justice, and reconcile us to God.

“3. We are here shown the divine appointment of this glorious person to be a propitiation for us. ‘Whom God hath set forth,’ proposed or ordained. This merciful provision of God for our recovery from ruin by the atonement of Christ, is the fruit and consequence of the eternal covenant of redemption, or counsel of peace between them both. God the Father, as the first in order in the blessed Trinity, is represented as proposing or appointing, and God the Son as undertaking this glorious work. Whereby is not only shown how the operations of this blessed Three in One do follow the order of their personality, but also how God the Father, as sustaining the character of supreme in the economy of redemption, demands satisfaction to offended justice, and has allotted this way of obtaining it, by Christ’s being a propitiation for us, that in this way ‘he might be just, and yet the justifier of him which believeth in Jesus.’

“4. Here is pointed out to us the means or method of our getting actually interested in this propitiation, ‘through faith in his blood.’ It is through a believing acceptance of, and dependence upon the death and sacrifice of the Redeemer, that we are to partake of the benefits of his atonement. His satisfaction is sufficient for all, but actually applied, and effectual to none but the believer.

“5. We may note the blessed fruit and consequence of an interest in this propitiation of Christ; ‘the remission of sins that are past, through the forbearance of God.’ All the sins committed before justification, while God so patiently exercised his forbearing goodness to the guilty sinner, are fully remitted and forever done away, through the merits of this atonement, upon the first exercise of a true faith in the Lord Jesus Christ, insomuch that the sinner is at once reconciled to God, and instated in his favour.—*President Dickinson.*

FAITH AND POPEERY.

“FAITH is one of the master faculties of the soul. It is indispensable to strength of purpose, grandeur of aim, and that indomitable persevering effort which guides to success. But faith Popery extinguishes as systematically as Christianity cherishes it. She hides from view the grand objects of faith. For a Saviour in the heavens, who can be seen only by faith, she substitutes a Saviour on the altar. For the blessings of the Spirit, to be obtained by faith, she substitutes grace in the sacrament. Heaven at last is to be obtained, not by faith on the divine promise, but by the mystic virtue of a sacrament operating as a charm. Thus Popery robs *faith* of all her functions. That noble power which descries glory from afar, and which bears the soul on unflinching wing across the mighty void, to that distant land, teaching in its passage the hardy virtue of endurance, and the ennobling faculty of hope and of trust in God,—lessons so profitable to the intellect as well to the soul of man,—has under the Papacy no room to act.

In the room of faith, Popery, as is her wont, substitutes the counterfeit quality—credulity; and a credulity so vast, that it receives without hesitation or question the most monstrous dogmas, however plainly opposed to Scripture and to reason.—*J. A. Wylie.*

THE CROP OF ACORNS.

There came a man in days of old,
To hire a piece of land for gold,
And urged his suit in accents meek,
“*One crop alone is all I seek;*
That harvest o’er, my claim I yield,
And to its lord resign the field.”

The owner some misgivings felt,
And coldly with the stranger dealt,
But found his last objection fail,
And honeyed eloquence prevail,
So took the proffered price in hand,
And for *one crop* leased out the land.

The wily tenant sneered with pride,
And sowed the spot with acorns wide;
At first like tiny shoots they grew,
Then broad and wide their branches threw.
But long before those oaks sublime,
Aspiring reached their forest prime,
The cheated landlord mouldering lay,
Forgotten, with his kindred clay.

O ye, whose years unfolding fair,
Are fresh with youth, and free from care,
Should vice or indolence desire
The garden of your souls to hire,
No parley hold—reject the suit,
Nor let one seed the soil pollute.

My child, their first approach beware;
With firmness break the insidious snare,
Lest as the acorns grew and throve,
Into a sun-excluding grove,
Thy sins, a dark o’ershadowing tree,
Shut out the light of heaven from thee.

Mrs. Sigourney.

ANECDOTES AND HINTS.

HOW DO YOU FIND YOUR SOUL.—One day, as Felix Neff was walking in a street in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking him in the face, and asked him, “What is the state of your soul, my friend?” The stranger turned: Neff perceived his error, apologized and went his way. About three or four years after a person came to Neff, and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognise the man, and begged he would explain. The stranger replied, “Have you forgotten an unknown person whose shoulder you touched in a street in Lausanne, and asked him, ‘How do you find your soul?’ It was I. Your question led me to serious reflection, and now I find it is well with my soul.”

A HIDDEN REMEMBRANCE.—One of the African youths, who has lately left Islington, after completing his studies and receiving ordination, when walking near Islington, stopped at a poor stone-breaker to inquire his way. Having

directed him, the man, in turn, accosted him—"May I ask, sir, who you are, and from what country you come?" Mr. Maxwell (the name of the young man) said, "I am an African, and have come to England to be ordained, and am soon going back to my own country to preach the gospel." "Oh, then," said the stone-breaker, grasping his hand, "you are one of those I have been *praying for* and *paying for* these twenty years; but I never expected to see the face of one of you in the flesh." They then entered into a long and interesting conversation, in which our dear African brother was greatly strengthened to go on his way, rejoicing in the prayers that had been answered, and in those that would now follow him.—*Church Missionary Society.*

THE DOOR WAS SHUT.—I called at a house, and all the family were gone from home. I put the tract, "The door was shut," under the door, and asked God to bless it. On my return, three weeks after, I called, and found that the lady had become a Christian by the tract being blessed to her. Her husband and daughter were also inquiring what they must do to be saved.—*Journal of a Colporteur.*

A GOOD ACTION.—Three things enter into the composition of a good action, scripturally so considered:—these are, a right *principle*, a right *rule*, and a right *end*.

The right principle is the love of God.	2 Cor. v. 14, 15.
The right rule is the Word of God.	2 Tim. iii. 16, 17.
The right end is the Glory of God.	1 Cor. x. 31.

"My grace is sufficient."—As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—"He that saith he abideth in Him, ought himself also so to walk, even as He walked."

Be all my heart, be all my days,	1 Thess. v. 23.
Devoted to thy single praise;	Col. i. 10.
And let my glad obedience prove,	John xiv. 21.
How much I owe, how much I love.	2 Cor. viii. 9.

FEELING FOR THE PILLARS.—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great, beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspirit others with the same strong confidence.

A PRAYER FROM EDWARD VI'S PRIMER.—Let me neither follow my own will, nor the fancies of other men; neither let me be beguiled with the masque of old customs, long usages, fathers' decrees, ancient laws, nor anything that fighteth with thy holy ordinances and blessed commandment; but faithfully believe and steadfastly confess that to be true godliness which is learned in the Holy Bible, and according unto that to order my life unto the praise of thy holy name.

THE DOWNWARD COURSE.

"No man becomes wicked all at once. The way of a sinner in his career has been compared to the course of a stone down a steep hill, the velocity of which is accelerated by every revolution. The heart does not offend, and shock the judgment, by asking for too much at first; it conceals the end of the career, and lets only so much be seen as is required for the immediate occasion. When the prophet of the Lord disclosed to Hazael his future enormities, he exclaimed, 'Is thy servant a dog, that he should do this?' The exclamation was perfectly honest. At that time, no doubt, he was incapable of such wickedness, and it was a sincere revulsion of nature which prompted the expression of his abhorrence. But he knew not his heart. Little by little he was led forward in the course of iniquity, and at length exceeded, by his wickedness, the prophet's prediction.

Habit renders all things easy, not excepting the most atrocious crimes. Men have often done that without reluctance or remorse, which, at one period of their lives, they would have shuddered to contemplate. Many have committed forgery, who, at one time, could have been persuaded by no arguments, nor induced by any motives, to wrong an individual of a farthing; and the murderer, whose hands are stained with blood, would, probably, a few years or months before, have trembled at the idea of destroying an animal. 'When the heart of man is bound by the grace of God, and tied in the golden bands of religion, and watched by angels, and tended by ministers, those nurse-keepers of the soul, it is not easy for a man to wander, and the evil of his heart is like the fierceness of lions' whelps. But when he has once broken the hedge, and got into the strength of youth, and the licentiousness of ungoverned age, it is wonderful to observe what a great inundation of mischief, in a very short time, will overflow all the banks of reason and religion.—*J. A. James.*

PROPHETIC VIEW OF AMERICA.

THE following are the stanzas of the celebrated Dr. Berkeley, Bishop of Cloyne, in Ireland, containing what now appears like a prophetic view of the rising greatness of America. They were written over a hundred years ago. In 1724, the author published a plan for converting the American savages to Christianity, by the establishment of a college in the Bermuda Islands. The project was favourably received; considerable sums were raised for it; Dr. Berkeley visited the country, and spent a large part of his fortune and about seven years in efforts to establish his college, which miscarried through the neglect of Parliament to afford the aid that had been promised. Dr. Berkeley died at Oxford, England, in 1753:—

The muse, disgusted at an age and clime
Barren of every glorious theme,
In distant climes now waits a better time,
Producing subjects worthy fame.

In happy climes,—where, from the genial sun.
And virgin earth, such scenes ensue,—
The force of art by nature seems outdone,
And fancied beauties by the true:—

In happy climes, the seat of innocence,
Where *Nature* guides and *Virtue* rules—
Where men shall not impose for truth or sense,
The pedantry of courts and schools—

There shall be sung another golden age,
The rise of *empire* and of *arts*,
The good and great inspiring epic page,
The wisest heads and noblest hearts.

Not such as Europe heeds in her decay;
Such as she had when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the star of empire takes its way,
The first four acts already past—
A fifth shall close the drama with the day;—
Time's noblest offspring is the last.



FIRST PRESBYTERIAN CHURCH, NATCHEZ.

THE
PRESBYTERIAN MAGAZINE.

APRIL, 1852.

Miscellaneous Articles.

USES OF STORMY SABBATHS.

It was a fine day in autumn,—one that would well answer to Herbert's description,

“Sweet day! so cool, so calm, so bright,
The bridal of the earth and sky.”

The village pastor was in his pulpit, and the people in goodly numbers were in their pews. The solemn invocation was uttered. The psalms of praise were sung. The portions of Scripture from the Old and the New Testaments were read, with very brief comments. “The long prayer” was made, while the more aged people stood reverently with closed eyes, and some of the young people lazily reclined. At the usual time the preacher rose and announced his text:

“Fire and hail; snow and vapours; stormy wind fulfilling his word.”

The words immediately secured the attention of the audience. Some thought, “a strange text!” others, a “striking contrast with the day!” and all, “what will he make out of that?” The preacher gave a brief analysis of the Psalm, the 148th, wherein all nature, animate and inanimate, is invoked to praise God. The emotions of delight, of awe, or of sublimity produced by the different aspects of nature, were alluded to, and illustrated by reference both to the sacred writers and to the poets. The sublime apostrophe of Coleridge was quoted, ending,

“Earth with her thousand voices calls on God,”

and a sweet passage from Montgomery, beginning,

“If in the field I meet a smiling flower
Methinks it whispers, “God created me!”

And here the preacher took occasion to say that, while there might

be an ardent love for the beautiful in nature where there was no love for the beauties of holiness, taste is by no means inconsistent with religion, and some people's religion would be decidedly improved if it had a little more of the amiable about it. The Bible is full of beauty, and we have no sympathy with that one-sided religion which would discard from all life the cultivation of taste, or the enjoyment of the beautiful in nature or art.

But, continued the preacher, this world is not made up altogether of things sublime or beautiful. It is a mingled world of darkness and light, of order and confusion, of beauty and of ugliness. There is not only the innocent lamb and the gentle dove, but there is also the fierce tiger and the venomous serpent. There are glittering gems, and radiant pearls, and fragrant flowers; but there are also poisonous plants, and stinging insects, and noxious reptiles. Every day is not bright and calm. Every night is not adorned with stars and moon. Every breeze is not laden with odors. There are days gloomy and sad, nights of storm and terror, and vapors laden with disease.

But as this earth is the dwelling-place of sinful men, is not all this becoming? ought it not to be expected? It is not befitting sinful creatures that they should dwell in a world of unmingled softness and beauty, a paradise of enjoyment. Nor, on the other hand, would it seem suitable that a race of creatures, to whom God offers reconciliation and eternal life, should dwell in a world of unmitigated darkness and sorrow. We have, therefore, lights and shadows, joy mingled with sorrow, beauty by the side of deformity, images of heaven's joys and shadows of hell's horrors. Thus God made the world, either in anticipation of man's sin, or upon man's becoming sinful the world was revolutionized so as to be a fit dwelling-place for such a race. It is adapted to man, constituted as he is of soul and body; to man as mortal, to man as a sinner.

In all we see demonstrated this principle, that matter is subordinate to spirit. Man was not made for the world, but the world was made for man.

Here a person of rather shrewd mind, a little tainted with scepticism, and half disposed to be a socialist, began to question, "If this world was meant for the dwelling-place of an immortal creature, as the preacher declares, and if the soul is of so much more value than the body, why is it that so large a proportion of time must be devoted to the wants of the body?" On this point the preacher happened to suggest a few hints. That labour, although inflicted as a curse for sin, is really a blessing, as many penalties are. Bodily labour does not necessarily exclude thought for the soul. Not a few of the toiling millions have precious treasures laid up in heaven. "To the poor the gospel is preached." Moreover, men's vices are fearfully costly. Were all nations and all men peaceful, temperate and frugal, a day's work might be reduced to three hours. If men rightly cared for their souls, they would find their bodily toils alleviated and their labours blessed. That word of Jesus is true, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Some seem to think that the evidences of religion ought to be so commanding that no man could deny its truth. But God has wisely chosen to treat men as free, and to require the proper exercise of all their faculties. No good is to be attained without effort. God has so arranged it in this world. The best blessings of religion are to be sought and toiled for. It has not been the great aim of God's providence to make this a world of comfort, but to make it a suitable trial state for a future and everlasting world. Hence, they who sacrifice duty to comfort, are inverting God's arrangements; and they who are attempting to connect a life of ease with the hope of heaven, are attempting to join together what God has separated; and they who are attempting to separate a life of self-denial from a hope of rest in heaven, are putting asunder what God has joined together.

Thus far the preacher had seemed to be dealing in generalities; but he now approached his subject by observing, that one way in which the enjoyment of religious privileges, and the performance of religious duties, might have been made more easy, would have been *by always having pleasant weather on the Sabbath day.*

No one can doubt that God might have so arranged the laws of nature that the Sabbath morn should always dawn in brightness, that there should be no threatening cloud to alarm the timid, no rude blasts, no extreme of heat or cold to confine the tender to their own houses.

Why is not the storm of snow or rain, which so interferes with the attendance on public worship, postponed until Monday?

Although at first sight it might be thought that rainy Sundays are great evils, and that it would have been wise in Providence so to order the weather that Sundays should always be fine, I, said the preacher, here take a different view of the matter, and embrace the occasion of this fine Sabbath day, to state what I think to be *some of the uses of stormy Sundays.*

The preacher was addressing a congregation in the neighborhood of one of our large cities. The congregation knew something of the evil and inconvenience suffered every pleasant Sabbath from the incursions of rude people. Their flower gardens and fruit trees had often been invaded, and the quiet and order of the village disturbed by these intruders. Persons who have no conscience for the fourth commandment cannot be expected to be very scrupulous about the eighth. Now, said the preacher, when it pleases God to send a cloudy, rainy Sabbath, these disorders and outward immoralities are in a great measure prevented. This is one of the incidental benefits of a rainy Sabbath.

The preacher next spoke of the propriety of the distinction between weekday and Sunday dress, and commended it. Let the Lord's day be honoured with the use of our best apparel. Decency, order, and comeliness become the day. The family that has no distinction of this kind is to be pitied. But there is an extreme in the other direction. It is to be feared that some attend the house of God more to see and be seen, than to worship God and learn his will. It is unquestionably the fact that one reason for our small congregations on

stormy Sabbaths is that a great many are not willing to expose their Sunday raiment to moisture or mud, and they do not choose to come in any other dress. The preacher thought that here was afforded an opportunity for the exercise of a little self denial, and that if foolish pride were a little mortified, it would do no serious damage to some of his hearers.

A stormy Sabbath is in no bad sense but in Scripture phrase a *temptation*.

God tries his people. He has said, "Thou shalt worship the Lord thy God." "Forsake not the assembling of yourselves together." But now the Sabbath day dawns amid clouds and showers, or perchance amid cold whistling winds and driving snows. Roused from sleep, the fair weather Christian hears the storm beating against his windows. So dull a day, so inclement a morn, calls not, he thinks, for early rising; so turning over he drowzes out an hour or two, until his place of rest becomes a place of weariness. At length he rises, and in time the morning meal is over; and now the clock admonishes him that the hour of church has come, and the question is to go or not to go. Conscience speaks feebly, for it has been too often unheeded. He looks on the weather. The day is dull! The snow seems deep! The clouds look threatening! 'Tis extremely chilly! Perhaps the church is not well warmed. He does not feel *very* well. Besides, can he not read his Bible at home? And there is a book of sermons, more eloquent than those his minister preaches, on the book-shelf. The children certainly cannot go, and perhaps it would be well to stay at home and hear their catechism, which has been *rather neglected* of late. Thus time runs on, and now it is too late,—it may be clear by evening,—and thus the question is decided.

Oh! whose imagination is it that has conjured up all these lions? It is the sluggish, the fainthearted, the lukewarm Christian. These stormy Sabbaths are most useful to tempt sluggards, and to show some how little they care for the house of God, and how small an excuse would always keep them away.

But after this plain speech of the minister, a certain fair weather Christian thought in his heart, "Is it not my duty to take care of my health?" To this the preacher had prepared an answer, by asking whether Sabbath day clouds and rains were really any more baneful than those of other days, and whether there were not many who shrink from the Sunday storm who manfully brave the storms of a weekday. Invalids are certainly excusable, but might not nine-tenths of our congregations attend public worship in all ordinary weather without any apprehension of danger?

On this subject there are *two secrets* worth knowing—public secrets they may be called, as every one knows them, although no one likes to proclaim them. One is, that a great many persons find it convenient to be ill on Sunday, who might, if it were not for the matter of profitable business or wages, just as conveniently be ill on Saturday or Monday. They are not sick enough to take their own time, but just enough to spend in idleness the sacred hours that God claims for his own.

The second secret is, that in all our congregations there are persons for whom church time, especially on short winter mornings, comes too early! Their seats are vacant or tardily occupied because they have not the spirit of David, "I myself will awake early, I will praise thee, O Lord, among the people."

Some justify their absence from the house of God in unpleasant weather, on the ground that the day may be profitably spent at home. But the history of such Sabbaths may be quickly told: a large part of the day spent in dozing, the rest in idle conversation or idle reading, such perhaps as is found in many of the cheap weekly papers, which like a plague of frogs deluge some of our congregations, and which to quiet weak consciences have one column headed *Sunday Readings*, while a large part is occupied with lovesick tales and such like matter, too well suited to the tastes of some of the pious people who love so well to keep the Sabbath at home.

The preacher remarked in conclusion, that although we Protestants do not believe in penance, we do believe in self-denial both as a duty and as a discipline. He who braces himself up to duty, whether against the frowns of a wicked generation or of a rain-cloud, does himself a real service, shows himself a man and strengthens his manhood. How can we plead Christ's suffering for us, if we are not willing to bear a little inconvenience for his sake. Taking up our cross we may address him,

"Though I plead not at thy throne,
Aught that I for thee have done,
Do not Thou unmindful be
Of what Thou hast done for me.
Of the wanderings, of the scorn,
Of the scourge, and of the thorn,—
Jesus hast thou borne the pain,
And hath all been borne in vain?
Shall not mercy vast and free,
Evermore be found in thee?"

While all his works praise God, man should not keep silence. Let all in their own sphere praise the Creator.

He who does all things well does not design that what men call the darker moods of nature should deter them from his worship. Weather has meaning. But the meaning of every cloudy Sabbath is not that a dispensation is given from our obligation to worship God. Lightning and hail, snow and vapours, and stormy winds fulfil his word; but not by keeping such multitudes from the places appointed for the preaching of his truth. Their mission will rather be accomplished when, notwithstanding their frowns and violence, the people venture to the house of God, and praise him as the sovereign Lord of nature, and the beneficent Father of our spirits.

The sermon was long; we give only a sketch of parts; but thus the preacher closed, and he has since had the satisfaction of believing that it was a word in season, there having been since its delivery fewer vacant seats on stormy Sabbaths to pain his heart than in former times.

B. F. S.

HASTENING ONWARD.

THERE is one sweet thought attendant on the perception of the lapse of time. Every day, yea, every moment, every tick of the clock measures a part of the time that remains to sin, and error, and misery. Time *must* go forward—nothing can arrest, nothing can in the least stay his course. And as time advances, the kingdom of God, the kingdom of truth and glory and joy eternal, approaches. Christian, as thou seest the first level rays of the morning sun gild the wall of thy chamber, or his last light faintly touch the western clouds, let this thought dwell on thy mind—"One day less of time, one day nearer to eternity! One day less of the reign of the man of sin, the son of perdition—one day nearer to the time when "the Lord shall consume him with the breath of his mouth, and destroy him with the brightness of his coming." One day less of pagan darkness and pollution, of wars and despotisms, of intemperance and licentiousness, and all the forms of human wickedness, degradation and misery; one day nearer to the pealing forth of that sublime and universal anthem from the holy creation of God, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." One day less to thee, my soul, of sin, and temptation, and tears, and dreary distance from thy Redeemer;—one day nearer to the perfect bliss and holiness of his heavenly vision." O what good things is time bringing along? Who would wish, even if it were possible, to retard his flight? Those mighty wings on which he sweeps past us with such fearful speed are also drawing on all the past movements of Providence and of Grace, which are to have their consummation in "new heavens and a new earth, wherein dwelleth righteousness." Who would wish, though but for an instant, to prolong the world's agony, Satan's reign, God's dishonour, the obscure and imperfect estate of his Church and children here on earth? Who would wish, though but for an instant, to postpone the manifestation of the immortality of the sons of God, and the beginning of glory? This, blessed be God, is impossible. The flight of time is not only swift, but the space he has yet to measure is short. "Yet a little while, and He that shall come, will come, and will not tarry?" Rather let us, by "prayer continually" lend our hand to speed the onward movement of the wheels of Providence, (for the prayers of God's people have, mysterious as it may seem, this propulsive power, as Scripture abundantly shows,) exclaiming, in those inspired forms of intercession "Thy kingdom come! O Lord, revive (lit. *quicken*) thy work." Shorten the days of the tribulation of thy people. Take unto thyself thy great power and reign! Lord Jesus, come quickly!"

MARK.

AN OLD SERMON

WHICH MAY TEND TO MODERN EDIFICATION.

OUR advance in luxury, and our care for material comforts in this age, are as visible in our churches as in our chambers or parlours. We love the service of God, we hope, and offer a sincere worship in our gorgeous temples; but a captious spirit would probably insinuate that we love our devotion made easy, and that the worship which it costs some self-denial to offer, would be possibly as sincere, as fervent, and influential upon our hearts, as that which we pay in our lined and cushioned pews. But *we* do not subscribe to the objection, for we may not judge our brethren, especially in their prayers; and we rejoice to believe that in our age, as in times past, God is worshipped "in spirit and truth."

Circumstances have, however, little influence upon the truth and spirituality of worship. Little influence also have they upon the quality and usefulness of sermons. The gospel has been faithfully and earnestly preached in cathedrals, (much as some may doubt it.) And in the lonely ravine, surrounded by mountains, upon the summits of which the sentry walked, to give notice of the coming dragoons—or by the ocean's shore when the tide was out, and the sea gave the standing place, which the petty "lord" withheld—or in churches where no fire was felt but the inward flame of divine love, and where congregations sat or stood until the shadows of the evening lengthened along the aisles, have honored men of God delivered pungent, masterly and effective discourses, fruitful in the lives of many of the hearers, of many graces and good works. Such is the sermon we wish to speak of, and to quote somewhat from now.

On the morning of the 18th of January, 1549, London, even then a great city, was excited by the rumor that Hugh Latimer, the good Bishop of Worcester, was to preach that day at St. Paul's Cross, near to the old Cathedral, which has since been replaced by the splendid monument of the genius of Sir Christopher Wren. The honest bishop was what in modern times would be called a "popular preacher." Like his master, the "common people heard him gladly," not only for his pleasant gibes at those in authority, spiritual and temporal, but for his plain common sense, his directness, his homely but expressive illustrations, and for the manly boldness with which he rebuked the vices of monarch, peer and peasant.*

The place where he preached on that winter's morning, three centuries ago, was called the "Shrouds." The Shrouds was a covered place on the north side of the Cathedral, where a congregation could be sheltered when the severity of the weather prevented their meeting in the open air. The sermon which he delivered then and there is

* It was Latimer, who one New Year's day, when the courtiers were presenting costly articles to Henry VIII., according to the custom of the time, presented an English Testament, folded down at the text, "Whoremongers and adulterers God will judge."

called the "Sermon of the Plough."* It was originally in two parts, but the latter part only has been preserved. The text is not given; it was probably the Parable of the Sower. The purpose of the whole series of sermons was to show "what doctrine is to be taught in Christ's church and congregation, and what men should be the teachers and preachers of it." Of the "Sermon of the Plough," the purpose was to show "who are the ploughers," or "sowers," or to drop the figure, the preachers of Christ's gospel. "For preaching," says he, "preaching of the gospel is one of God's plough-works, and the preacher is one of God's ploughmen."

It must be said that the good old bishop is rather desultory in his method of treating the subject in hand. He sometimes wanders a little out of the direct path to deliver a blow at the vices and follies of the day. Such for example are the sentences in which, assuming an air of lofty severity, becoming an old Hebrew prophet, he cries out :

"Repent, O London! repent, repent! Thou hearest thy faults told thee, amend them! amend them! * * * * But London cannot abide to be rebuked; such is the nature of men. If they are pricked they will kick; if they are galled, they will wince; but yet they will not amend their faults, they will not be ill spoken of. But how shall I speak well of them? If you could be content to receive and follow the word of God, and favour good preachers, if you could bear to be told of your faults, if you could amend when you hear of them, if you could be glad to reform that which is amiss, if I might see any such inclination in you, that you would leave off being merciless and begin to be charitable, I would then hope well of you, I would then speak well of you.

It speaks well for the men of London of that day, that they loved to hear a man whose rebukes were so close and pungent.

With all his digressions and side-blows, which are very effective in their way, the preacher keeps his purpose well before the hearer. That purpose was to show "that a prelate, or any that has the care of souls, must diligently and substantially work and labour." "It is God's work, God's plough, and that plough God would have still going." He likens the preacher to the ploughmen "first, for their labour at all seasons of the year; for the diversity of works and variety of offices they have to do." He teaches the ploughers or preachers, that they have "a continual work to do." The preaching of the word of God unto the people is called meat, Scripture calls it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone; but it is meat, it is not dainties. Many make a strawberry of it, ministering it but once a year; but such do not the office of a good prelate." Thus he insists upon continual labour, upon constant work, as the duty of those who preach God's word, or plough in God's field. Then seizing the whip of small cords, he proceeds to castigate all the loiterers, idlers and drones in the temple.

"But now methinks I hear one say unto me, "Wot ye what you say? Is it a work? Is it a labour? How then hath it happened that we have had for so many years so many unpreaching prelates, lording loiterers, and idle ministers?"

This question, the bishop replies, he fears to answer, expecting among these "thorns" nothing but "pricking and scratching." Yet

* See *British Reformers*. Board of Publication, Phila.

he does answer it, in the way of keen rebuke and sharp denunciation. The cause of it all, he alleges, is the erastian spirit which joins offices of state to the works of the ministry, and makes prelates "lords," "presidents," "controllers," &c.

"For since lording and loitering hath come up, preaching hath come down, contrary to the apostles time; for they preached and lorded not, and now they lord and preach not. * * * * For ever since the prelates were made nobles and lords, their plough standeth; there is no work done, the people starve. They hawk, they hunt, they card, they pastime in their prelaties with gallant gentlemen, with their dancing minions, and with their fresh companions, so that ploughing is set aside. * * * * They are so troubled with lordly livings, they are so placed in palaces, couched in courts, ruffing in their rents, dancing in their dominions, burdened with ambassages, pampering themselves like a monk that maketh his jubilee, and moiling* in their gay manors and mansions, and so troubled with loitering in their lordships, that they cannot attend it."

For the sake of those congregations who still believe that toiling all the week upon the farm or in the school room, are both compatible with great excellence in the pulpit on the Sabbath, we transcribe a few pertinent sentences.

"A prelate cannot discharge his duty and be a lord president too. For a presidentship requireth a whole man, and a bishop cannot be two men. A bishop has his office, a flock to teach, to look unto, and therefore he cannot meddle with another office, which alone requires a whole man; he should, therefore, give it over to whom it is meet, and labour in his own business as Paul writes to the Thessalonians, "Let every man do his own business and follow his calling."

But the gem of the whole discourse, to our mind, is the part in which he treats of the incessant activity and restless zeal of the great adversary, as contrasted with the "lording" and "loitering" of the prelates and preachers of the day. It is the most declamatory portion of the sermon, and, set off by earnest and forcible action, such as tradition ascribes to Latimer, must have been very effective.

"And now I would ask a strange question: Who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and harkening that I should name him. There is one that passes all the others, and is the most diligent preacher and prelate in all England. And will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all others; he is never out of his diocese, he is never from his cure, you shall never find him unoccupied, he is ever in his parish, he keeps residence at all times, he is the most diligent preacher in all the realm, he is ever at his plough, no lording or loitering can hinder him, he is ever applying his business, you shall never find him idle I warrant you; and his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of popery. He is as ready as can be wished for to set forth his plough, to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident and has his plough going, there away with books and up with candles, away with Bibles and up with beads, away with the light of the gospel and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry, cursing, painting of images, candles, palm ashes, holy water, and new service of man's inventing, as though man could invent a better way to honour God with, than God himself hath appointed. Away with clothing the naked, the poor and the impotent; up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws; down with God's traditions and his most holy word; down with the old honour due to God and up with the new god's honour. Let all things be done in Latin; there must be nothing but Latin. * * * * God's word may in no wise be translated into English."

* Drudging.

The worthy old bishop's description of the activity of Satan has brought to our mind a scene in the life of one whom the church yet mourns, and who was not unlike Latimer in the simplicity of his words and illustrations, and the pungency of his exhortations; we mean the late Dr. Alexander. He was presiding at evening prayer in the Oratory, and read the passage in which James exhorts his readers "to resist the devil." Closing the book, and looking round upon the students, with that keen searching glance which no one who has borne it will ever forget, he said, "*Young gentlemen, the Devil is the busiest person in this house.*" A solemn pause followed, during which each heart, remembering its sore conflicts and sometimes sad defeats, gave in a silent testimony to the truth of the declaration. "Let us pray," said the venerable man of God, and he poured out the solicitude of his heart for us in a prayer, the burden of which was, "Lord, lead us not into temptation."
M. B. G.

LINES ON THE LATE ROBERT RALSTON.*

Thou art gone to join the throng
Of the ransomed saints above,
To mingle in the endless song
To redeeming love.

Thou art added to the church
Of the first born sons of God,
Who of old have washed their robes
In atoning blood.

Far thou art above us now,
Toiling through this vale of tears,
Sorrow never more to know,
Through eternal years.

Never more to groan and sigh
'Neath the load of sin and pain;
God's own hand thy tears shall dry,
Death to thee is gain.

Good and faithful" hast thou been,
And thy task of life "well done!"
In Jesus' smile thy welcome's seen,
In his hand thy crown.

"Enter my eternal joy,
Take this seat upon my throne,
Wear this robe of victory,
And this starry crown!"

Thou hast fought a noble fight!
Thou hast run a glorious race!
Now thou sing'st in endless light,
Thy Redeemer's praise.

Happy spirit! ransomed saint!
Many hearts thy name embalm,
May we follow in the path,
Leading to the Lamb!

P.

* Lines prompted by the announcement of the death of Robert Ralston, Esq., Aug. 14, 1836.

THE SABBATH SCHOOL AND ITS RELATIONS.*

THE Sabbath school! What a magic interest do these words possess in the minds of thousands. In no other institution is there concentrated so much of *youth*. Youthful consecration, youthful sympathy, youthful ardour, is here collected in the largest degree, and it is natural that there should be that activity and enthusiasm for which youth is so remarkably distinguished.

I propose to devote some words to the Sabbath school generally, viewed in its various relations—*past, present, and future*.

Who can contemplate the Sabbath-school institution, and its present flourishing condition, without being struck with its relation to the *past*?

It would be interesting to know the state of Raikes' mind, at the moment of his first Sabbath-school idea; but, whatever it was, there is the significant fact, that all we now behold sprang from that germ of thoughtfulness, and was the result of that first conception. Who is this that despiseth the day of small things, or imagines that he can do nothing? It would require a volume to delineate even the outline of what the past has since that time witnessed as the result of Sabbath-school instruction. Think of the multitude of minds stimulated, the multitude of hearts touched; conceive, if you can, of the amount of energy consecrated, of talent devoted, of intelligence sanctified, by this hallowed service. Ponder the value of the secular instruction conveyed, and the still larger amount of religious education imparted. Trace the influence exerted upon ministers, deacons, members of churches, and through them, as well as directly, upon the world. Visit in thought the domestic scenes moulded by this heavenly influence. Parents converted, children rendered obedient, home made happy, firesides made to glow. Contemplate, too, the amount of real conversion secured—conversion undeveloped in the school, but experienced afterwards. Connect with this the moral restraint, short of conversion, but still valuable, which has in many ways been obtained, and then say whether what has been done is not wonderful? whether the past, in its varied relation to the Sabbath-school has not been incalculably the gainer, and whether it has not cause to rise up gratefully and call it blessed? Like the stream, oozing from the mountain an insignificant rill, it has in its onward course conveyed a thousand influences which this world will never know, while the flower watered, the pebble smoothed, the mill turned, the lake filled, the meadow moistened, and the wild ass quenching its thirst, have all been benefited by its graceful and expanding flow.

But, in thinking of the relations of the Sabbath-school to the past, let us not overlook those which bear upon the *present*. On these it would be interesting to linger, but a few words must suffice. The first

* From "The Educator," London.

which suggests itself is, the *church*. What is the relation which the Sunday school bears to this? What is it which it *ought* to sustain? On this point let there be mutual candour. Whatever may be the fact of the case, my conviction is settled that the Sabbath-school ought to be regarded, because it ought to *be*, an agency of the church. It is to the church—by which, I need scarcely observe, I mean the company of believers—that Christ has committed the work of evangelizing the world. It was to one of the representatives of that church in the primitive age that he specifically committed the work of “feeding the lambs;” and though it should be decided that by them are intended either the children of believers, or youthful converts, still the principle is distinctly recognized, that to the church is committed the work of instructing those who need its teaching. It has been by the church, moreover, that the work has been accomplished. I do not forget, indeed, that there are schools dissociated from any individual church, and that the church, as a whole, has taken a very slender interest in the work, compared with its responsibility and duty; but still it will be admitted that it has been by the church that what has been accomplished has been mainly effected.

These remarks apply to individual churches. Few schools but have been gathered by some religious society. The church has been first formed, and then, feeling its duty, has gathered the school, which thus has been *its* agency; and though, partly from necessity, and partly from conviction, other elements have been united than those which the church has provided, it still continues, as at first, an agency and work of the church. I think this ought to be understood and admitted. Had the church done its duty, and were it now fulfilling it, the question would never have been raised; but its dereliction of duty, which, though great, is but partial, cannot be regarded as invalidating its claims, unless we are prepared to admit, what no teacher would allow, that a partial delinquency is a forfeiture of right.

In making these observations, my object is simply to put the matter in what I conceive to be its proper light. For any church, either directly or by its representatives, to dogmatise upon matters of internal arrangement, while virtually nullifying its claim by inaction, or for any pastor to assume a presidency which is not yielded by respect, confirmed by affection, and vindicated by personal effort, were the extreme of folly, and must be the harbinger of mischief; but I still think, that as in all other instances of auxiliary agency, so in this, the relation desired and gratefully recognized should be that in which the school should feel that it derives its strength and authority from a spiritual church, under whose shadow it should lovingly and peacefully abide.

If the church ought to be regarded with filial feeling, as sustaining something like the paternal relation, the day school ought to be viewed with fraternal feeling, as being, though a junior, yet a most valuable coadjutor. Never was there so much being done in the work of daily education as at present. On the *theory* controversy abounds, the practice is steadily advancing. Without calling up the polemical as-

pect of the question, the opinion is expressed as one of increasing strength, that daily education, to be complete, ought to be *religious* in its spirit—that while secular education, as far as it goes, is invaluable, it does not go far enough to meet the wants of the child, to mould his character, or to fashion his spirit—that we want more of the religious element in our daily schools, and not less; and that if we had more, the Sabbath-school would reap the advantage.

It is on this ground that I ask Sabbath-school teachers to take an interest in the educational movements of the day. As citizens, I would appeal to them on other grounds. As teachers, I would urge them to recollect, that here their success is involved. No teacher can have failed to notice the difference between children properly and religiously trained in the week, and those trained otherwise, or not trained at all. It makes all the difference in effort, labour, and probable success. Need I do more than call attention to this fact? It is most significant. Let all the scholars in the Sabbath-school be rightly trained—trained, I repeat, not only taught—and how great the advantage which the school would secure! As brothers of one family, let the day-school and the Sabbath-school ever go hand-in-hand, each feeling that the other's interest is his own, that the success or failure of either would paralyse or strengthen both.

The relation in which the Sabbath-school stands to *society* must not be overlooked, though the varied points of connection are too numerous to mention. How large the idea presented by the word "*society!*" How different would this society be without the Sabbath-school! Who can estimate the advantages social life has gathered in this country from these unobtrusive agencies? In the spirit of order engendered—of loyalty inculcated—of intelligence diffused—of piety promoted. Imagine the two million Sabbath-scholars growing up destitute of Sabbath-school instruction. Would society be the same in its strength—its virtue—its manliness—as it is now! Would there be no increase of juvenile depravity, of youthful delinquency, and consequently of public annoyance and expense? Add the hundreds of thousands of teachers giving this instruction—would they be as intelligent members of society, as vigorous supporters of our institutions, as independent thinkers, as strong-minded citizens, if their weekly labours were withheld?

Look, also, at the beneficial effects of these operations upon the working classes—a department of society too greatly overlooked. Is there anything that more subdues these mighty multitudes, sheds over them a kindlier influence, or more disposes them to religious impressions, than the gratuitous efforts of Sunday-school teachers on behalf of their children? Who can overrate, again, the importance of the Sabbath-school to the *intelligence* of the country—its literature, its liberty—above all, its religion; or say, how great would be the loss, in each of these particulars, if its influence were withdrawn? Society, then, is a gainer by Sabbath-schools. It derives from them light, strength, living streams of influence; nor could a heavier curse be

inflicted upon our social economy than the extinction or paralysis of Sabbath-school instruction.

But to close. If we pass from the present to the *future*, as indeed we are continually doing, and think of the benefit which in all probability Sabbath schools are destined to shed, who but must feel concerned for their expansion, improvement and growth? What we are, as a nation, is wonderful. What we shall be, time only can declare. Everything, however, indicates progress in numbers, knowledge, power, wealth, commerce, means of transit to the ends of the earth. Let our religious institutions keep pace with the times—the more refined our civilization, the greater need for religion, which alone will prevent its degenerating into presumption and pride.

Our Sabbath-schools were never more required than *now*; and each step of our national progress invests them with greater importance. They must, however, be abreast of the age in intelligence, order, discipline, vigorous and manly purpose. They will not live upon antiquity or prescriptive right. Utilitarianism is a keen scrutineer, and will not tolerate formalism. Everything calls aloud for improvement. In the spirit of enlightened Christianity let this be sought. For the sake of the general good, let teachers, classes, officials of all ranks, books, methods, spirit, individual and collective details, be candidly and carefully considered, that so the Sabbath-school may ever retain its position as one of our noblest institutions, its wide-spread relations become streams of holy influence, and virtue go forth from it for the healing of all.

LEGACIES FOR RELIGIOUS USES:

THE late Michael Allen, of Pittsburgh, has bequeathed to various benevolent associations legacies of substantial value. Mr. Allen is understood to have been of Irish descent, and a member of the First Presbyterian Church in Pittsburgh. His legacies are as follows.

Presbyterian Board of Foreign Missions,	\$10,000	
“ Board of Domestic Missions,	5,000	
“ Board of Education,	8,000	
“ Board of Publication,	8,000	
“ Church Extension Fund,	4,000	
		\$25,000
To the American Bible Society,	\$6,000	
“ American Sunday-School Union,	4,000	
“ American Tract Society,	4,000	
“ American Foreign Union,	8,000	
		\$17,000
Total,		\$42,000

In addition to these legacies, Mr. Allen bequeathed to the Trustees of the General Assembly, for the use of the Boards of the Presbyterian

Church, a residuary interest of considerable value. We have not heard whether the legacies will be contested or not. We take advantage of the present occasion to make a few remarks on the general subject.

Some persons seem to have an unreasonable prejudice against leaving legacies for religious purposes. But why should the solemn act of disposing of our property in view of death, exclude a remembrance of our Saviour's cause? On the contrary, it seems appropriate and just that religion should receive a tribute of homage at the last closing scenes of life, not only from our lips but from our deeds.

It is sometimes said that legacies prevent persons from being benevolent during their lifetime. If this were commonly so, it is an error, of which the community ought, and may be easily disabused. But the very reverse is the fact; and as a *general* rule, those who leave legacies for religious purposes are the very ones who exhibit the most practical benevolence during life.

There are, however, many persons who give liberally whilst they live, and who are able to leave legacies, but whose wills contain nothing specifically for religious uses. It is to this class that the following considerations are respectfully offered.

1. All that we have comes from God. And is it not a consistent act of religion to remember the Author at all times, even when his gifts are passing out of our hands?

2. We have probably come short in alms-giving during the whole course of life. Whilst there can be no *satisfaction* made for sin by anything we can do, we may make a *reparation*. This idea is suggested, not with the view of palliating or perpetuating deficiencies, but of awakening a true sense of responsibility in regard to property, both while we live and when we die.

3. Legacies, made with a wise and proper regard to the amount of your fortune, will not be a *material* loss to your heirs.

4. If you are rich, however, it may be well to consider that the testimony of Scripture, and the experience of every age of the world, are against the wisdom of transmitting large fortunes to children.

5. A legacy, left in a judicious manner, may be the means of causing your influence to live in a new and vital form, till time be no more.

6. A dying, as well as a living testimony for Christ, *may* be worth more to your children in the way of good example, than any increase to their temporal possessions.

7. If you think that contingencies may arise after your death, by which your legacy may be possibly misapplied, it is worth while to remember how many more probabilities there are that your children, or children's children, will misapply and squander what you may leave them.

8. Legacies have been of the most important use in advancing the cause of Christ. For example, Mr. Hugh Hodge, of Philadelphia, a man in moderate circumstances, left at his death, sixty or seventy

years ago, his house in Market St., to Princeton College, for the purpose of aiding pious young men to obtain an education. This legacy, which, with the rise of property, now amounts to fourteen hundred dollars per annum, has enabled scores of promising youth to enjoy the advantages of that institution. In like manner, almost all the scholarships in the Theological Seminary at Princeton (which have dispensed the most important aid to hundreds of ministers now engaged in preaching the word of Christ,) were the legacies of the pious dead.

These considerations deserve a candid examination in the final disposal of our property.

If any person should ask what objects are most likely to be benefited by legacies, we reply—use your own discretion. Almost every good cause may receive an impulse from a timely gift. The Foreign and Domestic Missionary, the Education, and the Publication Boards of our Church will all apply your charities to noble ends. So will the Bible Society, and kindred institutions. If you are favourable to Education, (and the promotion of the interests of the young is certainly one of the very best ways of doing good,) the following modes of applying your gifts and legacies are suggested.

Our *Theological Seminaries*.—These most important institutions are in great need of funds. Scarcely one of them is as yet adequately endowed; and not one has any regular and sufficient means of increasing its library.

The endowment of a *scholarship* in connection with any of our Theological Seminaries would be a most acceptable addition to their resources of usefulness.

Our *Colleges* are all poor; they have very indifferent endowments; some none at all. If your tastes are in this direction, they may be gratified to any extent.

The establishing of a *Christian School* for the children of your own, or some destitute congregation, would be an incalculable blessing. A legacy of \$1500 or \$2000, to the trustees of your Church, or of the Board of Education, would be sufficient, in connection with income from other sources, to secure the blessings of Christian education in a day-school to many children from generation to generation.

These are only specifications to guide inquiring minds. They are not presented officiously or dictatorially. Far from it. Let every one turn his gifts, in the fear of the Lord, into whatever channel his judgment prefers.

In conclusion, we present a few more thoughts.

1. Let no one think that he gives so much during his life as to render a legacy a work of supererogation.
2. Let no one think that, because he has left a legacy in his will, he is absolved from the duty of liberality during his lifetime.
3. Let no one think that he ought not to leave a legacy, because

he cannot leave a large one. Calvin, who died a poor man, left a small legacy to the boys' school at Geneva.

4. In making a will, it is very important to be so definite in its language, that no controversy may grow out of it. The following are the *corporate names* of the four Boards of the Presbyterian Church.

“The Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America.”

“The Trustees of the Board of Education of the Presbyterian Church in the United States of America.”

“The Board of Foreign Missions of the Presbyterian Church in the United States of America.”

“The Trustees of the Board of Publication.”

These titles differ somewhat, and it is quite important to give them *exactly* as they stand in the several acts of incorporation.

5. May the Lord enable all his people to consecrate their property to the Giver of all mercies, spiritual and temporal. “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.”

6. If any person declines to leave a legacy to the Church on the plea that gifts during life are more secure and more appropriate, we find no fault with his judgment. Only let him be liberal during his life *according to his plea*.

PRESBYTERIAN COLONY FOR OREGON.

EVERY thing connected with the founding of a State has an interest which increases with years. The fragments of Puritan history have a value far transcending the estimate of past generations. The items of individual self-denial and toil, the initiatory plans of associated action, the grander schemes of state polity in their well developed results, all invite the scrutiny of the philosopher and the Christian, and teach lessons of wisdom which bring God and providence to view.

The people of the United States are great *colonizers*. The best elements of effective colonization are intelligence, enterprise and religion. Where these prevail, prosperity is the sure reward, in the ordinary working of the divine laws which regulate the affairs of this world. The Pacific territory of the United States peculiarly needs the choicest materials of population to assist in giving shape to its future destiny. Great interests are depending upon the mighty West. Our country, bounded by the Atlantic and Pacific oceans, is developing its character and resources on a scale almost beyond computation. What shall unite us in the harmony and power of a Christian nation but the institutions which, under God, have cultivated our present prosperity?

It is with peculiar satisfaction that we learn that a Presbyterian colony is on the eve of taking up its march over the Rocky Mountains, to assist in planting liberty, knowledge and religion in the wilds of Oregon. With the view of calling the attention of our church to this enterprise, we record some of the business details of the organization. Every one may learn something from the *private life* of such an undertaking.

PRESBYTERIAN COLONY FOR OREGON.

"In compliance with many and repeated solicitations, I now undertake the responsible duty of selecting places of rendezvous, appointing the time of starting, and furnishing a list of articles necessary for the outfit, &c.

The prospects of the colony are good. There have been several valuable additions to the company since the report of our Corresponding Secretary, dated December 1st. Our colony now numbers over sixty persons.* The Rev. James Worth, of the Associate Reformed Church, and a small colony, expect to join us, with a view of crossing the plains together, thus forming a large Sabbath-keeping Company. Every one, wishing the privileges of such a company, should report to our Cor. Secretary, Prof. S. Harrison Thompson, South Hanover, Ia.

We deem it injudicious to have many places of rendezvous; hence we will only name Cincinnati, Ohio, and St. Joseph, Mo. All those in the North and East, are requested to assemble in Cincinnati on or before the 13th of March, 1852, and be in readiness to leave Cincinnati for St. Joseph on the 15th. Perhaps those farther down the river might join us at St. Louis. We would name the 1st day of April for organizing the company, and appointing a business committee for procuring cattle, provisions, &c. I am informed that nearly every article necessary for the outfit may be procured at St. Joseph, as well and as cheaply as anywhere else.

Everything should be provided, and all in readiness for moving on the plains, by the 15th of April. If the spring should be favorable and grass abundant, we may start at that time; we should be ready by all means, that we may start as soon as the grass will allow.

A mess of four persons should provide themselves with one good strong wagon; what is commonly called a light two-horse wagon is generally recommended, but see to it that it is well made, and the bed water-tight. Oxen are supposed to be preferable for the draught; three or four yoke should be attached to each wagon. Mules may be used by those who prefer them. Horses should not be relied on for the draught; but every family should have one American mare, and two milch cows.

The following amount of provisions will be sufficient for a mess of four persons for the journey, or for one hundred and twenty days.

* Since increased to one hundred.

Flour, - - - -	300 pounds.	Saleratus, - - - -	2 pounds.
Hard bread, - - -	300 "	Black Pepper, - - -	3 "
Bacon, - - - -	300 "	Cayenne Pepper, - - -	2 "
Corn meal, - - - -	60 "	Salt, - - - -	25 "
Coffee, - - - -	25 "	Cheese, - - - -	10 "
Tea, - - - -	2 "	Dried beef, - - - -	25 "
Rice, - - - -	20 "	Molasses, - - - -	6 gallons.
Sugar, - - - -	50 "	Vinegar, - - - -	4 "

A little dried fruit, dried corn, beans, &c. will be useful. Every mess should have a good meal tent, a camp kettle, coffee pot, frying pan, tin plates and cups, knives, forks and spoons. Also fifteen pounds of star candles, twenty-five pounds of hard soap, and two pounds of Windsor soap. Every mess should have a tin canteen, or gum elastic sack, to carry water on the plains where it is scarce. Also an axe, hatchet, spade, gun, saw, augers, nails, a few bedcords, light drawing chains, &c.

Take no more bedding and clothing than is really necessary for the journey. Every male should have three red flannel shirts, three pair of red flannel drawers, and four check shirts. Be careful or you will overload your team. Leave all unnecessary baggage behind; if not, you will be obliged to drop it on the way.

L. A. HANNA,

W. T. Seminary, Allegheny City, Pa., January 1st, 1852."

Another Presbyterian colony is about to be organized, to settle in another part of the Territory. This latter colony is expected to emigrate in the spring of 1853. We publish a part of "the outlines of a plan of organization."

PRESBYTERIAN COLONY IN MIDDLE OREGON.

"The formation of a colony, to emigrate to a new country, presents facilities for the mutual benefit of its members, and especially its families, vastly superior to the ordinary mode; provided, there be a clear understanding of the objects desired, and the method by which these are to be secured. In its very incipency these objects should be clearly defined, and some outlines, *at least*, of a plan of organization submitted, so that each person, upon enrolling himself as a member of the colony, will do it understandingly; and for the promotion of the good of the whole, obligate himself to bear that portion of the burden which may be requisite.

The institutions of religion and education demand, and of right occupy, a prominent position, and to these everything else should be made more or less subservient. The following outlines of a plan, having special reference to these, are submitted:

1st. Prior to the time designated for removal, it is designed that the colony shall procure, for its use, either by donation or otherwise, a new, large and well selected Sabbath-school library, to be taken chiefly from the publications of the American Sunday School Union, and the Presbyterian Board of Publication. And in addition to this,

if it be found practicable, we will endeavour to procure both a congregational, and a well selected library of a general character.

2d. Measures for the constitution and organization of a church, may be taken after assembling on the frontier, and prior to the time of departure, or deferred until after arriving at the place of destination; but such organization as may be requisite for the securing of religious services upon the route, such as preaching, bible class, Sabbath-school and catechetical instruction, will be secured before starting. The same plans to be pursued after arrival at the place of settlement, until a thorough church organization shall be effected, and that, as soon as practicable, suitable buildings for church and school purposes shall be erected.

3d. From and after the first day of January, 1855, it is hoped and expected, that the colony will be fully able to sustain its own religious institutions, as well as assist in promoting the enterprises of the church, through its regular and appointed channels.

4th. It is intended that we shall, as soon as possible after settlement, establish a good parochial school, for the benefit of the children and youth of the colony, to be suited to their immediate wants; and no efforts will be spared to elevate the character of the school, and to make it an institution of learning of the highest grade, so soon as the interests of the colony may demand it. It should be a settled principle, that no child or youth, connected with the colony, shall ever be permitted to grow up without the benefit of a good English education, and a thorough religious training.

Such are briefly some of the outlines of a plan which, if fully carried out, with the blessing of God, cannot fail to elevate and ennoble a community, and make it virtuous, religious and happy, so far as happiness is attainable in this world. All then who are like-minded with us, and can cordially adopt and subscribe to the above principles, we invite to join with us, and enrol themselves at once as members of the colony.

Those who are desirous of uniting with us are requested to report themselves by letter, *post paid*, to Rev. GEORGE F. WHITWORTH, *Cannelton, Perry Co., Indiana*, and at the same time to state their trade or occupation, or what pursuit they can engage in, the number, sex, and age of the members of their family, how many of them are professors of religion, together with such other information as may be deemed of any importance."

These colonists will be men of no ordinary character. The spirit of enterprise *in subordination to the love of Christ* appears to be a leading motive in their emigration. Do they not need, and are they not entitled to, the prayers of the Church? Let us remember our OREGON COLONISTS before the throne of heavenly grace, and co-operate according to our ability in furthering their plans. May God bless our brethren, with their wives and children, and make them a blessing on those distant shores!

WESLEYAN AGITATION IN ENGLAND.

THE Wesleyan Church in England has recently encountered a severe agitation, which has by no means yet subsided. The Wesleyan Church has always had a strong affinity to the Church of England. Wesley's wish seems to have been never to withdraw from the hierarchy. The Episcopal Liturgy was used in the Methodist chapels, the sacrament of the Lord's Supper partaken of in the Episcopal churches, and the great body of the Wesleyans acted with the hierarchists on almost all points that involved a difference between the latter and the Dissenters. The political affinities of Wesleyism followed its ecclesiastical attachments. The leaders especially, who resided in London, usually united with the Tories on the great state questions. A writer in the United Presbyterian Magazine complains that "Wesleyan Methodism is at present, and has been for a considerable time, a stronghold of Church of Englandism—a sort of Jesuit corporation in a Protestant land, and that its system of secret, irresponsible power is an invasion of the rights of the Christian people who support it, and cannot be much longer tolerated in a free and enlightened community." Dr. Jabez Bunting has for some time monopolized the power and honours of the church; and it is said that the Archbishop of Canterbury, with all his wealth and benefices, has not the title of the power of this successor in Wesley's seat.

The peculiar circumstances of the men in authority, and the general subordination inculcated by the strict discipline of the church, have succeeded, until recently, in smothering discussion and in perpetuating the existing dynasty. What could not be done openly was done in a secret and shrewd manner. A number of anonymous pamphlets, called "Fly Sheets," appeared at short intervals, written in a terse, vigorous style, and well adapted by their statements, personalities, humour and boldness to arouse public attention. The chief point of attack in the "Fly Sheets" was the monopoly of power which the London dynasty had managed to concentrate in their own persons. It was argued that "itineracy," the great principle of Wesleyanism, was invaded, and that Dr. Bunting and company enjoyed their ease in London, whilst their brethren shared the toils of the distant stations and circuits. The appointing power seems to have been managed in an arbitrary and partial manner. In the English Methodist Church the appointments of the ministers are arranged by a stationary committee, composed of representatives from the different districts; and this committee was charged with being under the Bunting influence. Obnoxious and suspected ministers were sent off to stations among the mountains of Wales or in the Shetland Islands, like convicts to the penal colonies. In short, the "Fly Sheets," which were only four in number, did their work of agitation with so thorough efficiency that the Conference determined to subject its authors to the torture of the "great iron wheel."

In the conference of August, 1847, a motion was made that a declaration be signed by all the ministers of the connection that they were not the authors, and had no connection with the authors of the "Fly Sheets." After a stormy debate the motion was barely carried. The test, however, did not prove stringent enough. After various appliances and threats, the names of two hundred and fifty-six preachers, nearly one fourth of the whole number, were absent from the paper. A number of the refractory were brought to a humiliating submission the following year, but the aim was not yet attained. When the conference met in 1849, at Manchester, the presiding officer, the Rev. Mr. Jackson, made the following remarks:

"He must advert to one painful particular. He had mourned over the attempts which had been made to innovate upon their system. A secret irresponsible power had risen up, which interfered with the just rights of the Conference, which reflected on its acts and appointments and which endeavored, in various instances, to render these acts null and void. He mourned over this state of things, because it interfered with the blessed work of God. The Conference, the highest authority in this community, was bearded by this secret and irresponsible power. He had a full conviction that the time was come when this evil should be dealt with, and effectually corrected, and by the grace of God, done away with, he trusted, for ever. He believed they were all inclined to unite in the prayer, suggested by a line in one of their hymns—

‘End Jesus, end this war within!’

This war among themselves must be terminated. It was a stumbling-block to their people, and the occasion of scandal to other communities."

After this speech, the way was prepared for an inquisitorial examination. We now quote from the *United Presbyterian Magazine of Scotland*:

"Mr. Everett was called upon, and the secretary, Dr. Hannah, with a paper in his hand containing a list of queries, commenced the examination. "Are you the writer or author of 'The Fly Sheets?'" He refused to answer until he was told the names of his accusers, was furnished with the charge against him in writing, and had an opportunity to defend himself in a constitutional manner. Loud cheers of derision were the only answers to this reasonable proposal. On being informed that he was much suspected, he asked what motives induced them to fix on him merely for suspicion. Tremendous cheers from about five hundred clerical judges now sounded through the building. When told that he was the most suspected, the response was delivered with calm dignity,—“If I am the most suspected, then there must be the most evidence against me. Produce it.” The original question being again pressed upon him, he replied,—“I will

not answer the question; I will never submit to an inquisition." Strong marks of disapprobation followed, and Mr. Everett was permitted to retire to his seat.

Dr. Hannah now summoned Mr. Burdsall to come forward. An old man, bending under the weight of seventy-six years, appears before the examiner. "Are you the writer or author of 'The Fly Sheets?'" The answer is,—“Are there any accusations against me?" A hundred of his judges shout—Yes, yes. The old man looked calmly around him, and said, "Where are my accusers, then?" All were silent. The secretary put an end to this awkward silence,—“We are anxious to put a friendly question. Are you the author of 'The Fly Sheets?'" "I have been fifty years a minister, and never witnessed such a scene as this; and it is now too late in life for me to turn the Wesleyan Conference into an inquisition." Mr. Everett, a man of forty-three years' standing in the ministry, was accordingly expelled; and Mr. Burdsall received the slighter punishment of admonition and censure, in consequence of his advanced age. Only three hands were held up against this sentence; they were those of Messrs. Dunn, Griffith, and Bromley. This was on Friday, August 3d; and, on the Monday following, Mr. Dunn was summoned to the bar of the Conference. The rest will be told in Mr. Dunn's own words, which we have compared with other versions of this proceeding, and found correct. The President is now the examiner.

He said—"Mr. Dunn, are you the author of 'The Fly Sheets?'" I said,—“Mr. President, two years ago, when Mr. Osborn had introduced the declaration—" I had not finished my sentence, when there were cries of "No evasion, no evasion; keep to the point. It is not about the declaration now; you answer the President's question." I said,—“Let me give you a sentence or two." I attempted to get out one sentence three, four, or five times; but the clapping, the stamping, the shouting, was such, that I found myself utterly unable. I urged them to that point for fifteen or twenty minutes, but in vain. I at last said,—“Mr. President, you deny me that justice which would be allowed to the meanest, lowest, basest criminal, in any civil court in the land. If you will not allow me to make one or two observations, I will not answer the question categorically." They said,—“We must have yes or no, and no reasons or explanations." I said,—“I will not give them." I was passing from the bar back to my seat, when the President, with great emphasis, said,—“Mr. Dunn has had full liberty of speech." I instantly said,—“I deny it;" when three hundred voices were raised, and such a Bay of Biscay hurricane I never witnessed in my life, with cries of—"He has contradicted the President; he has given the President the lie. Turn him out, turn him out." And it was absolutely moved and seconded that I should be turned out of the Conference.

My excellent friend, Mr. Griffith, was then called—that was on Tuesday, at ten o'clock. Having refused to answer the questions, we concluded that we had incurred the same penalty as Mr. Everett and Mr. Burdsall. Mr. Everett had been ordered out of the Conference; Mr. Griffith and I thought it better to retire without being ordered. At last we were sent for on the Friday morning, and the President read a long string of conditions; and we replied, that before we answered these questions, we wished to be furnished with a copy of the document, that we might give it our prayerful and careful consideration. A hundred voices said,—“No." We said,—“We cannot give answer off-hand to a document that it has taken twelve minutes to read." Dr. Bunting replied,—“If we give you a copy, you will give it to the public. We ask you, in good faith, will you pledge yourselves not to give it to the public?" We said,—“No;" for we thought we might find it necessary, on some future occasion, to give it to the public. Dr. Bunting replied,—“If you will not pledge yourselves, we will not give it to you;" and we replied,—“Then we

will not answer your questions." We were then ordered to be there at five in the evening, but were not ordered up till eight. We refused to answer the questions, and they refused a copy of the document; and we stopped till ten minutes after nine, and at last I said,—“You know, Mr. President, that this document is of the nature of an indictment; you know that it contains charges; and I know that, in any civil court in the land, I could demand a sight of that document.” This settled the matter, and the sequel will give you more of a character of Conference than any thing I can say.

For seven hours was a copy refused; and yet, the moment Dr. Bunting said we might have a copy, there was not a man opened his mouth in the whole Conference to deny it. That gives you an idea of the shameful compliance which is pronounced unanimity, and it arises out of the most distressing state of bondage. No one dared to move hand or foot, in opposition to the decree of Dr. Bunting. I do not believe it possible, that five hundred independent men, impartially looking at the matter, could be found—that all, up to a certain time, would resist the claim of the document—and yet, when Dr. Bunting spoke, all yielded! The document contained five conditions, and the answer was to be given in next morning at nine o'clock: (1.) We will expel you unless you submit to stand at the bar of the Conference and be reproved. We replied,—“That, till you can bring a charge against us, we decline to stand at the bar. (2.) You must submit to be deposed from your superintendentship. (3.) You must discontinue the use of the *Wesleyan Times* and the *Banner*. (4.) You must promise not to send any communications to a hostile journal. We are not even to send notice of a marriage or death to the *Wesleyan Times* at the end of our days. (5.) Neither in public nor in private, at the tea-table, at the leader's meeting, quarterly meeting, district meeting, or in Conference, should we ever express or state an objection to the law of 1835; especially we should not express any opinion condemnatory of its application to the expulsion of James Everett. Mr. Griffith and I examined the matter, prayed over it, and sent back our answer. We refused to submit to such degrading conditions; and our letter ended with the words,—“We are not prepared to submit to such an unrighteous judgment.”

In five minutes afterwards, these two ministers—men of talent, character and experience—were expelled from the communion of the Wesleyan church, and deprived of all the benefits, present and prospective, to which they and their families were entitled. And yet, what choice had they? A man of principle and honour, before he would stoop to such conditions, would prefer digging in a ditch, or taking a beggar's wallet upon his back.

The result is soon told. A large body of the Wesleyans sympathized with the expelled ministers. Meetings were held in various parts of the kingdom, addresses made, and resolutions adopted, protesting against the usurpation of the Conference. The number of members has already fallen off to the amount of about fifty thousand; and although no organized attempt has been made, so far as our knowledge extends, to secede from the main body, it is impossible to predict the ultimate result. The tendency of the present agitation is to remodel the Wesleyan system, introduce lay representation, and establish safeguards against usurping power.

FAITH.—I should be inexpressibly miserable, if I did not know that God forgives me more readily than I can myself.

I may still look at the brazen serpent, I may look at Christ.

What hope could I have if God does not forgive what I am, as well as what I have been?—*T. Adam.*

GENEVA THEOLOGICAL SCHOOL.

DR. MERLE D'AUBIGNÉ'S ADDRESS.

[We have received, through the kindness of the Rev. J. C. Lowrie, the circular of the *Evangelical Society of Geneva*, which we translate for the benefit of our readers who may take an interest in it.]

THE opening exercises of the scholastic year took place in the Oratory, on October 3d. Professor Merle d'Aubigné presided. Many members of the Committee were present, and also a number of friends from abroad. Among the latter were noticed two of the early pupils of the school, the Rev. Mr. Anet, of Brussels, and the Rev. Mr. Sibleyras. After prayer, and the reading of a portion of the word of God, the President of the school addressed the students in an exhortation, of which we can only give a brief outline.

It may be remarked that, among the different works of the Church, the work of the Theological School was perhaps the one which presented the greatest difficulties; its very excellence provokes equally the favour and the disfavour of men; and according to the source from whence the Professors draw their instructions, whether it be pure or poisoned, is the Theological School a blessing or a curse. But it is not only in reference to the Professors that difficulties exist, but in reference to the students also. Some of these difficulties ought to be distinctly pointed out; and omitting to-day theological discussions, we will take views altogether practical; following the example of Paul, who in his epistles, after the great principles of Christian theology, lays down the rules of life. There are general facilities, as well as special, for the student in this School. But alas! from these very advantages come new difficulties and dangerous rocks. It is to these that we wish to call your attention. (Here the Professor developed a train of thought, of which we can only sum up the principal points.)

The first advantage of this School is, that it receives as students only those who are truly converted, at least so far as man can judge. The School believes that the minister of the Word is specially called to invite his hearers to enter in by the gate, which is Christ. And in order to invite others and to give them the necessary directions, it is absolutely necessary to have entered in himself. But here is a snare. Because he is in the Theological School, a student may imagine that he has been converted, whilst he may be yet in his sins. If there are souls who have not experienced the new birth, there are also those who, thinking that they have, do not show its fruits. A defective, languishing, Christian life,—this is one of the snares to which we particularly call your attention; and in order to escape from this evil, we invite you truly to find Jesus Christ, and truly to walk with him, poor in spirit but rich in faith.

A second advantage of this school is, that those who send young men here are not worldly parents and friends, desirous of procuring for them a sure and lucrative position in life. It is the pious who send us our pupils; but here too there may be a snare. Indiscreet friends in their zeal for the kingdom of God, imagine sometimes that because a young man is pious, he is fit for the ministry. They forget that he must have judgment, good natural capacities, and the gift of speech. Sometimes young men are even drawn here by the desire to quit an obscure situation and to rise to a higher one.

A third advantage of this school is found in the helps of various kinds that are here afforded. Close at hand, however, lurks a danger, that of weakening the great principle of personal activity. The man, the minister, should develope himself freely, spontaneously, having no other support than God alone. Our aim ought to be to *help*, but only to help the young man to *help himself*.

A fourth advantage of this school is, that it does not aim at making worldly orators, who task their powers to elaborate three or four sermons a year. We demand that each one of you should know how to speak in season and out of season, and from the abundance of the heart. But then, there is a snare in our very gifts. A readiness in extemporaneous preaching ruins ministers and their ministry; we could wish that your work might be easy, and at the same time a difficult work. Those who in California content themselves with scratching the surface of the ground, find nothing; they must go down deep. A number of the students never find the gold which God has hid in his Word, nay, which he has hid in themselves, and always remain moderate men.

A fifth advantage is in the theological and other duties which are required of you; duties more considerable perhaps here than elsewhere. But at this point comes another snare—health compromised. A minister without health soon finds that his soul becomes dispirited, and his labours fewer. After all, it is not so much work that kills. Work often vivifies. What injures health is the want of care in exercise, in diet, and above all, in system about our work.

A sixth advantage consists in the fact that, coming principally from the country and from small towns, you are here in a larger city where you have more intercourse with persons of superior culture. This is of great price. A student, or a minister, who is rude and clownish, may injure the ministry. Every Christian, and above all, every minister ought to be a prepossessing and courteous man; not in the spirit of the world, but in the spirit of St. Paul. But in connection with this advantage also is a snare; it is the want of humility, of simplicity, of self-renunciation. It is the too easy Christianity which appears to characterize evangelical religion in our day. Students have too light habits of intercourse. They form too soon projects of marriage, or glide easily into the midst of worldliness.

A seventh advantage is, that you live in a time of theological excitements, and these excitements have been recently no where greater than in this school. Agitations are good in some respects, for death is

the worst of evils ; but there is also danger. I would particularly warn you of two reefs, the Charybdis and the Scylla of Theology, namely, the spirit of tradition, and the spirit of innovation. The spirit of tradition has for a long time reigned over the church ; it has rejected all improvement, all reform, resting upon no other basis than ecclesiastical authority, which perpetuates the faults and errors of antiquity. But now we see an opposite tendency, a spirit of licentious innovation, of changes without end, of radical revolution. It would appear that, in order to correct one evil—tradition, it was necessary to rush into another—innovation. You are young, you are in search of truth, you thirst for it : this is well. But remember that between the two abysses of tradition and innovation there is a rock, the Word of God. Submit yourselves to the Word, but do not make the Word submit to you. “Germany !” is the cry ; “Germany !” There are, undoubtedly, Doctors in Germany, even among the best, who do not yield to the Word the homage which is its due. But since so much is said of Germany, I will quote a saying of a German, a celebrated saying of a celebrated German. “My wooden house on which my sun-dial stands is out of order,” says Claudius in his *asmus omnia secum portans* ; “the dial no longer indicates the exact hour ; neighbour what shall I do ? Must I arrange my house and make it accord with the sun ; or must I lay hold of the sun, and make it agree with my house ?”

Yes, gentlemen, and there is the greatest advantage you can find among us ; we wish you to be theologians of God’s Word—of all the Word—of the Word which is human throughout, and throughout perfectly divine. And it is not only to your intellect that we present it ; it is to your heart, to your will, to your life. As the theologian ought to receive *all* the Word, the Word reclaims *all* the theologian. Theologians have often appeared, whose only qualifications were those of human science. It is true we are never but as fragments, parts of a book which is not yet complete. But we ought to go on unto perfection, and to endeavour to be theologians, not after the model of this or that University, but after the model of St. John or St. Paul.

After this discourse, of which we have given a mere abstract, the ministers present expressed their great joy in assisting at the opening of the School, and said that it was only after their entrance upon an active life of evangelization that they appreciated the full value of their theological studies. They exhorted the present pupils to profit by all the means of instruction now offered to them, for later in life they would find comparatively little time for study.

The President then presented the Rev. Mr. Binder as Mr. Raymond’s successor in the functions of Director of the Preparatory School.

Professors Gaussen, Pilet and La Harpe, and the Rev. Messrs. Cordes and St. George, then addressed to the students a few words of exhortation and encouragement. Afterwards two of the students

and several other brethren successively engaged in prayer to God, and the assembly broke up after singing, and the benediction.

The School this year numbers only 26 students, of whom four candidates are preparing for their final examination.

Household Thoughts.

SUBMISSION, OR THE TRIUMPH OF FAITH.

DR. ALEXANDER in his "*Thoughts on Religious Experience*," says on page 332,

"A venerable clergyman, who had lost a beloved son, who never gave, as far as known, any evidence of genuine repentance or faith in the Lord Jesus Christ, was unable to bear up under the reflection that his dear child was in a state of hopeless misery; he therefore sought relief to his agonized mind, by cherishing an error contrary to the analogy of his whole system of theology. He said to me, I cannot bring myself to think that a moral and amiable person, brought up under the gospel, and assenting to its doctrines, will, by a gracious God, be made eternally miserable in hell, although he may not have experienced a change of heart. O sad necessity, which drives a good man to such a resource for support and comfort!"

The reading of this brought to my recollection what I received from a friend, and of the truth of which I have no doubt. It shows the triumph of faith.

A very devout lady, who died at the close of the last century, lost a son, after he had grown up to mature age. He had been very wicked. When seized with sickness, his cry was: "*The wages of sin is death.*" This was his fearful cry. His cries were heard in the street, some distance from her dwelling. He died in agony, apparently without hope. His mother, supported by a female friend, went to his bed; and, having turned aside the curtain, and beheld his ghastly countenance, she exclaimed, in anguish, "O Absalom, Absalom, my son, would to God I had died for thee," &c.

She was so overwhelmed with grief that her pious friends became apprehensive for her life, and believed she would sink under the agony of her mind, unless she got relief speedily.

Relief she did obtain speedily, and in a rational and *scriptural* manner. A kind of dialogue past through her mind to this effect: Are you not in covenant with God? I am. Have you not given your children to God? I have. Have you prayed with and for them? I have. Have you not prayed with and for this child? I have. Have you not given him to God? I have. Well, there leave him in the hands of God, who will do him no act of injustice. She replied, *amen*" The burden was gone. By grace and faith she obtained complete relief.

The writer has said he has no doubt of the truth of the above statement. He knew the lady; and, some years after the death of her son, he received, from her own lips, an account of occurrences in regard to herself still more remarkable than this. This lady had a strong mind, highly cultivated, and was eminently pious and devout.

A. B.

TO MARY ON HER BIRTH-DAY.

1. THIRTEEN! How many, many years!—
A little life of smiles and tears—
To *you* it seems almost an *age*,
To me (an aunt more grave and sage)
It seems but as a glowing ray
Foretelling what may be the day.
2. I watched the earliest peep of dawn
That glimmered on your natal morn,
Have seen the dew, the sun, the shower,
Descend upon your opening flower,—
And, with *almost* a mother's bliss,
May blend a birth-day prayer and kiss.
3. But oh! a day of holier birth
May dawn, I pray, for you on earth,
When we shall hail you *born of God*
And name you "handmaid of the Lord!"
Oh may I then be near to bless
And welcome with a tenderer kiss.

L.

ROBERT HALL ON SECULAR TEACHING.

"NEXT to the infusion of positive impiety, the most evil element in which the mind can be placed, is that out of which religion is expelled. To live without God in the world, and to converse with those who thus live, is, only in a lower degree than positive impiety, less dangerous to a creature who is in a state of probation, and whose everlasting interest depends on acquaintance with, and obedience to, his Maker.

I recollect, some years ago, that upon reading some very popular tales (moral tales, they are styled); the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of death, the influence on my mind was such, that, during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me, that to be conversant long together with trains of thought,

or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency, for religion is a positive thing, and, at the same time, it requires to be brought into view; it must be realised by an effort of the mind; it addresses not itself to the senses; does not occur naturally in the paths of life; it lies in an invisible state, and can only be realised by a positive act of faith, and be made operative by a serious exertion of the mental faculties, by calling our attention to spiritual impressions, and thereby overpowering the mechanical and necessary operations of sensible objects."—*Works*, Vol. VI.

PARENTAL RESPONSIBILITY.

THE oak, which waves in our forest to-day, owes its form, its species, and its tint, to the acorn which dropped from its ancestor, under whose shade Druids worshipped. "Human life extends beyond the threescore years and ten which bound its visible existence here." The spirit is removed into another region, the body is crumbling into dust, the very name is forgotten upon earth; but, living and working still, is the influence generated by the moral features of him who has long since passed away.

The characters of the dead are inwrought into those of the living; the generation below the sod formed that which now dwells and acts upon the earth; the existing generation is moulding that which shall succeed it, and distant posterity shall inherit the characteristics which we infuse into our children to-day.

And is this so? Is it indeed true, that the generation crumbling with the dust, formed that which now dwells and acts upon the earth? Is it true, that when we ourselves are mingled with it a generation shall be left behind, which shall bear our impress? That the happiness of the living, the characters of the living, the destinies of the living, are indeed affected by those whose very names are forgotten upon earth?

It is truly so. Ten thousand shades of character mark an age, ten thousand influences leave the play-ground to tell upon the nation: where were they originated? Our eyes turn upon you, parents of our risen families, recognising the great truth, that you have given its character and its tone to the existing age. Let, then, those whose work is yet to do, or now in progress, pause and ponder, and scan it well; let them learn what God and man ask from them, and, learning, let them respond fully to the demand; for life and death, blessing and cursing, are in their hands.

In what light, then, must we regard parental responsibility? *Can we overrate it?* If it be true that the happiness of families, the well-being of the nation, the integrity and vigour of the church, are in the trust of parents; if the subject has not been exaggerated, if parental character produces effects which stretch from time into eternity,

which are seen through all the phases of society, commencing around the cradle, and extending into the company of the seraphim, surely parental responsibility is a subject worthy consideration — earnest, deep, prayerful consideration.

Yet need not parents, in awakened sensitiveness, start in terror from responsibilities so awful; for if they be awful, they ask but faithfulness and love, and, met by these, return reward, soul-touching and unending.—*The Parents' Great Commission.*

Historical and Biographical.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH, NATCHEZ, MISS.

THE first Protestant denomination who assumed an organized form in Natchez were the Methodists. The Roman Catholics had preceded them, having been introduced and protected by the French and Spanish governments. Previously to 1810, the Presbyterians constituted a feeble body, composed of individuals who had immigrated from Scotland, and the North of Ireland, and from the Middle and Eastern States of the Union. The earliest missionaries who visited Natchez were the Rev. *William Montgomery* and the Rev. *James Hall*, D. D., who were sent out by the Synod of N. Carolina to explore the destitution of the South-West. During their visit to Natchez, they preached in what, under the Spanish jurisdiction, was known as the Old Government House, on the site of which the Court House now stands. Mr. Montgomery subsequently returned, and settled in Mississippi, in the neighbourhood of Natchez. He was a man of a gentle and benevolent spirit, a sound theologian, and a useful and laborious preacher. He died in 1848, venerated and beloved by all who knew him, and endeared by a long course of services to the churches of Ebenezer and Union, of which he was for many years pastor. On his second visit, Mr. Montgomery was accompanied by the Rev. James Smylie, also from N. Carolina, who settled permanently in Mississippi, and has been ever since closely identified with the history of the Presbyterian Church in the South-West. He is still living, and active, as far as enfeebled health and advanced age permit, in the business of the church.

In 1808, the Rev. *Jacob Rickhow*, a native of Staten Island, arrived in Natchez; and in the fall of that year commenced preaching, under a temporary engagement, in the building belonging to the Methodists. This venerable pioneer of Presbyterianism in the South-West still survives, to labour in the field which he aided in occupying

nearly half a century ago. It is an interesting fact, that Mr. Rickhow, whose age is something over eighty years, has, within a few years, held a commission from the Board of Missions. The Mississippi Presbytery have felt it their privilege lately to provide for his comfort during his remaining years, and have solicited him to devote himself to the preparation of a history of the Presbyterian Church in the South-West.

When not enjoying the labours of missionaries, and until the establishment of a church of their own, many of the Presbyterian families were accustomed to worship at the Pine Ridge Church, eight miles north of Natchez. This church was the second that was organized in Mississippi.

In 1810, a subscription was opened with a view to the erection of a Presbyterian church in Natchez. At the head of the enterprise was JOHN HENDERSON, a man to whose influence, perhaps more than that of any other, the church in that city owes its origin and its subsequent prosperity. It was not until 1814 that the building was completed, and the dedication took place in February, 1815. In the meantime a congregation was collected in 1811, and the Rev. *William Montgomery* engaged to preach to them, in connection with the congregation at Pine Ridge. In the early part of the year 1813, the Rev. *Samuel J. Mills*, acting under a commission from the General Association of Massachusetts, and the Rev. *John F. Schermerhorn*, of the Dutch Reformed Church, paid a visit to Natchez; and, amongst other pious labours, established "a Bible Society for the benefit of the Destitute in the Mississippi Territory." On a subsequent tour through the Southern country, in 1815, Mr. Mills was accompanied by the Rev. *Daniel Smith* (spoken of in the Biography of Mills, as "a man of fervent zeal in the missionary cause") who visited Natchez, and consented to act as a stated supply to the Church for a year, from April 1st, 1816. About this time, also, the Church enjoyed for a while the presence and labours of the Rev. *Elias Cornelius, D. D.*, then on his way to New Orleans, who had called at Natchez, in order to see and aid "his friend and fellow-labourer," as Mr. Smith is called in Dr. C's. Memoirs. Mr. Smith continued to serve the church as stated supply till 1819, when, on account of the difficulty of obtaining for him a requisite support, his engagement was suffered to expire.

In 1817, the church was duly organized by enrolling eight persons as members, and electing three ruling elders, to whom John Henderson was soon added as a fourth. The successor of Mr. Smith was the Rev. *William Weir*, who, in May, 1820, received and accepted a call to become the pastor of the Natchez Church. Mr. Weir was a native of Ireland, and at the time of his call was residing at Nashville, Tenn. He preached his first sermon on the 24th Dec, 1820, was installed by the Mississippi Presbytery on the 31st March, 1821, and died on the 25th November, 1822. He was a pious and devoted minister, and his early departure was a severe affliction to the infant church which had just begun to flourish under his labours.

Up to the time of Mr. Weir's death, thirty-two members had been admitted to the church. It deserves to be mentioned to the credit of the congregation, that immediately upon the settlement of Mr. Weir as their pastor, they made arrangements for the comfort of himself and family by the purchase of a parsonage.

On the 17th May, 1823, the Rev. *George Potts* (now Dr. Potts, of the church in University Place, New York,) visited Natchez by invitation, and, on the 16th June following, was unanimously elected pastor. The call was accepted, and, in December, 1823, Mr. Potts commenced his labours regularly as Pastor. The number of members reported to Presbytery about this date was forty-nine. During the period of Mr. Potts' incumbency of the pastoral office, nearly thirteen years, the Natchez Church attained to a vigorous degree of maturity. Its communion-list increased from 49 to 185. The old church edifice having become inconvenient it was removed, and a new and larger one, the original of the present edifice, was erected. No special revival of religion had occurred, but the membership grew with a steady and cheering increase. During the year 1824, it received an accession of thirty, twenty-seven of whom were admitted upon examination. During another year, that ending April, 1832, twenty members were added, of whom fourteen were on examination. The first donations reported by the Church were in the year ending March, 1825, and consisted of \$20 given to the Missionary Fund, and \$80 to the Education Society. To Mr. Potts' judicious and faithful exertions much of the subsequent prosperity of the Natchez Church is to be attributed. He probably laid the foundation of those habits of systematic benevolence and decorum in worship for which the congregation, over which he so long presided, have ever since been honorably distinguished.

Constrained by ill-health, in November, 1835, Mr. Potts announced his intention of resigning his charge, and removing to a northern latitude. The congregation acquiesced in his wish with deep regret, and in the spring of 1836 the church was again left without a pastor.

In August, 1837, the Rev. *Samuel G. Winchester*, formerly of the Sixth Church, Spruce Street, Philadelphia, was presented with a call, which was accepted; and at the close of the year his installation took place. Under Mr. Winchester's ministry the church continued to flourish. In 1838, the church building was enlarged by the addition of galleries, and assumed the form in which it has stood until the summer of 1851, when it underwent another very considerable enlargement. In the same year (1838), the very neat and commodious parsonage, which belongs to the church, was purchased. This property, owing to the extravagant rate at which real estate in southern towns was at that time held, cost the congregation the enormous sum of \$16,000.

In June, 1840, the church was called to part with its venerable elder, Mr. John Henderson, a name which cannot be separated from its history. Mr. Henderson was a shining light, and a pillar of

strength in the house of God, and in private life was a man who eminently "kept the way of the Lord to do justice and judgment, and commanded his children and his household after him." He is remembered with affectionate respect by many in every part of the country, who have enjoyed his hospitality and admired his piety.

A still sorer loss befell the church in the following year in the death of Mr. Winchester, its pastor. He had attended the meeting of the General Assembly in May, 1841, as a commissioner from the Presbytery of Mississippi, and subsequently travelled for his health. On the 31st of August, after an illness which had excited no particular apprehension, he departed this life, at the house of a friend in New York. A painful shock was communicated by this event to the whole population of Natchez, to whom Mr. Winchester's talents, social virtues, and mild demeanor had strongly endeared him. As a preacher, writer, and advocate of Presbyterian order and orthodoxy, his praise is in all the churches. During his ministry, the number of communicants in the Natchez Church was increased to 203. In one year twenty-two were added on examination. Mr. Winchester's residence at Natchez was at the period of the highest commercial prosperity of the South. The evidence of this appears in the contributions of the church for several successive years. In the Report made to Presbytery for the year ending April, 1839, the amount contributed to the Board of Foreign Missions was stated to be \$2508, to the Board of Domestic Missions \$2054, and to the Board of Education as \$814. For the year ending April, 1840, the Report states the contribution for Foreign Missions as \$1297, for Domestic Missions, \$1700, and for the Semi-Centenary Fund, as it was called, \$3087.* For the year ending April, 1841, after the extensive reverses in the business of the southern part of the country, the Report still shows the handsome sums of \$946 for Foreign Missions, \$1975 for Domestic Missions, and \$609 for Education. And even while the church was without a pastor, the collections for the year 1842 amounted to \$806 for Foreign Missions, and \$610 for Domestic Missions; and for the year 1843, to \$1048 for Foreign Missions, \$741 for Domestic Missions, and \$427 for Education.

It was during the latter part of Mr. Winchester's pastorship that Natchez was visited and almost destroyed by a tornado. His own residence sustained considerable damage as well as the church. This awful visitation of Providence he made the subject of an appropriate and solemn discourse on the succeeding Sabbath.

From the death of Mr. Winchester in 1841 to 1843 the church remained without a pastor, the pulpit being supplied by different clergymen from the neighbourhood and abroad. In June, 1843, a call was presented to the present pastor, Rev. *Joseph B. Stratton*, then a licentiate of the Presbytery of Philadelphia, which was subsequently

* As there was some misunderstanding at the time in regard to this last item, and some ultimate disappointment at the failure in the payment of a portion of it, it is but just to state that much of the amount stated above was given in bank-notes, which became uncurrent immediately after; some in stocks which proved worthless, and some in notes payable at a future time, which, owing to the revulsion in the business of the country, were never taken up.

accepted, and Mr. Stratton ordained and installed in December of the same year by the Presbytery of Mississippi. The church continues in a healthy and thriving condition, retaining its strength and importance, notwithstanding the considerable decrease in population, and in the amount of its business, which Natchez, in common with many other southern towns, has witnessed during the last ten years. The wants of a growing congregation have recently led to an extensive enlargement and improvement of the church building. A fine chapel was erected in 1849, for the use of the Sabbath-school and colonial congregation, and for weekly meetings. In 1844, the church employed a missionary to preach to the blacks, whose labours were continued till 1846. Since that time the pastor has taken charge of this congregation, a large and interesting one, and holds a regular service for them once each Sabbath. Provision has recently been made for the support of a colporteur and a city missionary, agencies which may possibly prepare the way for a second Presbyterian church.

The number of communicants at present on the roll is 212, and the amount of contributions reported for the year ending March, 1851, for Foreign Missions, was \$1247; for Domestic Missions, \$901; and for Education, \$485. The total of moneys contributed, in every way, to the support of religion during the same year, as reported to the General Assembly, was \$11,950. S.

LICENSURE AND ORDINATION OF SAMUEL MILLER.*

[The Rev. *Isaac W. K. Handy* writes to us as follows; and we assure him that he could not have done a more acceptable service than to give to the church the records pertaining to the early ecclesiastical life of the venerable Dr. Miller.]

DEAR BROTHER:—Whatever pertains to those venerable fathers, *Alexander and Miller*, is not only deeply interesting to us, their former pupils, but doubtless to the whole church. The extracts in the January number of the Magazine in relation to the licensure and ordination of Dr Alexander, were gratefully received by many, and have now a permanent record upon the pages of your valuable repository. I have no doubt you will be gratified to rescue from oblivion the following similar items concerning the Rev. Dr. Miller. They are transcribed from the records of the *Presbytery of Lewes*, now in my possession, and, when published by you, will have their first appearance before the eye of the public.

Fraternally yours,

ISAAC W. K. HANDY.

Middletown, Delaware, Feb. 5th, 1852.

SAMUEL MILLER ADMITTED UPON TRIALS FOR LICENSURE.

Page 143.—Sessions at Rockawalkin Church, Somerset County, Md., April 20th, 1791, 7 o'clock, [P. M.] Mr. SAMUEL MILLER, with a di-

* It is our intention to have a biographical sketch of Dr. Miller, with a portrait, in this volume of the Presbyterian Magazine.

ploma from the Pennsylvania University, and sufficient testimonials of his good, moral and religious character, and being in communion with the church, offered himself as a candidate for the gospel ministry. The Presbytery having examined him as to the power of religion upon his own soul, and obtained satisfaction, admitted him upon trials. He afterwards delivered a discourse upon 1 Cor. xv. 22, which had been extrajudicially given him, and which the Presbytery approved.

Page 144.—Presbytery examined Messrs. Collins* and Miller upon the Latin and Greek languages, and were fully satisfied.

Mr. Miller was appointed to prepare an Exegesis against our next meeting upon this question, "An Jesus post mortem ejus, in infernum descendit?" and a Lecture upon Luke x. 30—38.

PROGRESS OF TRIALS FOR LICENSURE.

Page 146.—*Fishing Creek, Dorchester County, Md., June 21st, 1791.* Mr. Miller delivered a Lecture and Exegesis, which were both approved.

Wednesday morning, June 22d, 1791. The Presbytery proceeded to examine Messrs. Collins and Miller on Rhetoric and Logic, in which pieces of trials they were approved.

Mr. Collins was appointed to prepare a popular sermon upon 2 Cor. iii. 18.

Page 147.—Mr. Miller was also appointed to prepare a popular sermon upon Romans viii. 14.

DEATH OF REV. JOHN MILLER NOTICED, AND LICENSURE OF HIS SON SAMUEL AT THE SAME MEETING OF PRESBYTERY.

Page 148.—*Dover, Delaware, October the 12th, 1791.* Absent, the Rev. Messrs. Jacob Ker and John Miller,† the last of whom departed this life on July the 22d, 1791. The loss of this member is most sensibly felt by the Presbytery, of which he has long been a worthy and respectable character.

As the Moderator was indisposed the Presbytery was opened by the popular sermons of Messrs. John Collins and Samuel Miller, assigned to them at our last meeting.

Page 149.—*At the house of Mr. James Bellach—6 o'clock.* P. P. S. Q. S. The Presbytery proceeded to consider the popular discourses of Messrs. Collins and Miller, and approved of them both. Afterwards the Presbytery proceeded to examine these candidates upon Natural and Moral Philosophy, in which examination they were approved.

Page 149.—*October 15th, 7 o'clock.* The Presbytery met according to adjournment. P. P. S. Q. S. The Presbytery proceeded to examine Messrs. Collins and Miller upon Divinity, and approved them both.

The Presbytery of Lewes having received sufficient testimonials in favour of Messrs. Collins and Miller, of their having gone through a regular course of literature; of their good moral character, and of their being in the communion of the church, proceeded to take the usual parts of trial for

* Rev. John Collins, who married Margaret Ker, great granddaughter of *Walter Ker*, of Freehold memory. The remains of Mr. Collins lie interred in the graveyard of St. George's, Del., of which church he was pastor at the time of his death.

† The Rev. John Miller was for forty-three years the beloved pastor of the church at Dover. He was in the sixty-ninth year of his age at the time of his death. His remains are deposited in the graveyard of the old church. The Rev. T. G. Murphy is now pastor of the church.

their licensure; and they having given satisfaction as to their accomplishment in literature, as to their experimental acquaintance with religion, and as to their proficiency in Divinity and other studies, the Presbytery did and hereby do express their approbation of all those parts of trial; and they having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did and hereby do license* the said Messrs. John Collins and Samuel Miller to preach the gospel of Christ as probationers for the holy ministry within the bounds of this Presbytery, or wherever they shall be orderly called.†

WORK ASSIGNED.

Mr. Miller was appointed to supply at Dover the fourth Sabbath of October, and the next Sabbath-day at Duck Creek Cross Roads.‡ The first Sabbath of November at Dover, and the next Sabbath at Duck Creek, and the remainder of his time at discretion until our Spring meeting of Presbytery.

ASKS LEAVE OF ABSENCE FROM THE BOUNDS OF PRESBYTERY.

Page 150.—Mr. Samuel Miller, having asked leave of absence for some time from the bounds of the Presbytery, before our next sessions, obtained his request.

RECEIVES A CALL.

Broad Creek, § April 17th, 1792.—Presbytery was opened by Mr. Samuel Miller with a sermon from 1 John, vi. 25.

Messrs. Miller and Collins fulfilled the appointments which were given to them at our meeting at Dover.

A call was delivered in to Presbytery, from the congregation at Dover, for Mr. Samuel Miller to take the pastoral charge of said congregation, which call was put into the hands of Mr. Miller for consideration.

Page 152.—At Capt. [Robert] Houston's house, 5 o'clock.—Mr. Miller was appointed to supply at Dover and Duck Creek, alternately, until the first of June next; from which time, until our Fall meeting, he was allowed, at his discretion, to visit the United Presbyterian Congregations in New York, at their earnest request by them signified to us.

CALL TO THE UNITED CONGREGATIONS OF NEW YORK.

Page 154.—*Sessio Octogesima Septima.*—*Broad Creek*, November 20th, 1792.—A *pro re nata* Presbytery having been regularly called by the Moderator, for the purpose of furnishing an opportunity to the United Presbyterian Congregations in New York, of offering a call to Mr. Samuel Miller, our licentiate, to be their pastor, met—P. P. S.

Mr. William Fraser, a commissioner from the United Presbyterian Congregations of New York, appeared, and laid a call before the Presbytery for Mr. Samuel Miller to be pastor of said congregations.

The Presbytery put said call into the hands of Mr. Miller for his consideration.

Adjourned to the house of Captain Houston, to meet at six o'clock.

* Drs. Alexander and Miller were licensed in the same year and in the same month; the former on the 1st of October, 1791, and the latter on the 13th.—ED.

† The following members of Presbytery were present at the licensure of Mr. Samuel Miller, viz:—Rev. Messrs. William McKee, Samuel McMasters, John Rankin, and Isaac Tull. Elders John Warren, Joseph Hall, and Dr. James Tilton.

‡ Smyrna, Kent Co., Del.

§ Laurel, Sussex Co., Del.

Capt. Houston's, 6 o'clock.—Presbytery met according to adjournment. P. P. S. Q. S. Ordered that the minutes of our last session be read.

The Moderator asked Mr. Miller, "Do you accept the call from the United Congregations of New York, or not?" Mr. Miller answered, "I do accept the call from New York, and consequently give up the call which I have in my possession from Dover."

RECOMMENDATION.

Page 155.—Mr. Miller then asked a dismissal from the Presbytery of Lewes, that he might join the Presbytery of New York, upon which Presbytery did dismiss Mr. Miller, and he is hereby dismissed with the following recommendation :

"The Presbytery of Lewes received Mr. Samuel Miller with a fair character and the best recommendations. He has preached in our bounds, and under our direction, to the general acceptance of those who heard him. It affords us pleasure to testify that his moral and religious conversation has been unexceptionable. We dismiss him with regret, believing him to be of promising talents, and likely to be of use in the churches of Christ with us. We commit him to the holy keeping of God, and pray that he, the Presbytery, and the congregation in which he may labour, may have mutual comfort and advantage."

Ordered that a fair copy be made out, and be attested by the Moderator and Clerk.

A true extract of the minutes.

ISAAC W. K. HANDY, Stated Clerk.

HIS ORDINATION.

[Dr. Krebs, of New York, has kindly furnished the extracts from the Minutes of the Presbytery of New York, relating to Dr. Miller's ordination.]

At South Hanover, January 15th, 1793.—Mr. Samuel Miller appeared before the Presbytery, and produced an extract of a minute of the Presbytery of Lewes, setting forth that the United Congregations in New York had brought before them a call for Mr. Miller, and that, having been put in his hands, he had accepted of it, and containing a dismissal and recommendation of Mr. Miller; and he was received under the care of the Presbytery.

Mr. Van Gelder, a commissioner from the United Congregations in New York, requested the Presbytery to take the necessary steps for Mr. Miller's ordination as soon as possible. And the Presbytery examined him as to his experimental acquaintance with religion, and his views in entering the ministry, in which he was approved.

January 16th, 1793.—Mr. Carle and Mr. Miller were examined in Latin and Greek, in geography, logic, rhetoric, natural philosophy, astronomy, moral philosophy, divinity, ecclesiastical history, and church government, in all which they were approved.

Mr. Miller was appointed to prepare a sermon on Rom. iii. 24, and an Exegesis on "*An Christus post mortem ejus, in gehennam descenderit?*"

At Orangedale, May 7th, 1793.—The Presbytery was opened with a sermon by Mr. Samuel Miller, from Rom. iii. 24.

The Presbytery having heard Mr. Samuel Miller's Exegesis, sustained it and his sermon preached at the opening of Presbytery.

May 9th, 1793.—The Presbytery agreed to ordain Mr. Samuel Miller, and install him on Wednesday the 5th of June, at 10, A. M., and ap-

pointed Dr. McKnight to preach, Dr. Rodgers to preside, and Dr. McWhorter to give the exhortation to the people.

At New York, June 5th, 1793.—The Presbytery proceeded to the ordination of Mr. Miller. Dr. McKnight preached from 2 Cor. iv. 5; and Mr. Miller, having answered the prescribed questions, was set apart to the work of the gospel ministry, by prayer and the laying on [of the hands] of the Presbytery, and installed as co-pastor with Dr. Rodgers and Dr. McKnight of the United Presbyterian Congregations in New York; after which Dr. McWhorter gave an exhortation to the people, and Mr. Miller took his seat in Presbytery.*

A true copy of the minutes.

JOHN M. KREBS. Stated Clerk

New York, March 5th, 1852.

Review and Criticism.

Chapters on the Shorter Catechism, by A LADY. Reprinted from the second Edinburgh edition. Wm. S. Martien. Philadelphia. 1852. [Price 75 cents.]

This volume is written upon the principle of illustrating the Shorter Catechism by stories. The plan has a charm for young people, and if not carried too far is useful. In reading such works children are very apt to get at the stories and to lose the application. The doctrines are commonly overlooked in the fiction. Here is the great danger. The only safe way of reading a book like this is to insist upon its being done intelligently. The young pupil should be questioned on each chapter, his attention directed to the hidden truth, and the romance-spirit counteracted by parental and affectionate explanation. We perused the first chapter with a good deal of interest, and if it is a fair specimen of the book, it will be attractive and edifying to many. Indeed we have no doubt that the edition will soon be exhausted. What! a work on the *Shorter Catechism*, full of *stories*, not sell in this story-telling age! Then the Presbyterian boys and girls are very different from the rest of the rising generation.

The New Doctrine of Intervention Tried by the Teachings of Washington. An address delivered in the Tenth Presbyterian Church, Philadelphia, &c. By H. A. BOARDMAN. Lipincott, Grambo & Co. Philadelphia. 1852.

Dr. Boardman delivered this address on the evenings of the 23d and 24th of February to large congregations of attentive hearers. The address is marked by ability, tact and eloquence, and contains matter of grave consideration, much of which will commend itself to the Christian patriot. We think that our eloquent brother and friend has an unnecessary and unwarrantable train of severe personal remark on the great Hungarian leader. Notwithstanding the whole anti-Kossuth aspect of the discussion, Dr. Boardman, in our judgment, has not invalidated a single position taken in the article of the February number of this Magazine. On the contrary, the following sentences are in direct accordance with the fundamental principles of that article:

* There is no record of the *charge to the pastor*, it being probably included in the sermon.

"It is not denied, however, that cases may arise in which intervention in this form [the diplomatic], and even something more significant than *parchment manifestoes*, would be both our *right* and our *duty*." p. 48.

"Before we can be justified in arraigning another State for its misdeeds, a fair presumption must be made out that the effort will do *more good than harm*." p. 44.

These admissions are obviously true. We fully agree with Dr. Boardman that it is the general policy of our country to adhere to the great principles of Washington's Farewell Address, as quoted. Washington says: "Hence it must be unwise in us to implicate ourselves by *artificial ties*, in the *ordinary vicissitudes* of our politics, or the *ordinary combinations and collisions* of her friendships or enmities." "It is our true policy to steer clear of *permanent alliances* with any portion of the foreign world." †

Washington nowhere recommends that the United States should *permanently* and *forever* isolate themselves from the foreign world. Dr. Boardman himself admits that "cases *may* arise in which intervention in a more significant form than "*parchment manifestoes*" would be both "our **RIGHT** and our **DUTY**."

In regard to the practical point, whether the salvation of Hungary, as an independent nation, involves a case that calls for our intervention, there is room for a fair difference of opinion. The article in our previous number declares that this is a question for statesmen to settle, and that it is a very doubtful one; but *if* our intervention, in connection with that of England, *could avail* to avert the blotting out of Hungary as an independent nation of Europe, such intervention would be expedient.

We recommend the perusal of Dr. Boardman's address as likely to do a great deal of good at this important crisis of our affairs.

The *Protest and Appeal* of GEORGE WASHINGTON DOANE, Bishop of New Jersey; as aggrieved by Bishops Meade, Burgess and McIlvaine; and his Reply to the False, Calumnious, and Malignant Representations of William Halsted and others, on which they ground their Uncanonical, Unchristian, and Inhuman Procedure in regard to him. Philadelphia. 1852.

Bishop Doane's *coup d'église* has, like a thunderbolt dashing down a high Gothic steeple, made an explosive convulsion of a very *crooked character*. We do not intend to prejudice this very bold man. Let ecclesiastical law take its course; and let charity, which covers a multitude of sins, give him the benefit of an impartial trial. We shall at present only remark on two points. 1. Bishop Doane in his Reply seems to think that because a matter has been hushed up, or settled by hook or by crook, the guilt of the original transaction has been removed, and must not be made the subject of investigation. 2. He also seems to think that a man may commit almost any evil if it only be for the *good of the Church*—especially of the "Catholic" Church, of unbroken apostolic succession. The Jesuit doctrine is that "the end sanctifies the means;" and Bishop Doane did, &c., &c., &c., to build up schools for the benefit of the Protestant Episcopal Church. On this subject there is application in the following remarks of Mr. Hugh Miller, whose logical hammer has laid open many a soft stone, full of strange reptiles:

"Unconscionable wrong-headed men, exclaims the banker,—what can it possibly matter to me or you, in present circumstances, how few or how many additional labourers your Presbytery regard as necessary to the equipment of their Church? What we have to deal with are the stern verities of monetary obligation; and these no Church whatever, not even that of Rome itself, can either ignore or abrogate. The laws of monetary obligation, founded on the principles of eternal right, enact and enjoin that no man incur any pecuniary liability or obligation, on any plea whatever, sacred or civil, which he has not the means, fairly and adequately, of meeting or

liquidating. The duties of a Church, so far as they involve monetary obligation, are but commensurate with her pecuniary ability of discharging them. If the ability does not exist, the duty is not required at her hands;—nay, she would be guilty of positive sin in attempting to fulfil what, lacking the ability, would be but a pseudo and fictitious duty, or, in other words, not a duty at all. The vengeance of God's just laws would overtake and strike her down; and her light, instead of being of a nature suited to guide and attract, and lead men to glorify the Heavenly Father, would be a light which, like that of a beacon placed over some dangerous rock or insidious quicksand, would serve but to terrify and warn, and keep the wandering voyager far aloof." * * * "The members of a Church are responsible to God for what they give for religious purposes,—the Courts of a Church are responsible to God for what they receive for religious purposes. The responsibility of the one is involved in giving according to what they have: the responsibility of the other is involved in administering according as they receive, and in conformity to the purposes for which they receive.

We might say a great deal on this case, but we leave it for adjudication at the proper tribunal.

Memoir of the Rev. Edward Bickersteth, late Rector of Watton, Herts. By the Rev. T. R. BIRKS. New York, Harper & Brothers.* 1851. 2 vols.

The name of Bickersteth is familiar to Christians of all denominations on both sides of the Atlantic. His wide-extended reputation was based, not upon distinguished abilities, nor varied scholarship, but mainly upon the fact that he was "beyond many his equals"—"a good man, full of the Holy Ghost and of faith." He was pre-eminently a catholic Christian, for with his whole heart and soul, by word and deed, he said, "Grace be with all them who love our Lord Jesus Christ in sincerity." A decided Episcopalian, he was at the farthest possible remove from those who say, "We are the Church."

The leading events of his life are soon told. He at first entered the legal profession; but though his prospects of success were of the brightest, his heart was in the ministry, which he at length entered. Soon after his ordination he became Assistant-Secretary of the Church Missionary Society, an office for which his previous training had admirably fitted him, and in which his labours were greatly blessed. In this service he continued until his appointment to Watton, in 1831. Of course there is little of stirring incident in these records of his life, yet they cannot fail to be read with pleasure and profit by real Christians, and especially by pastors, of every name.

The Grace and Duty of being Spiritually Minded, declared and practically improved. By JOHN OWEN, D. D., sometime Vice-Chancellor of the University of Oxford. Robert Carter & Brothers. N. Y. [p. 385. Price 60 cents.]

We are sure that wherever this book of Dr. Owen, on the nature and the culture of the spiritual mind, shall find an earnest reader, there it will find and foster a disposition to honest and effectual self-examination. If the reader sincerely wishes to know whether he be in the faith, it will mightily help him in these two ways.

First, by the fact itself that he reads such a book with serious interest. It tests his religious predisposition. If his eye is caught by such a page, he betrays his bent and bias. None will read such a work with any interest, but those who are predisposed to spiritual contemplation. There is no walking by the carnal sense through such a field. If the reader has no faith, his page will be dark before him; but true faith will make the path of thought light and pleasant. It will discern carpets of verdure in the vales, and for-

ests of grandeur on the hills, where sense can see only a wilderness. Such reading is a very sure test; very different from the charming walks of embellished literature, where true Christians indeed may exercise with real delight and advantage, but where throngs of mere amateurs find almost equal pleasure. There may be a baptism of water unto repentance, but not the baptism with the Holy Ghost and fire. The fan is not there to thoroughly purge the floor, and separate the chaff from the wheat. Christianity, indeed, is no enemy to taste. Nothing human is alien to true Christianity except sin. Wealth, learning, taste, eloquence, all things are lawful to Christianity, but it will not be brought under the power of any. You may be the most sincere of the worshippers of God, and all the more happy and useful in your worship for the artificial incitements you multiply around you; yet your attendance every Sabbath amidst gorgeous architecture, to hear enchanting music and imposing oratory, is not the proof that you are sincere; for hundreds around you, with no pretence of piety, may be as highly delighted as yourself. But when you retire and take up Owen on spiritual mindedness, and read page after page of its heart-searching discourse, you go where none but the heart of unfeigned piety will keep you company.

And secondly, the book will mightily help the Christian to examine and ascertain his spiritual state by its minute and discriminating discussion. It analyzes thoroughly the spiritual mind; shows how it is manifested in the thoughts; how occasions may excite thoughts apparently spiritual, but not really so; how far the multitude of religious thoughts proves spirituality; what are the objects of spiritual meditation; how to exercise the thoughts of the spiritual mind on God, on Christ, and heaven; how thoughts of God are prevented; how we may test their purity; and what rules are useful in spiritual meditation. It shows the seat of the spiritual mind to be the affections; that in relation to these there must be a threefold work, affecting their principle, their object, and the manner of their application; and it shows how religious affections betray their weakness in a course of decline. By such steps as these the author delineates the work of grace in the heart of the believer, and puts the reader on his guard against temptation, and the various means of self-deception.

These are matters of solemn concern for the Christian. Who that has been led to think of his spiritual welfare would not be glad to know his real condition? Who can be willing to be deceived in such a case as this? The reader of these lines may be a member of the visible church; regularly at the communion table, and in attendance on the public worship of God. If so, and if he has any sincere concern for his security against coming short of eternal life, we can ensure him great satisfaction and profit from reading this important work. The spirit of a true Christian breathes in it, and the reader can see, without mistake, whether his own feelings accord with those of the author. The descriptions of the various exercises of the mind are all just and true. The Christian world, through several generations, has approved them, and the reader can find, on almost every page, something which will meet his own case.

We hope this work, so long approved in the church, so well adapted to be useful, and already associated with so much of the practical piety of our own church, as well as of other portions of the Christian body, will have now a large addition to its circulation. The highly respected and enterprising publishers have given it a handsome form. The book is worthy of it. We trust our Christian people will at once manifest and promote their faith and love by taking it as one of the valuable helps of their spiritual life.

The Religious World.

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THEOLOGICAL STUDENTS IN THE PRESBYTERIAN CHURCH.—The following is the number of Theological students now in the different seminaries of our church :

<i>Seminaries.</i>	<i>Founded.</i>	<i>Total of students in 1851—2.</i>
Princeton, N. J.,	1812	134*
Prince Edward, Va.,	1823	12
Alleghany City, Pa.,	1827	50
Columbia, S. C.,	1831	32
New Albany, Ind.	1832	22
Cincinnati, Ohio,	1850	14
Total number,		264

The number of *new* students this year is smaller than it has been since 1843. And yet, during this interval, the population of the country has increased about *five millions*. Moreover, the state of things in our own church, bad as it is, is better than in some of our sister churches. Shall there not be more prayer to the "Lord of the harvest?"

LAYMEN'S CONVENTION IN THE METHODIST CHURCH.—This important body met in Philadelphia on March 3d. Wm. H. Allen, President of Girard College, was chosen President of the Convention. About a hundred delegates attended. The Convention resolved that lay delegates ought to compose a part of the Annual Conferences, and also of the General Conference. A large committee was appointed to bring the subject before the General Conference, which is to meet soon in Boston. An excellent spirit prevailed in the Convention, and a determination to persevere until the object was attained, was very distinctly manifested. We heartily wish success to this movement.

DRUNKENNESS IN THE "LAND OF STEADY HABITS."—Connecticut is supposed to be as moral a state as any in the Union. The statistics of intemperance in one of its counties, New London, containing about fifty thousand inhabitants, are appalling :

"In the eighteen towns comprising the county there are fourteen hundred confirmed drunkards, of which sixty are females ; seventeen hundred tipplers, or those fast forming intemperate habits ; five hundred and twenty-six families suffering from intemperance, and consequently about two thousand children under the influence of a drunken father during seven days in a week. Here, too, is an annual expense for the support of the poor, in fifteen of the towns, (the others not reported,) of \$11,797, of which \$7,985 is chargeable to intemperance ; and an expense of criminal prosecution in eight towns, growing out of intemperance, of \$1,250. From the records of the county jails it appears that there were, during the year ending July 1, 1851, about two hundred and thirty commitments to prison ; one hundred and six persons were committed for drunkenness. The cost of these commitments, trials, &c., may be set down at \$2,200, which, added to the other expenses just named, make

* Not including three resident licentiates.

the sum of \$11,706 paid out in a year, simply for the effects of intemperance, or in consequence of rumselling. In the county one hundred and ninety-six persons are engaged in the traffic of intoxicating drinks."

It is further stated that about eight hundred persons die annually in Connecticut of intemperance. If such a condition of things exists in "the land of steady habits," what terrible results must be revealed throughout the length and breadth of the country?

MORAVIAN MISSIONS.—The total receipts of the United Brethren for the last year were £11,776. Of this amount only £1400 were contributed by the United Brethren in North America. The principal part was received from Great Britain and the continent of Europe. The amount expended during the year was £10,402. The *Greenland* mission cost £625, and the *Labrador* mission £128, during the year.

POPERY IN ENGLAND.—Number of churches and chapels in England and Wales, as given in the Directory of each Diocese:—Westminster, 50; Southwark, 58; Hexham, 51; Beverly, 65; Liverpool, 84; Salford, 35; Shrewsbury, 39; Newport, 18; Clifton, 31; Plymouth, 23; Nottingham, 42; Birmingham, 84; Northampton, 26. Total, 606.

Priests, as in Directory of Dioceses:—Westminster, 126; Southwark, 71; Hexham, 71; Beverly, 84; Liverpool, 125; Salford, 56; Shrewsbury, 31; Newport, 20; Clifton, 47; Plymouth, 23; Nottingham, 53; Birmingham, 121; Northampton, 27. Total, 855.

WHAT ENGLAND IS DOING FOR THE CONVERSION OF THE WORLD.—The income of all the missionary societies appropriated to evangelical labour among the heathen amounts to £345,000. The number of European agents, whose time and labour are devoted to the heathen, is about 1,050, and of native teachers and preachers, about 3000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible, Tract, and other educational societies, we have for the conversion and education of the heathen a total expenditure of £359,000 a year. Adding to this amount the expenditure of the various societies for our colonies, for Europe, and for the Jews, we have a grand total of £554,300; the number of ministers supported being about 1860, and of teachers and native helpers, about 3400. Adding again to this sum of £554,300, the benevolent income of the Bible and Tract Societies devoted to home objects, we have a total of £597,710, or say of £600,009 (\$3,000,000) a year. The Bible, or parts of the Bible, have been published by the various Bible Societies (translated for the most part by missionaries) in about 160 different languages or dialects; 180 versions have been made, and of these 130 were never printed before. The total number of copies of the Scriptures issued by the British and Foreign Bible Society for Europe has been, within the last fifty years, about 20,000,000.

THE SWEDISH CHURCH.—A correspondent of the *Morning Chronicle*, writing from Copenhagen, on the 13th instant, describes the Protestant Establishment in Sweden as being in a melancholy condition:—"The bloody and bigoted intolerance of the Swedish Church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of the civil power, while the laity sink into the serfs of the police-Church, has, during the last ten years, caused the emigration of thousands of the 'pietest' pea-

sanctuary of the northern provinces,—a severe loss to a country like Sweden. We now learn that this movement is extending to the south of Sweden, and that a large emigration to America will commence next summer from Skane. A writer in a Swedish paper says:—‘ We have become so persuaded that no good object, least of all religious liberty, can be gained in our country, except at a snail’s pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six ought to reflect before they abandon themselves, body and soul, to a system of re-action.’ King Oscar has hitherto taken no step towards freedom of conscience in Sweden. If he finds that the present system will materially diminish the number of his tax-payers, he may be induced to alter his policy. That the Swedes themselves do not boldly take the matter in hand, as a question of common civil right, is most amazing. Meanwhile the Swedish Church is being rapidly undermined by heathenism and democracy.”

DRUNKENNESS IN SCOTLAND.—The glory of old Scotia is tarnished by the effluvia of intemperance. The subject of restraining the sale of ardent spirits by law, has been brought before Parliament, by the English ministry, and referred to a select committee, by a vote of 123 to 67. The chief provisions of the proposed bill are to take the licensing out of the hands of the Justices of Peace in general, and to vest it in a committee of ten Justices, to be appointed by the Quarter Sessions, and to prohibit altogether the sale of spirits in grocer’s shops, or any where except in public houses. The **LORD ADVOCATE** (Mr. Moncrief) said that “whatever might have been the improvement in the morals of the Scotch people of late years, and it was great, it was nevertheless true that drunkenness was the crying and scandalous vice of the country.”

The Honorable **FOX MAULE**, one of the rising statesmen of Great Britain, and a member of the Free Church of Scotland, made an interesting speech, a part of which is as follows :

He was not one who would say anything derogatory to the character of his own country; but he could not conceal from himself the lamentable fact, that in Scotland, with a population not amounting to 3,000,000, there was a consumption of raw spirits every year of no less than 6,000,000 gallons. (Hear, hear, hear.) So that upon a calculation it appeared that for every individual, from the man who was upon the very verge of the grave down to the infant that had just entered life, there was an average consumption of spirits by each person in Scotland of two and a half gallons per annum. (Hear, hear.) It had been stated by his Hon. Friend for Glasgow, that the number of licensed public-houses in Glasgow for the sale of spirits had decreased from the rate of 1 to every 74 inhabitants to 1 in every 164; but surely this was a most frightful state of things. (Hear, hear.)

The system which at present existed was, that in grocers’ shops in Scotland, and in shops for the sale of bread, an article for immediate consumption among the poorer classes, licenses were given for the sale of spirits. (Hear, hear.) That had a double effect. It infringed, in the first instance, on the rights of the free-traders in the article of bread, because while there was an honest baker carrying on his trade and selling his bread at the market price, there was another party in the same trade in the town who undersold him, and who sold his bread at a price from which he derived no profit. But how did he make up the difference? Why, by selling at the same time that which was the bane of his countrymen—ardent spirits. It was to that system that he traced all the demoralization of his countrymen and of his countrywomen. (Hear, hear.) It was in those grocers’ shops that the servant girls first learned to taste spirits, and in which the youth of the country were demoralized, and he said again he

would rather see the gin-palaces of London established at the corner of every street in Glasgow and Edinburgh, than that this system of the sale of spirits at grocers' shops should be continued. If the sale of spirits were confined to public-houses, the lads and young women would be seen going into them, and a sense of shame would make them desist, or if they were undeterred, and resorted to them, the brand of infamy would be stamped upon them. Whereas at present they went surreptitiously into these grocers' shops, where they acquired a taste for raw spirits, which grew upon them, so that they went on from vice to vice, till it finally ended in their irretrievable ruin. (Hear, hear.)

The bill in question may result in great good. It commits Parliament to this principle, that the great consumption of spirits in Scotland ought to be diminished.

Glimpses of Truth.

A BELIEVER'S FAITH.

The faith of a believer is not that Christ comes in to help us to pay our debts—that Christ is to make up man's deficiencies—to supplement them, and by casting his righteousness into the same scale with ours, to turn the balance in our favour, when it trembles in the hand of justice. The faith of a believer is not, that the sinner is to do so much, and the Saviour to do the rest. No! His language to Jesus is—“My tongue shall speak of thy righteousness—Thou, thou, art my salvation.” As for me I never did the deed, I never spake the word, formed the wish, or felt the desire, in which, if brought by God himself to the severe and searching test of his holy law, there would not be found an element and alloy of sin—sin sufficient to condemn. Good works the believer is careful to maintain; they are precious in his eyes as evidences to be produced in court, and that prove his union to Christ; still, although highly prized as proving his connection with the Saviour, they are not his Saviour's. He can find nothing in them to make him proud, but much, very much, to keep him humble; and had he no other crown than these to wear, it would pierce him like a crown of thorns. His faith reposes itself entirely on the perfect righteousness of Jesus Christ—robed in that he trusts to appear, though a sinner, sinless—though guilty, just. In this chamber, where a mother carries her dying child, we see the sweet flower lying withering on her bosom, for it is on her shoulder its weary head lies easiest. But sweeter, softer far, to the believer, is the breast of Jesus; it is there he would lie; there also he would die, within the safe embraces of the arms that were stretched upon the cross; and when the mists of death gather round his bed, and the candles burn dim, and the faces of friends are fading from his sight, and their voices strike dull on his ear; when the heart-strings are breaking, and the soul feels itself sliding off into eternity, and the great, the solemn thought arises, a few breathes more, and I stand in the presence of my Judge, how blessed then to hear the voice, “Fear not for I am with thee; be not afraid, for I am thy God.”—*Dr. Guthrie, of Edinburgh.*

THE TWO GIVERS.

BY MRS. LYDIA BAXTER.

Beside the treasury of God,
A man in rich apparel stood,
Watched by the gazing multitude.

Each generous heart with rapture glowed,
As he the bounteous gift bestowed,
And to the world his offering showed.

Rewarded thus, 'twas all he sought;
For this the shining dust he brought;
Nor for God's glory cared he aught.

Next, smiling through her tears, there came
A widow poor, with trembling frame,
And laid a penny by the same.

God did her holy gift accept;
And angels there a record kept
Of this, and tears her heart had wept.

Perfumed with many prayers that day,
Her precious gifts she bore away—
To guide some soul in wisdom's way.

God blessed the widow, owned her mite—
'Twas all she had—and with delight
She bowed again in prayer that night.

ANECDOTES AND HINTS.

VANITY OF WORLDLY GRANDEUR.—Lady Colquhoun relates, on the authority of her father, Sir John Sinclair, that on one occasion he was invited by Lord Melville, then high in office, to spend new year's day with him. Sir John arrived the day before, and in the morning repaired to the chamber of his host to wish him a happy new year. "It had need be happier than the last," replied Lord Melville, "for I cannot recollect a single happy day in it." And this, observes Lady Colquhoun, was the man who was the envy of many, being considered at the height of worldly prosperity.

RESURRECTION.—1 CORINTHIANS XV. 86.

O fool! to judge that He, who from the earth
Created man, cannot his frame restore—
The scattered elements from every shore
Call back, clothe with a celestial birth!
See from its sheath the buried seed break forth,
Blade, stalk, leaf, bud, and now the perfect flower,
Changing, and yet the same; and of his power
A token each! And art thou counted worth
Less than the meanest herb! Changed from the dust,
And little lower than the angels made!
More changed by sin—to death itself betrayed—
Yet heir of heaven, by an immortal trust!
Doubter unwise, in reason's narrow school,
Well might the great apostle say "Thou Fool!"

CONCISE REPLY OF THE DUKE OF WELLINGTON.—"The gallant Duke" lately met a young Clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined,—"Look, sir, to your marching orders—'Preach the gospel to every creature.'" (Mark xvi. 15.)

KEEP TRYING.

A graceful child my pathway crossed
As late I trod the busy street,
And lightly o'er her head she tossed
A rope, which swiftly passed her feet!
I in her pleasure took a part,
And pleased, I said, addressing her,
"Of whom learned you this pretty art?"
She answered, "I kept trying, sir!"

SIN AND ITS PUNISHMENT.—If no sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected.

TRUE COURAGE.—“Should the Empress,” says Chrysostom, in his epistle to Cyriacus, “determine to banish me, ‘the earth is the Lord’s and the fulness thereof.’ If she will cast me into the sea, let her cast me into the sea, I will remember Jonah. If she will throw me into a burning fiery furnace, the three children were there before me. If she will throw me to the wild beasts, I will remember that Daniel was in the den of lions. If she will condemn me to be stoned, I shall be the associate of Stephen the proto-martyr. If she will have me beheaded, the Baptist has submitted to the same punishment. If she will take away my substance, ‘naked came I out of my mother’s womb, and naked shall I return thither.’”

THE WAY TO BE HAPPY.

Some think it is a hardship to work for their bread
 Although for our good it was meant;
 But those who don’t work have no right to be fed,
 And the idle are never content.

An honest employment gives pleasure and gain,
 And makes us our troubles forget;
 For those who work hard have no time to complain,
 And ’tis better to labour than fret.

And if we had riches they could not procure
 A happy and peaceable mind;
 Rich people have troubles as well as the poor,
 Although of a different kind.

It signifies not what our stations have been,
 Nor whether we’re little or great;
 For happiness lies in the temper within,
 And not in the outward estate.

We need only labour as hard as we can,
 For all that our bodies may need;
 Still doing our duty to God and to man,
 And we shall be happy indeed.

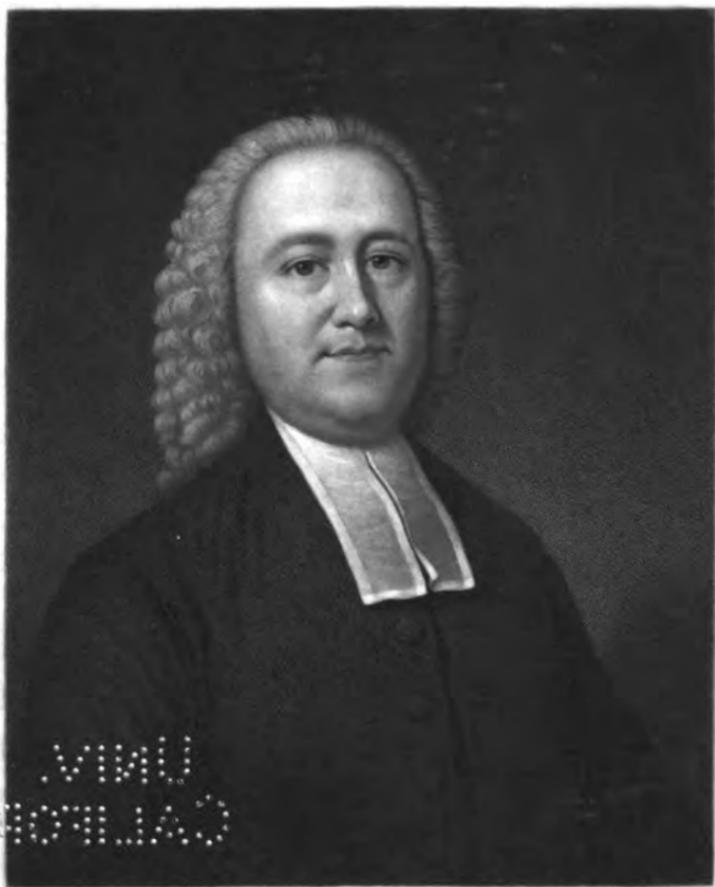
A SISTER’S DEATH.

She died upon a winter’s night,
 A long, long time ago;
 When the large round moon had a wintry look,
 As it shone on the breast of the frozen brook,
 And over the fields of snow.

As she lay that night in the pale moonlight,
 Which fell on her peaceful bed,
 She seemed like the form of a sculptured saint,
 Without sign of woe or of mortal taint,
 With a glory around her head.

With her eyelids closed and her lips apart,
 And her arms like the marble fair,
 Crossed on her bosom, and gently pressed,
 She lay, as she sank to her peaceful rest,
 In the mute repose of prayer.

When the morning broke, and we gazed again,
 A smile to her face seemed given; -
 And though our spirits were crushed and sad,
 The Christmas bells soon made us glad,
 For we knew she woke in heaven.



ENGRAVED BY JOHN SARTAIN.

THE REV. JOHN SARTAIN.

THE
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Miscellaneous Articles.

A "TRUE-BLUE PRESBYTERIAN."

A "TRUE-BLUE Presbyterian" is an enlightened, true-hearted son of a Church that aims at pursuing the "chief end of man," according to the Scriptures.

Let us glance at the *origin* of this homespun word—often a term of reproach—but, like the banner of Caledonia, significant of strength and loyalty.

The term seems to be suggested by some part of the dress which was of blue; and some say that, after the fashion of other Presbyterian things, it is taken from the Scriptures. "Did you ever hear of such a word in the Bible?" exclaimed with glee master Charles, who had learned a good deal in the Scriptures, at home and in the parochial school. "Stop a minute," said I, "my young scholar, and bring me the family Bible. Now turn to *Numbers*, 15th chapter and 38th verse." The boy, with some amazement, read as follows: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a *riband of blue*. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." "Well," said Charles, "I always knew that Presbyterians tried to do the commandments of the Lord, but I never thought of this blue before!"

Another theory is, that the Scotch Covenanters assumed blue ribbons as their colours, and wore them as scarfs, or in their bonnets, in opposition to the scarlet badge of Charles I. Other antiquarians trace the Scotch blue up to the aboriginal races on the island of Great Britain. Cæsar thus describes the Britons of his day: "All the Britons *dye themselves* with woad, which produces a *cerulean* or

blue colour." (Lib. v. 14, de B. G.) Other inquirers satisfy themselves with the fact that blue predominates in the tartans of the most ancient and gallant clans, while it enters as a constituent colour more or less into all. Hence, "true blue" became symbolic of Scotch patriotism and national renown.

"It's guid to be upright and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause,
And bide by the bonnets o' blue."

Without entering deeper into the origin of our clannish blue, (the reproach of which colour, by the bye, tinges the vesture of our Congregational brethren, whose far-famed legislation was scandalized with *blue-laws*,*) we will content ourselves with assuming that blue characterized the Scotch tartan from time immemorial, like red the dress of the Southern Englishers, and that in the civil wars of the seventeenth century, "a true-blue Presbyterian" was synonymous with a Scotchman who fought for liberty and his Church.

▮ What is the meaning of the word now-a-days? That, dear reader, we shall explain very briefly, and in its truest sense. The word has some definite meaning at our hearth-stones, and in our school-houses and churches.

1. A true-blue Presbyterian is a Christian who *loves the old fashioned Bible doctrines in the Confession of Faith*. He lays much stress on God's sovereignty and the doctrines of grace. All Presbyterians do not thus magnify revealed truth; this characteristic more properly belongs to the "true-blue." The word of God, in its simple, spiritual meaning, as explained in the Confession of Faith, not for "*substance of doctrine*," but for *true doctrine*, is dear to the heart of a thorough Presbyterian. Though Infidels blaspheme, and Arminians deride, and Papists mystify, the doctrine of election, it stands forth in the prominence of heaven-towering sublimity in the vision of the Christian we are describing. "You need not quote Paul," said an infidel, combating the doctrine of election, "Paul was a Presbyterian." The fathers across the waters, with Calvin and Knox at their head, were thorough believers in all the distinctive doctrines of grace. So were our own great ancestors, Makemie, the Tennents, Dickinson, and Davies. "As to our doctrines," replied Francis Makemie, when arraigned by the High-church Governor of New York, in 1707, "we have our Confession of Faith, *which is known to the Christian world*." In that compend of Bible truth the real Presbyterian believes, as containing the best human interpretation of the Divine will.

2. He is also a *strict friend of the Sabbath and of divine ordinances*. A Scotch Sabbath is purgatory to a worldling. But the Lord's day is a day of sober meditation and of spiritual delight to those who have faith in Divine teachings. Sobriety and joy are not inconsistent terms. May-poles, feasting, and dancing, which agreed with the taste of King Charles's Christians, were the horror of those

* We mean, of course, according to their High-church enemies.

of Covenanters' stock; whilst attendance on the house of God, and a reverence for its ministrations and ordinances, were the joy of the latter, and will be of their descendants from generation to generation.

3. A true-blue Presbyterian *exalts the covenant of grace in the training of his children*. He dedicates them to God from birth, seeks in their behalf the ordinance of baptism, brings them up in the nurture and admonition of the Lord, engages with them in family-worship, instructs them in the Bible and Shorter Catechism, disciplines them on the principles of Solomon, is careful in the selection of their books and companions, sends them to a parochial or religious school, provides for them an honest calling, and in every way endeavours to act upon the truth, "train up a child in the way he should go, and when he is old he will not depart from it." Far be it from us to arrogate superiority over brethren of other denominations, whose doctrinal views and practice coincide in general with those of our own Church. But it cannot be doubted that thorough Calvinists lay great stress on religious training, both *at home and away from home*; for what wise Christian would make a distinction in the principles of education, so as to exclude religion from the school-room?

4. A thorough Presbyterian is *a conservative in Church and State*. Theological novelties, telegraphed from former ages, do not secure his credence. Extravagances of doctrinal statement he disrelishes. He does not approve of new measures, boisterous excitements, and man's devices in Church affairs. A true friend of revivals, like Dickinson and Alexander, he is unwilling to hazard the permanent interests of religion for doubtful issues, but prefers in all things the good old paths. If others sneer at him, it is a small thing to be judged by man's judgment. In the State, as a citizen, he is never carried away by the dream-land theories of reformers and infidels. A true-blue Presbyterian is never found advocating the abolition of capital punishment, resisting the law of the land, affording new facilities for divorces, encouraging agrarianism in any shape. Conservatism, as opposed to extravagance, is the law of his life; the first and second nature of the inner man.

5. A thorough Presbyterian *loves his own Church*. Why should he not? Has he not been nurtured by her care? does she not hold forth the truth? are not her methods founded on the Scriptures? The *form of Church government* is no trivial and unimportant matter. Sessions, Presbyteries, Synods and General Assemblies are ramparts, which he may go round about and admire. Her *mode of worship*, simple, scriptural, God-ward, uncontaminated by the pomp and circumstance of artificial forms, is dear to his inmost soul. The more simple, the better for him. Hence he dislikes choirs, and abhors organs, as usurpers of the precentor's place, to stop the voice of the people. The *history* of his church is a chapter in Providence which calls forth gratitude to the Giver of mercies. What Church has done more to maintain the Gospel in purity, and to vindicate civil and religious liberty? Ye Covenanters, worshipping in your glens and fighting for your firesides; ye Huguenots, shut out of France, but not

out of heaven, persecuted witnesses of grace and truth; ye Puritans of England and Westminster divines, brethren in spirit and in principles; ye ancestors of ours in this goodly land, preachers of the Word with mighty power, and organizers of our Zion in troublous times, we honour you as the servants of the living God, raised up for your mission in his Providence! In short, the true Presbyterian's heart is with his Church, which Christ has honoured with blessings, and will honour, even with life for evermore.

6. The thorough Presbyterian aims at extending the knowledge of the truth, as he understands it, among all nations. As he loves his Church, so he desires to see her excellence perpetuated and extended. He prizes her institutions. No Missionary Society compares in his judgment with the General Assembly's Board of Missions; no Education Society has claims equal to the Board of Education of the Presbyterian Church; no Board of Commissioners draws out his sympathy like his own Board of Foreign Missions; no Tract or Sunday-school Society comes up to the Board of Publication. These institutions of his Church he patronizes on the ground that it is the Church's duty to do her own work, and that no Church is better able to attend to her own affairs than his own. Hence he rallies around Presbyterian institutions, with a view of planting them wherever Providence invites, at home or abroad. A Synod is as useful in India as in Pennsylvania; a religious academy as necessary in Africa as in Ohio; and the old-fashioned literature of Calvinistic divines as nutritious the world over as in the highlands and lowlands of Scotland. A true Presbyterian is no idle religionist, asleep over the wants and woes of his fellow men. With an enterprise as energetic as his doctrines, and with a sense of responsibility stimulated by the sovereignty of his King, he aims at communicating the word of life in its purest form to the millions of mankind.

7. The true Presbyterian is an uncompromising foe to the *Man of Sin and Popish idolatry*. The Confession of Faith teaches that "such as profess the true reformed religion should not marry with Infidels, *Papists*, and other idolaters;" and that the Pope is "that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God." Whether in Geneva, France, Scotland, Austria, America, the Sandwich islands, or wherever the Jesuit has penetrated with his guile and guises—whether in this or in preceding ages—the true-blue Presbyterian opposes the scarlet-painted pageantries and abominations of Romanism. He has no sympathies with indulgences, masses, purgatory, unctions, crucifixes, impure moralities and soul-deceiving heresies. Like John Knox, he would denounce Popery in the presence of queens, or like Luther, go to contend against it though opposed by devils numerous as house-tiles, or like meek-minded Felix Neff, labour among mountains to bring its deluded votaries to a knowledge of the truth.

8. The thorough Presbyterian, notwithstanding his uncompromising ecclesiastical principles, has a *sectarianism* more tolerant and mag-

nanimous than that of some sects which boast of larger charity—as will be discovered at the last day. Whoever reads the severe denunciations of the Saviour against formalism and hypocrisy, and the tremendous threatenings of the apostles against anti-Christ, knows that Christian charity does not consist in smooth sayings and man-pleasing conduct. The Presbyterian does not unchurch other evangelical denominations, after the manner of some High-church Baptists and Episcopalians; nor does he, on the other hand, seek to co-operate with other sects on conditions which compromise his own principles, and in unions which often end in alienation and strife. All his views of truth cherish charity towards others; and practically other denominations find that, notwithstanding his peculiarities, they can live with him as peaceably, if not more so, than with those whose professions of brotherly love may exceed his. Who assists more in relieving the wants of the poor and needy, and in substantial acts of general and public benevolence, outside of his own Church, than the thorough-going Presbyterian? His sectarianism is an honest and a manly one, without croakings or concealments, and bearing fruits of which he is not ashamed, either before God or man.

9. Finally, the true Presbyterian, after aiming at a life of holiness, which acknowledges its imperfections at the best, wishes to die *trusting alone in the imputed righteousness of the Lord Jesus Christ*. Presbyterianism brings Christ prominently to view, not by the abstractions of philosophy, which the common people cannot understand, but by a tender, personal union through a living faith, which may be realized in every pious heart. Such a system, in its relation to holiness, produces two effects:—it directly *prompts* to holiness, and it produces a *consciousness of coming short of perfection*. Perfect sanctification is the reward of the glorified; and this the believer pants for, and hopes for, only as *Christ* saves him here from his sins, and gives him admission to heaven through his own blood and righteousness. On a dying bed the religious experience of a sincere Presbyterian will be found to magnify Christ and his cross. His life having been "by the faith of the Son of God, who loved him and gave himself for him," his death testifies to the consistent desire to "be found in Him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

These remarks on the characteristics of a consistent and loyal Presbyterian are not offered in the spirit of "we are the church," but simply as descriptive of one of the many shades of doctrinal belief and practice which prevail in the Christian world. The article may be appropriately ended by a hymn, which points to "the good old way:"

THE GOOD OLD WAY.

1. The righteousness, the atoning blood
Of Jesus is the way to God;
Oh! may we then no longer stray,
But come to Christ, the good old way.

2. The prophets and apostles too,
Pursued this way, while here below;
And thus will we, without dismay,
Still walk with Christ, the good old way.
3. With faith, and love, and holy care,
In this dear way I'll persevere;
And when I die, triumphant say,
This is the right, the good old way.

THE TALENTS.

IMITATED FROM THE PERSIAN.

THOU that in life's crowded city art arrived, thou know'st not how,
By what path or on what errand—list and learn thine errand now.

From the palace to the city, on the business of thy King,
Thou wert sent at early morning, to return at evening.

Dreamer, waken; loiterer, hasten; what thy task is, understand;
Thou art here to purchase substance, and the price is in thy hand.

Has the tumult of the market all thy sense confused and drowned?
Do its glistening wares entice thee? or its shouts and cries confound?

Oh! beware lest thy Lord's business be forgotten, while thy gaze
Is on every show and pageant which the giddy square displays.

Barter not his gold for pebbles; do not trade in vanities;
Pearls there are of price, and jewels for the purchase of the wise.

And know this, at thy returning thou wilt surely find the King,
With an open book before him, waiting to make reckoning.

Then large honours will the faithful, earnest service of one day,
Reap of him, but one day's folly largest penalties will pay.

[*Christian Treasury.*]

PATRISTIC GLEANINGS.

CLEMENT OF ROME.

THE first volume in the noble and venerable *Bibliotheca Patrum* is a very small one as to size, but its value is inestimable. It contains the scanty remains of the earliest uninspired Christian authors; the apostolic Fathers, as they are commonly called, from the fact of their having conversed with the apostles, or of their proximity to the first age of the church. One of these Fathers, Barnabas, is regarded by many to have been one of the apostles; he is so called by some of the earliest writers, but whether this opinion be well or ill-founded, we know that he was one of the associates of Paul in his missionary labours. There is an epistle that bears his name, but the most eminent theologians, Romish and Protestant, are divided on the question

of its genuineness. On the one hand we have Dupin, Galland, Henke, and Franke, who accept it as the work of Barnabas; and on the other, Menard, Noel, Alexander, Ceiller, Mosheim, Hug, Ullman, Neander, and Winer, who reject it as apocryphal.

The oldest of the authors, about whose productions, as given in this volume, there is no doubt, is Clement of Rome. Learned men have indulged in various conjectures respecting him, but nothing of his history is known beyond the fact that he was one of the early pastors of the church at Rome. As the name occurs in St. Paul's Epistle to the Church at Phillippi, some have thought that he was a native of that place. Others assert that he was a Roman by birth, and a near relative of the imperial family. Fillemont argues from some passages in his epistles, in which he calls Abraham "our father," that he was of Jewish origin. Equal uncertainty rests upon his pastorate. By writers who lived near enough to his time, one should have supposed to ascertain the truth beyond all doubt, the most contradictory statements are made on this point. And this, let us remark in passing, is one of those circumstances which, to all candid minds, show how utterly baseless is the hierarchal theory of apostolic succession. When Clement's pastorate began and ended; when, where, and how he died, are points about which we know absolutely nothing. But all agree that he was pastor of the church at Rome, and the two epistles bearing his name there can be little doubt came from his pen, though there are sundry other productions to which his venerable name was attached in a subsequent age, when it was deemed a proper and pious thing to use fraud and forgery for the glory of God, and the good of the church; or rather, to further the designs of a grasping and ambitious priesthood. These are now universally rejected as spurious. His genuine epistles are very precious for their antiquity, but still more for the clear proof which they, in common with the letters of Polycarp and Ignatius, furnish that our doctrine and discipline are essentially the same with those of the early church.

These earliest specimens of our Christian literature, as will be seen in the extracts which we shall presently give, are wholly of a hortatory character, and are evidently modeled after the epistolary portions of the New Testament. Yet, while every one who reads them cannot fail to observe that their saintly authors were partakers of the same renewing grace, and held the same precious faith with Paul, and Peter, and John, he will also be deeply impressed with the difference between the writings of the apostles and those of the apostolic Fathers; they present just the contrast which we might expect to find between the productions of good men acquainted with the truth in Jesus, but writing mere *motu suo*, and the productions of those holy men "who spake as they were moved by the Holy Ghost."

But to return to Clement. His letters were written mainly for the purpose of healing the dissensions of the Church at Corinth; a church which seems *ab origine* to have had a plentiful supply of the elements of turbulence and disorder. Its opening sentence, literally translated, is as follows: "The Church of God sojourning (*parishing*) at Rome,

to the Church of God sojourning (*parishing*) at Corinth, called and sanctified by the will of God through our Lord Jesus Christ; grace and peace be multiplied to you from God Almighty by Jesus Christ." Our gleanings are not gathered with any special reference to questions of polity, yet we may notice those of this kind that come in our way. Now here is a letter *from Rome* to the church of a distant city; to a church whose members have risen in open resistance to their lawful rulers. We know the object of the missive, and have seen how it opens. Did ever a prelate, as distinguished from a simple pastor; did ever a Lord Bishop, whether resident on the banks of the Tiber, the Thames, or even the Delaware, write a letter under like circumstances, beginning with such a sentence? No! The collected archives of Prelacy the world over would be searched in vain for a similar epistle. If the Prelative theory be true, and the present Prelatic practice be proper, the solemn document should have opened thus: "*We, Clement, by Divine permission, Bishop, &c.*" But we must not forget that this letter was sent to a *distant church*. Now if Clement was, as Romanists say, universal Bishop, we can understand why he should write an epistle to the rebellious Corinthians, but we are greatly stumbled when we consider its tone and style. Certainly no Pope since his day has ever issued a bull framed after this primitive model. If, on the other hand, Clement was a prelate in the Anglican sense, he must be set down as an impertinent intruder into "another man's line of things." What right had Clement to meddle with the Corinthians? None at all. And they might have said, "We have not sought your advice; we shall not yield to your urgency. You mistake your men." Let us, however, turn to the epistle itself.

Clement thus addresses the authors of the discord: "Ye, who have laid the foundation of this trouble, be obedient to *the Presbyters*, receive instruction humbly and penitentially, bending the knees of your hearts. Learn submission, and lay aside the proud and boastful arrogance of your tongues. Better far to be in the flock of Christ, though the least of its members, than to gain the highest rank among those who have no hope in him." In exact accordance with the above statement Clement declares, in another passage, that the apostles, as they preached the Gospel through country and city, "appointed the first fruits (of their mission), after they had been fully tried, to be Bishops and Deacons of those who should believe." We cannot close this paper without giving one or two quotations illustrative of the faith of Clement.

In the doctrine of the *Resurrection*. "Shall we then regard it as a thing too great and wonderful that the Creator of all should raise up those who have served him in holiness, and in the confidence of a good faith? Is it not written, 'Thou shalt raise me up, and I will confess to thee. I laid me down and slept, I awoke because thou art with me?' And Job also says, 'Thou wilt raise up this flesh of mine, which hast suffered all these things.' With this hope, then, let us bind ourselves to Him who is faithful in his promises, and righteous

in his judgments. He who hath forbidden us to lie, by no means can be untrue himself. Indeed, with God nothing is impossible but falsehood. Let this faith then be rekindled within us, and let us ever bear in mind that all things are near to him."

Again in the doctrine of *Justification*. "Let us then diligently consider in what way the blessing is obtained. On what account was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? Consider again the magnificent privileges which God conferred on Jacob. From him were the Priests and Levites who ministered at the altar; from him came our Lord Jesus Christ according to the flesh; from him came the kings and princes of Judah. Nor was the honour given to the other tribes of his family by any means small, for the Lord promised 'thy seed shall be as the stars of heaven.' Now all these obtained this honour and glory not by themselves, nor by their own goodness, or righteousness, but from his grace. And so we are called by his will in Christ Jesus; we are justified not by ourselves, not through our own wisdom, nor knowledge, nor holiness, nor by the good works we do in holiness of heart, but by *that faith* by which the Almighty God hath from the beginning justified all who have been saved. To him be glory for ever and ever. Amen." F.

EXPULSION OF PROTESTANT MISSIONARIES FROM HUNGARY.

TYRANNY and Popery have joined their forces with new zeal against Protestantism in Europe. One of their recent acts of harmonized iniquity was the expulsion of the Free Church Missionaries from Hungary. A very large and enthusiastic meeting was lately held in Edinburgh to consider this whole subject.

The Rev. Mr. Wingate, one of the expelled missionaries, made a long and able address, in the course of which he stated that, when the mission to the Jews and to the British residents in Pesth was commenced in 1841, it had the sanction of the Austrian government. From its very commencement, however, the Roman Catholic priesthood opposed the missionaries, and at various times lodged accusations against them. Still their operations were unimpeded until the Hungarian war broke out, when the chapels were closed, and the missionaries retired for a time from the country. At the close of the war, the Imperial permission to re-open the chapels was obtained. But in the beginning of January of this year, a peremptory edict enjoined the missionaries to quit the country without delay. This tyrannical course of procedure is supposed to have been in the way of reprisal for the hospitality and kindness which England had shown to Kossuth and the other Hungarian refugees. Mr. Wingate thinks that it would not have been adopted just at this time, had it not been,

1st, for the removal of Lord Palmerston, which emboldened the Austrian government to change its policy without delay; and 2d, for the successful termination of Louis Napoleon's usurpation. The circumstances of the expulsion of the missionaries, which we have not space to narrate in detail, were harsh and arbitrary in the extreme.

Mr. Wingate, in his speech, alludes to the Hungarian Church of the Reformation, and we feel assured that Christians in America will read his statements with great interest.

"In regard to the grand object we had in view, the promulgation of the gospel of Christ, we have only to say, that the mouths of the witnesses seem now to be closed in Austria. It is next to impossible for any one now to go to that country and proclaim the gospel. The promulgation of the gospel now rests with the Hungarian Church, and we believe that, through the blessing which has come down upon that Church from its intercourse with our mission and other European Churches, it contains, notwithstanding its trials and persecutions, a number of devoted men, who are prepared to dedicate their time and their lives to the promotion of this object. (Applause.) It is a Church whose history, if you knew it, would deeply interest and engage your Christian sympathies. She has hitherto been but little known, but we trust that other Christian Churches will soon become better acquainted with her and with her history. (Applause.) We feel that this would neither be the time nor place to give you any extended history of her movements; but I would just detain you for one moment, while I show you that the present oppression which we have suffered at the hands of Austria is but part of a system which was first contrived by the Jesuits, and which, at various periods formerly in the history of the Hungarian Church, has been put into operation just in the same way as at present. (Hear, hear.)

When the Hussites were driven from their homes by persecution, they found shelter under the hospitable roofs of the Hungarians. The Reformation made rapid progress in Hungary; and, in the year 1545, there was not a nobleman in the country who was not a Protestant, and all her magnates, with the exception of three families, professed the Reformed faith. The first book printed in Hungary was the New Testament, and all the writings of the leading Reformers were translated into the Hungarian language. At that period there were twenty-five printing presses in Hungary—a greater number than now exist—chiefly engaged in promoting the gospel. It was a blessed time then, and this state of things continued till about the year 1600. But from 1600 to 1711 the Hungarians had a period of conflict with the Jesuits and the Government. The Jesuits, who were then the tutors and the confessors of men in power, organized an extensive persecution of Protestantism, and they put into operation a variety of plans, with the view of destroying it, if possible. This, at four successive periods, brought on war, and under four princes of Transylvania the Hungarians waged successful wars in defence of the rights and liberties of the Protestant Church. Each of those wars terminated in a treaty of peace, in which those rights and liberties were confirmed by the house of Hapsburgh. Now, what were the means which the Jesuits took during that period in order to extinguish Protestantism in Hungary? In the first place, they made it very difficult, almost impossible, for foreigners to live in Hungary or Austria. Their second method was to confiscate all the foreign Bibles which should enter the country. Thirdly, they endeavoured as far as possible to diminish the number of printing-presses. And their last method was to prevent the students of theology from visiting the Universities of Germany, or holding any intercourse with foreign Churches.

"You will thus see that it is no new thing for ministers from other Christian Churches to be sent to Hungary. Many of their early professors, and teachers, and most eminent ministers, came from Switzerland and Germany, so that our presence in that country, and that of others who have visited it from other Churches, is nothing new. (Hear, hear.) It was but a repetition of what has frequently taken place in the history of the Hungarian Church, and we have encountered the same opposition as foreign ministers formerly encountered. The Jesuitical system is still the same. (Hear, hear.) Just as the Russian General,

Prince Paskiewitch, received from the Austrian Government the details of the former Protestant wars to guide him in his campaign against the Hungarians in the late war,—so the present rulers of Hungary have received from the Jesuits the old code of rules for the extirpation of Protestantism from that country. (Hear, hear.) They are using the old means, and it is a result of the application of this system that the whole Hungarian Church is now placed under the inspection of the police,—that all her Church courts are suppressed,—that she dare not hold a Synod, or Presbytery, or Session,—for her government is Presbyterian,—that the three millions of Protestants are not allowed a single church periodical to enlighten them concerning anything that is going on in the religious world,—that a minister scarcely dares to write to his brother minister, the post-office not being safe,—and that a congregation cannot hold the most trivial meeting to consider congregational matters, without the presence of a police official.

“The Protestant Church of Hungary forms an important element in the Protestantism of Europe. Of the three millions of Protestants, upwards of two millions adhere to the Helvetic Confession, which we would call pure, and which the ministers of the Free Church of Scotland would not refuse to subscribe, and the other million adhere to the Augsburg or Lutheran Confession. There are three thousand ordained ministers, and a greater number of schoolmasters. The Presbyterian organization is as complete as in Scotland, while the number of Protestants is greater than in our own country. You will thus see how vast are the interests which are mixed up with the expulsion of the missionaries from the kingdom of Austria, there being mixed up with it the question, not only of the rights and liberties of British subjects, but of the rights and liberties of an extensive Protestant Church. (Hear, hear.) It is not the first time in the history of that Church that she has been saved from persecution by Protestant England. (Cheers.) When threatened by Maria Theresa, the intervention of England and Prussia saved her from persecution. And our expulsion may perhaps be the means of procuring for Hungarian Protestants help and aid in the persecution that seems to be awaiting them. (Cheers.)”

The Rev. Dr. CANDLISH, of the Free Church of Scotland, offered the following resolution, which he sustained in a speech of *extraordinary ability*.

“That the proceedings now complained of are to be traced to the machinations of the Church of Rome—that they afford evidence of the understanding that now exists between that church and the despotic governments of the Continent, and that they must be regarded as forming a part of an organized plan for driving out all British Protestants from Papal Europe.”

Dr. Candlish brought forward several arguments in support of his proposition, that an organized plan is in operation in Papal Europe against the liberties of Protestants, and especially of British Protestants. The *first* proof of this conspiracy was the admission of an eminent official in the Austrian government. The cause of the expulsion of one of the missionaries was acknowledged to be “the enmity of the civil governor, who is a pupil of the Jesuits.” *Secondly*, Dr. Candlish adduced the remarkable change that has just taken place as to the relations between the Austrian government and the Court of Rome. It seems that, by the decrees of 1767, 1781 and 1791, under the Emperor Joseph II., all Papal rescripts, bulls, and other regulations of the Pope, as well as pastoral letters or circulars of the bishops, must first be submitted to the inspection and approbation of the provincial civil government. But by a new decree, dated April 18th, 1850, these restraints on Papal authority are removed, and “it is allowed to the faithful to receive

the decisions and dispositions of his Holiness without the previous consent of the secular authorities." Dr. Candlish rightly argued that the reversal of the policy of Joseph II., and the removal in 1850 of those restrictions which the old Emperors of Austria, from the first, held to be indispensable to the security of their own thrones, and the new concessions which the present Emperor has made so largely to the Court of Rome, betoken an alliance against the rights and liberties of Protestant Christians.

In the *third* place, Dr. Candlish adduced, in proof of his proposition, the present wrongs of the Protestant Hungarian Church. An extract must be here quoted :

"Can we doubt for a moment that the expulsion of these faithful British Protestants is meant to facilitate the path on which the Austrian Government has entered for crushing to the very dust the cause of Protestantism in the long free and independent kingdom of Hungary? (Hear, hear.) The position of that Hungarian Church ought to be better known, and will be better known. (Applause.) I trust that our friends who have come home from Pesth will make the whole land ring with the wrongs of the Hungarian Protestant Church—(great applause)—a Church which is among the oldest and the most venerable of all the daughters of the Reformation,—and a Church which, I believe, in recent years, mainly and largely through the instrumentality of Mr. Wingate and Mr. Smith, and the other missionaries, including very especially my friend Dr. Duncan—(applause)—has had more of the outpouring of God's Spirit upon it than many other branches of the Protestant Church can boast of. That Church, eminent from the beginning, has been of late years reviving in spirituality and power; and it will be some consolation to our beloved brethren to know, that should they not be allowed again to set foot within that den of the lion, and to open their mouths for Christ in Pesth, they have left good seed behind them, and that not merely in the Jewish school and the Jewish mission, which have received much countenance from on high, but in the Hungarian Protestant Church, where, thanks to their instrumentality, God has been pleased to revive and quicken many ministers, and where he has raised up many who will be witnesses for Him, now that the voice of the British witnesses is silenced. (Applause.) But looking to the proceedings of Austria in reference to that Church, considering how its whole independence and liberties have been trampled in the dust; its Synods, and Presbyteries, and Sessions prohibited from meeting; its ministers exposed to a system of espionage which leaves none of them secure against a midnight arrest at any time,—when we think of these things, and when we consider that these are not things that can bear the light of British opinion,—(loud cries of hear, hear, and applause)—that these are not things that can bear to be reported to a British audience, and that Austria cannot carry them on in safety under the eye of intelligent and free British Christians, can we wonder that, uneasy and anxious as tyranny must ever be, the Austrian Potentate should have sent forth, not our missionaries alone, but all, except perhaps Lord Westmoreland—(a laugh)—who will look upon these things with a British eye, and will speak of them with a Briton's tongue. (Loud cheers.)"

In the *fourth* place, Dr. Candlish pointed to the analogous cases which are clearly traceable to the machinations of the Court of Rome; as the proceedings lately at Tahiti, the wrongs visited on the German Reformed Church, the conduct of Portugal towards Dr. Kalley, the suppression of Protestant worship at Milan, the atrocious persecution at Florence, the conduct of Louis Napoleon and the Jesuits in France—all these and similar cases clearly united in proving the close confederacy that is now formed between tyranny and despotism on the one hand, and anti-Christ on the other.

The *fifth* witness he mentioned was Lord John Russell. This distinguished statesman declared openly in Parliament, in reference to the rescript of the Pope and the appointment of Cardinal Wiseman in England, that "it was a part of a general conspiracy entered into with the view to prevent the extension of civil and religious liberty in Europe, and in order that the influence of England might be impeded in promoting the cause of civil and religious liberty generally."

In the conclusion of his speech Dr. Candlish insisted upon energetic action on the part of the Government in redressing the insults and wrongs offered to British Protestants. We give an extract:

"I must further say that I am not one of those who believe it possible to have war, in present circumstances, banished from the face of the earth. I believe that so long as Popery, and tyranny, and infidelity, and the principles of anarchy exist and prevail in the world, war must be inevitable. (Applause.) I believe that peace will come, but peace will not come till Popery goes. (Cheers.) Peace, pure and settled peace, will never come till tyrannical thrones are overthrown. Peace, pure and holy peace, will never come till law and order are established upon the face of the earth, and the blessed gospel of the grace of God is proclaimed to all the world. And if we are to be continually asked, when we demand the interposition of our Government to protect our persons and our properties in foreign countries, or when we ask them to interfere in any way to promote the cause of civil and religious liberty abroad, or to maintain the rights and liberties of its supporters,—if we are to be asked, Will you drive the Government to war, we must take leave to tell them, that bad as war is—and it is impossible to paint its horrors in too strong colours—bad as it is, there are things in the world that are worse still than war. (Loud cheers.) But further, I think it important that this statement should be made, at least that this opinion should be given forth. I humbly venture to think, that to deprecate and dread war continually, and to be everlastingly afraid of doing or saying anything that might by possibility, in the last resort, compel a recourse to arms, is the very line of policy to make the evil you dread come, is precisely the line of policy to provoke aggression, is precisely the line of policy to precipitate the calamities of that war which you profess to be trying to keep away from you. (Applause.) I cannot but think that the statesmen and legislators of this country would do well to act upon the maxim, if not *Fiat justitia, ruat cælum*,—yet upon the maxim, "Present duty is ours, future contingencies are in higher hands. And present duty is to protect the injured, and to redress wrong. (Cheers.) These are parts of present duty. Let the Government, and let the country, attend to this, and leave the issue in the hands of the God of battles. My Lord, I have dwelt too long on the subject entrusted to me, but I cannot but feel these are times, and these are events that must stir the hearts of men, not only as Christians, but as Britons, nay, as members of the human family, sympathizing with the groans of humanity wherever these groans are heard. (Cheers.) And when we cast our eyes abroad upon the world,—when we think of the blood which the present French tyrant has shed within his capital—(loud cheers)—when we think of the multitudes he has sent into dreary exile,—when we think of the numbers that are rotting in his jails,—when we think of the silence he has imposed upon public opinion and the public press,—and when we go to other lands,—when we go to Italy and Austria,—when we think of the tortures inflicted there, not always upon the bodies, perhaps, but upon the souls of the wretched victims of Popery,—when we think of those who are sent to perish of malaria in foul climates,—when we think of those who are liable to be seized in the dead of night and cast into prison for no real crime,—when we think of these things, it is high time for us to be up and doing, and to feel that we have a duty lying upon us to express our sympathy with the groans of suffering humanity under the heavy iron yoke of Popery and arbitrary power. (Loud cheers.)"

The Rev. DR. McCRIE declared that "with regard to this subject, he was prepared to go even a step further than his friend, Dr. Candlish. He has no doubt spoken very strongly on this subject; but I am prepared to take up a still stronger ground." Dr. McCrie went on to say:

"I do not mean to implicate this meeting in my own private individual sentiments, but I cannot help remarking how differently we must all have felt under the regime of one of whom I shall say no more here than that, "Who hated Britain, hated him the most." (Cheers.) I will further say, that it is only under the principles advocated by that patriotic statesman that we can expect to see our liberties secured, and the honour, as well as the interests of Great Britain preserved. (Applause.) A terrific struggle between the principles of Popery and Protestantism is impending,—a struggle the like of which has not taken place since the period of the Reformation, and at such a time as this the friends of Protestantism can ill afford to see any of the supporters of their faith immolated at the shrine of Papal despotism. This is not the time when we will allow the missionaries of our faith to be insulted and cast forth as the filth of the world and the off-scouring of all things. (Cheers.)"

From this account of the Edinburgh meeting, it is clear that Scotch Presbyterians take no ordinary interest in the sufferings of the Protestant Christians in Hungary. And we venture to affirm that Presbyterians in America heartily unite in an affectionate and sincere appreciation of the claims of their Hungarian brethren upon their prayers and sympathies. The local position of Hungary in reference to the rest of Europe, its immemorial love of liberty, its early attachment to the cause of the Reformation, the strong elements of Protestantism still existing, the wrongs and outrages committed upon the nation, the greatness of its exiled leader, all these circumstances combine in divine Providence to keep the eyes of the Christian world directed to Hungary as a land of hope. Rise, King of nations, and avenge the cause of thy slaughtered saints! May a glorious day soon dawn upon the mountains of the Magyars, and the plains of the Danube and the Theiss become harvest fields of Gospel liberty and grace!

THE RELIGIOUS INFLUENCE OF THE GENERAL ASSEMBLY.

THE annual meeting of the General Assembly of the Presbyterian Church is a matter of interest and importance. A *supreme* council, either in Church or State, possesses in that very fact materials of power. The personal characters of the delegates leave impressions upon the aggregate body, and upon its individual members, which are more or less enduring; whilst the acts of the Assembly necessarily affect the whole church for good or for evil. Multitudes of people in the church and out of it scan all the proceedings as recorded by many of the religious and secular papers. It is evident that the influence of such a body cannot be unimportant.

The point we wish to insist upon is, that the influence of the General Assembly ought to be a *religious* one, as distinguished merely

from one of ecclesiastical wisdom and sound policy. What a savour of piety might go forth from a convocation of religious men, animated by the spirit of their gracious Lord! What vital power might emanate to the most distant borders of Zion! The General Assembly of the Free Church of Scotland commonly exerts a quickening influence "from the lowlands to the highlands," which lingers into the year like twilight, in the hours of night. Our own Assembly has at times been blessed with this godly effulgence. Let us hope that this year, its first visit at one of the resting-places of the exiled Huguenots, shall be worthy of the church that loves the memory of Calvin and Beza, and that maintains religious principles which outlive the revocation of the Edict of Nantes.

Among many hints which readily suggest themselves to the pious mind, as conducive to the desired end, we shall specify only two.

The *prayers of Christians* can assist in making the influence of the Assembly a religious one, and strongly so. Our help comes from God. A public body always possesses materials of strife, and tendencies to discord, which the Holy Spirit alone can keep in subjection; and more than this, the same Spirit alone can, under the most favourable external circumstances, inspire the piety, the zeal, the unction, the love, whose outgoings shall breathe of heaven. Let every member of our Church practise the duty recommended by the Synod of North Carolina in 1820, and urged by every succeeding Assembly as right and necessary, in being annually published in the Minutes. The following is the recommendation:

"An overture from the Synod of North Carolina was received and read, and is as follows, viz:

"Whereas the General Assembly is the highest and most important judicatory of the Presbyterian Church; and whereas to obtain the Divine blessing on that judicatory must appear to every Christian of our denomination to be a matter of the utmost moment; therefore,

"Resolved, That this Synod do respectfully suggest to the General Assembly the propriety of recommending to all the churches under their care, to observe, annually, *the afternoon or evening previous to the meeting of that body*, as a season of special prayer to Almighty God for his blessing; that he would, of his infinite mercy, condescend to superintend and direct all their measures, deliberations, and decisions; so that all may redound to the promotion of his own glory, and the general prosperity of that particular Church to which we belong."

The above overture was adopted.

If there be need of a period of *special prayer*, the subject will be remembered more than once in private.

The second hint, not unimportant, is for the General Assembly to continue to pay special regard to devotional exercises. God honours them that honour him. Even religious bodies too often forget that the last thing they can wisely crowd into insignificance, is the recognition of their dependence upon God. Our readers remember the anecdote of Dr. Green, who, when asked whether members of ecclesiastical bodies attend the opening prayers with more punctuality than was customary in Congress, was compelled to hesitate and doubt. The last Assembly introduced a decided improvement in the mode of conducting its religious exercises, by adopting the following resolution:

"Resolved, That in addition to the usual prayer, the morning sessions of this Assembly hereafter be opened with singing the praises of God, and reading the Scriptures."*

The happy effects of adding the reading of the Word and singing the praises of God to the other services were visible in the increased attendance and interest of the members. All felt that it was good to exalt the devotional exercises to their true importance. It is to be hoped that the habit of spending more time than formerly in these opening services will be perpetuated.

There can be no doubt that, if Christians remember the General Assembly in their prayers, and if that body itself be true to the devotional parts of its daily business, its influence will be *religious*, and will be sanctified to Charleston, to the two thousand six hundred localities within the bounds of our Church, and measurably everywhere. May the Lord grant it for his name's sake.

THE SALARIES OF MINISTERS.

THE Presbyterian Church has always maintained, *first*, that the ministry is of Divine appointment, and *secondly*, that the ministers of the gospel have a right to a competent maintenance. The true ends of the ministry cannot be secured by a secularized clergy. If men are compelled to labour for their daily bread they cannot give themselves "wholly" to the things of the sacred office. Nor is it to be expected that ministers, after six days of secular work, should be prepared to preach the gospel on the seventh, any more than that lawyers should work upon their farms until the court-house bell rings, or that mechanics should engage in a business different from their true profession, and yet be ready to meet the demands upon their mechanical skill. There is reason in every thing. If ministers cannot support their families on the salaries received from the people, the people must make up their minds to have a clergy more or less secularized. This is *one* of the evils resulting from the inadequate salaries given to the ministers of the Presbyterian Church.

"What," exclaims Dame Parsimony, "cannot our minister live on \$400?" No, indeed, gentle lady, he cannot. Dost thou not know that he must pay his house rent; obtain his flour, and meat, and vegetables; clothe himself, his wife, and his children; buy his books; send one or more of his boys to the academy and college; give away his share for benevolent objects; and keep his horse to ride among the people, besides being taxed for a great many things which no care can reduce to insignificance? "There," said a committee, who honestly thought they had cyphered down all a pastor's wants to \$700 a year, "there is just the salary we offer; is it not enough?"

* This resolution was brought forward by the Rev. William Y. Allen, of the Presbytery of Crawfordville, who made a very effective speech in its favour.

“One thing,” replied the minister, “has been omitted; you have made no allowance for charitable contributions. I always give away a tenth part of my income.” Alas, this cyphering down of a minister’s salary is one of the most miserable expedients, or rather *inexpedients*, of a thoughtless generation.

We verily believe that thoughtlessness on the part of the people, rather than deliberate parsimony, is often the source of this mischief. Too little attention is paid by our intelligent laymen to the wants of their pastors. But after every allowance has been made, the fact can scarcely be denied that sin—for even thoughtlessness implies guilt—lies at the door of our churches. Our form of government, in submitting a “call” to a minister, is consistent with the scriptural doctrine, that they who preach the gospel shall live by the gospel.

“The call shall be in the following, or like form, viz:

“The congregation of _____, being on sufficient grounds well satisfied of the qualifications of you _____, and having good hopes, from our past experience of your labours, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of _____ in quarterly, (or half-yearly, or yearly payments,) during the time of your being and continuing the regular pastor of this church. In testimony whereof we have respectively subscribed our names this _____ day of _____ A. D.

Attested by A. D., Moderator of the meeting.”

Now is not this call frequently made a mockery? Is not the blank often filled with a sum which by no means frees the minister from “worldly cares and avocations.” Surely many a congregation must acknowledge its shortcoming on this important subject. According to the most accurate calculations that have been made, the average salary of the ministers of the Presbyterian church is between \$400 and \$500.

It is well known that educated men cannot support themselves and families on such a sum; and if so, what must they do? They must needs seek some other means of maintenance in “worldly avocations.” It was stated in the “*Southern Presbyterian*” last autumn, about the time of the meeting of the Synod of Georgia, that in that Synod, out of about *seventy* members, not more than *seven* were known to support themselves on their salaries. We affirm it as our deliberate conviction, after a careful scrutiny, and with good opportunities of knowledge and observation, that in the Presbyterian Church the mass of ministers are not elevated above the low condition of *vexatious want*. The following letter, obviously not written for publication, contains matter of serious consideration, and is merely a *specimen* of what is occurring throughout the length and breadth of our bounds.

“My salary is small—I pay sixty dollars for a very poor house per year. My wife, a feeble woman, is compelled to do her own work, while our house is so

uncomfortable that she was actually "frost-bitten" while in the discharge of her family duties. I am not able to buy a house; and if I had one, my income would not enable me to keep it. Many young men see all these things, and especially the sons of ministers. They see the anxiety of their fathers, and they witness the burdens of their mothers; and *this state of things is one of the great causes of the unwillingness of the youth of the Church to turn their attention to the ministry.*"

There can be no doubt that inadequate salaries are not only operating to injure the effective strength of the existing ministry, but to deter pious young men from entering upon the office.

We altogether disclaim the idea that the ministers of Christ ought to be surrounded with the luxuries of life. Far from it. It is well for them and for the Church that riches they have not, and that they ask not to be rich. A proper support for their families is all they desire; such a support as will enable them to be "free from worldly cares and avocations;" such a support as will secure for them a decent rank among civilized and Christian men, and permit them to give themselves wholly to the work of the ministry.

Elders and laymen in our beloved Zion! You have far deeper responsibilities and interests in this apparently worldly matter than is commonly realized. Be considerate enough to examine this whole subject, particularly in reference to your own pastor; and in order to aid the investigation, permit one, who is your fellow servant in Christ, to propose the following questions:

1. Is not the preaching of the gospel the greatest spiritual and temporal gain to the community?
2. Has not a minister a right, according to the Bible, to a suitable maintenance from the people he serves?
3. Will dollars, which is the salary offered, "free him from worldly cares and avocations?"
4. Is he regularly paid even the salary promised?
5. Is not the congregation able to do more for his proper support?
6. Is your contribution to his salary a fair index of your real estimate of the value of a preached gospel?
7. Do not some of your neighbours contribute more liberally than you do?
8. Have sufficient efforts been made to increase the salary this year?
9. Have you ever prayed over this subject, and asked God for grace to do what was right?
10. If you were in the minister's place and he in yours, would you think that he was discharging his duty by giving to you no more than you are now giving to him?
11. Can you not easily spare something more?
12. If he sows to you spiritual things, is it hard that he should reap carnal things?
13. Are you sure that there is no suffering or want in the minister's family?
14. Do not some compel the minister to follow "worldly avocations" in order to secure his living, and then do they not complain because he does not keep to preaching?

15. Ought not the rich to give according to their abundance, and the poor according to their poverty?

16. Have you thought how much a suitable gift might cheer the heart of the minister, or of his wife?

17. Why might not your church build a parsonage at once?

18. If the gospel were to be taken away, would you not be willing to give more than you now do in order to have it back again?

19. Has not the value of property advanced since the minister's salary was fixed at the present sum, and is not the Church now better able to pay more?

20. Is it not in the nature of things that the minister should labour with more advantage to the Church, if his mind were free from worldly cares, and if his anxieties were more exclusively engrossed with spiritual things?

Before affirming his belief in a concluding proposition, the writer desires to state that he himself is in no way interested in the results of this discussion, except so far as he is interested in truth and righteousness. His proposition is this:

THE SALARIES OF THE MINISTERS OF THE PRESBYTERIAN CHURCH OUGHT TO BE RAISED TWENTY-FIVE PER CENT.

CLEAN HANDS.*

"He that hath clean hands shall be stronger and stronger."—Job xvii. 9.

THE hand is the instrument of action, and "clean hands" hence become the symbol of holy things, and of the absence of any appearance of unholy conduct. It is not the same as uprightness of heart; but something supplemental to it, and needful to constitute the character fairly complete in living grace. There must be cleanness of hands, as well as cleanness of heart. The cleanness of heart is expressed in preceding verses; and now "cleanness of hands" is added to complete the whole; and it is declared that he who, besides the uprightness of heart, and the general innocency and righteousness of his way, is also careful to keep himself free from every spot that might stain his hands, shall wax stronger and stronger. Without doubt, a man's general uprightness will powerfully restrain him in the main: yet if there appear upon his hand any stain, or defilement in his conversation or dealings with man, this will be a damp upon his spirit and a deadening to his heart—although the bent of his heart be towards God. Yet let none say, when taxed with uncleanness of hands, that their hearts are nevertheless right. That although they fail often, and would be better and do better, yet they have good meanings, and feel that they are upright before God. This is self-delusion. It is easier to keep the hands right than the heart right; and he whose hand is foul, may depend upon it that his heart is fouler still. Where there is a clean heart, there will be

* From Kitto's *Daily Bible Illustrations*, just republished by the Messrs. Carter, N. Y.

clean hands. Many have clean hands who have unclean hearts; but no man ever yet had a clean heart whose hands remained unclean. As, therefore, the clean heart makes the hand also clean, the clean hand becomes a probable evidence of the cleanness of the heart.

It is of these two things taken together—the clean heart and the clean hand—as forming the perfection of godliness, that Job speaks, when he says, that the man thus complete in his character, “shall wax stronger and stronger,” or, as the original has it, “shall add strength,” especially in time of trial and affliction. This is spiritual “strength.” It is the same strength which the apostle had in view when he said (2 Cor. iv. 16), “Though our outward man perish, yet the inward man is renewed day by day.” It cannot be otherwise. The man thus endowed is in a state of grace before God; and grace is a living thing, and while it lives must grow—even as the grain of mustard seed must increase to a large tree.

It is in a time of trouble that this progress from strength to strength is most active, and is most sensibly discerned; and we cannot doubt that it was this which Job had especially in view. It is affliction that, beyond all things, gives proof of godliness,—whether it be true or not. That which is untrue—that which has no firm foundation—cannot abide this test; but he whose heart is well established in grace, not only does not fall off in time of trouble, but grows and increases in grace; thereby “he added strength.” It is said of the Lacedemonian republic, that whereas all other states were undone by war, that alone grew rich and was bettered by it; and we may say, that whereas all hypocrites and worldly men are undone by affliction, true believers thrive under it, and are advantaged by it. He who possesses, through the grace of the divine Spirit, the upright heart and the clean hands, grows stronger and stronger. His inward man increases as his outward man decays. It is said of the Israelites, that the more the Egyptians afflicted them, the more they multiplied and grew. This was in things temporal, but so it is in spiritual things, with all who are Israelites indeed. This was known of old; and it was from the deep conviction of this truth, that the ancient saints learned to *rejoice* in tribulation as a sure means of spiritual advancement. The apostles rejoiced when they were threatened; and although their shrinking flesh might for the moment complain, they were emboldened by scourging. It is said of the suffering saints, that “they took joyfully the spoiling of their goods;”* and Paul tells that “many waxed confident by”—by what, think you? By his preaching? by his successes in high places? by the power with which he silenced the gainsayers? Nay, but by “HIS BONDS.”†

But how can these things be? It is not natural in man to be strengthened by affliction, but rather to be weakened. It is not inherent in affliction to make a man better, but to harden him—to make him worse. It is therefore not from any spontaneous quality in us of being improved by affliction, or of affliction in improving us, but from the fresh anointings of the Spirit, “that we are strengthened

* Heb. x. 34.

† Phil. i. 14.

with might in the inner man,"—from that only that "we are strengthened with all might, according to his glorious power, into all patience and long-suffering with joyfulness." The increase of strength comes from the same fountain whence we had the first strength. All is from God.

It is, therefore, only by compelling us to go out of our own strength to seek the strength of God, that even under affliction we wax stronger and stronger. Only so, that Paul could avouch that noble paradox, "When I am weak, then I am strong;" and it was only when he was brought to the conviction that his own strength was wholly insufficient, that he heard the comfortable words, "My grace is sufficient for thee."

THE OLDEST CHRISTIAN HYMN.

In *Pæd. Lib. III.* of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. The following version will give some imperfect idea of its spirit.

SHEPHERD of tender youth!
 Guiding, in love and truth,
 Through devious ways:
 Christ, our triumphant King
 We come thy name to sing,
 And here our children bring,
 To shout thy praise.

Thou art our holy Lord!
 The all-subduing Word!
 Healer of strife!
 Thou didst thyself abase,
 That from sin's deep disgrace,
 Thou mightest save our race,
 And give us life!

Thou art Wisdom's High Priest!
 Thou has prepared the feast
 Of holy love:
 And in our mortal pain,
 None call on Thee in vain,
 Help thou dost not disdain,
 Help from above.

Ever be thus our guide!
 Our Shepherd and our pride,
 Our staff and song!
 Jesus! thou Christ and God;
 By thy perennial word,
 Lead us where thou hast trôd,
 Make our faith strong.

So now, and till we die,
 Sound we thy praises high,
 And joyfully sing.
 Infants, and the glad throng,
 Who to thy church belong,
 Unite and swell the song,
 To Christ our King.

* Eph.

iii. 16

† Col.

i.

ii.

Household Thoughts.

THE PASTOR'S VISIT AT OUR HOUSE.

THERE are little incidents in childhood, the remembrance of which never dies. Such were the visits of the minister in those good old times, long years ago, when pastoral visits were deemed an indispensable part of a preacher's duty. We can yet see that venerable man, his white locks falling down to his shoulders. He has long since gone to live with the angels, and wear a crown of righteousness; but the heavenly expression of that countenance, illuminated by the distant reflection of that brighter world, is often in our vision.

The moment he came, every one felt that a man of God had come. The laugh and the play ceased, and all were quiet, or spoke only in whispers. We had great reverence for the minister, and a certain indefinable feeling of awe and dread at meeting one that, to our imagination, was rather more than human. We shrank back with an instinctive fear for so holy a presence. This feeling was increased too by the recollection of intimations, given at times when we would rather play than commit the catechism, that the minister might ask us "the questions" when he came. For in those days such things were not deemed out of place, nor beneath the notice of him who watched for souls. He was expected to take an interest in seeing the rising generation well grounded in the faith.

But the time has arrived that we must enter the parlor, and we do so, following mother with trembling steps, and trying to keep as much as possible out of his sight. But the grey-headed man of God, looking through his spectacles, would smile, and call us to him, and placing his hand on our head, ask our names, and speak a few kind words. To be thus noticed by the minister was no small honour; after which, half ashamed that we had been afraid of one so pleasant, we would take our seat in a little chair beside mother. All would now be silent for a few moments, for none were too forward to speak to the minister. After this pause, he would ask father if his family were all present. Being answered in the affirmative, and the stand and Bible being placed beside him, he would read a few verses, make some plain remarks, appropriate to the occasion, and close with prayer, solemn, earnest, and suited to the case of each present, from grandfather down to little Mary. When he rose to leave, he would take us each by the hand, and with his farewell mingle a few words of counsel or encouragement. He was particularly kind to us "little folks;" but when he came to grandfather he spoke as if they might not meet again, ere they entered that better world where there was neither age, nor infirmity, nor sin.

We can never forget those visits. We then saw, not the stately, dignified leader of the host, but the kind, social, Christian visitor. We have often thought since those days, that ministers, who no longer continue those good old fashioned visits, are neglecting what can give them the most effectual influence over the affections of their people, especially the younger portion of them.

J. A.

A MOTHER'S CONSOLATION.

I HA'VE a blithesome laddie left,
 Wi' lint locks, touch'd wi' gold;
 But a gentler and a bonnier ane
 Lies deep beneath the mould.

I ha'e a winsome lassie still,
 Wi' een o' twilight blue;
 But a fairer ane lies happit up,
 Where gowans glint wi' dew.

The *living* seek for chance and change,
 And frae the hamestead flee;
 A lovesome word and a sonae smile
 Can win their hearts frae me.

But I ha'e sweet companions yet,
 I canna change or tine—
 The bonnie bairns whom *Love* and *Death*
 Ha'e made for ever mine!

And gin my soul can upwards win,
 To tread heaven's gowden floor,
 I ha'e twa smiling angels there,
 To greet me at the door.

[Hogg's Instructor.]

THE KITCHEN.

IN that hospitable old England, which can scarcely be said to exist now except in the story-books and antiquarian chests, there was in all great houses an apartment called the Servants' Hall. Here, in a vaulted, paved and wainscoted room, the domestics spent much of their time. People of smaller estate had a kitchen of ample size, with mighty hearth, active smoke-jack, and literal chimney-corner. The plainer sort dwelt with their servants in that snug and cozy place, which was parlour, sitting-room, and kitchen, all in one.

American usages have varied from this; partly from the different necessities of a new country and their population, and partly from the early introduction in some States of African bondmen. Yet, in every condition above the poorest, we find the relation of master and servant, which is recognised in Scripture and sanctified by grace.

The danger at present is, that in trying to promote a chimerical and uncommanded equality, we shall not only get rid of the terms *Master* and *Servant*, by casting shame on them, but so separate the householder from his domestics as to nullify that commandment which requires superiors "to love, pray for, and bless their inferiors; to instruct, counsel and admonish them."

The tenure of hired service is becoming proverbially short. The religion of the master is often different from that of the servant. In certain cases, even where family-worship is maintained, there is no invitation to domestics. The stream of gracious influence from the parlour dries up, so as never to reach the kitchen. No responsibility is acknowledged, in regard to those who labour in the house; no inquiries are made as to their knowledge, faith, devotion, or proficiency in divine things. Elderly persons remember a state of things which was very different. It might be undesirable, even if it were in our power, to restore a condition which belonged to an obsolete period. But no change in society can abolish its fundamental duties. *Master* and *Servant* are still related to one another, in the Christian state, and in the eye of God. If former methods have become impracticable, new methods must be devised. Unless we relinquish the divine institution of the household, and rush into wild but consistent socialism, we must own a religious obligation to every soul within the domestic walls. It is a serious and tender inquiry for every godly head of a family what that obligation implies.

None but a visionary will deny, that in the transition-state of American society this subject is beset with great difficulties. One arises from the fleeting nature of the connection; another from the unreasonable and wicked contempt thrown on the name and state of servants; and a third from the great number of foreign papists who are employed as domestics. But Christian invention, urged by the love of souls, will adjust a new system of domestic means, conformable to the admitted lessons of the New Testament, and tending to carry a holy influence to the utmost ramifications of the family. Nothing, however, will be done, until believing masters begin to ask what God would have them to do for the salvation of their servants.

Let me examine myself on these points. 1. How many servants do I employ? 2. What is the religious profession of each? 3. Are they freed from all unnecessary labour on the Lord's day? 4. Are facilities afforded for their attendance on divine service? 5. Have I endeavoured to secure their presence at family-worship? 6. How do they spend their Sabbaths? 7. Are they able to read? 8. What means have I used to teach any who have been unable to read? 9. Is each supplied with a bible? 10. What endeavours have I made to bring them all into some Bible-class or Sabbath-school? 11. What advice has been given them, as to a stated place of worship? 12. What facilities have I afforded towards their receiving counsel from their respective pastors? 13. How many of my servants have ever been catechized? 14. What religious admonition has each of them received? 15. Are they furnished with any religious books, tracts,

and journals? 16. If my servant should leave me to-day, what spiritual advantage will he or she have derived from residence in a Christian house?

A respected friend lately told me that he was about to set up in his kitchen a SERVANT'S LIBRARY, which might redeem many a stupid Sunday, and with God's blessing save some souls. From the catalogue of our Board such a collection might be easily formed. The thought is a happy one, and I close my little article with it, as by far the most important thing I had to say. C. Q.

Historical and Biographical.

LATELY DISCOVERED LETTERS OF FRANCIS MAKEMIE.

THROUGH the antiquarian researches of the *Rev. Richard Webster*, of Mauch Chunk, Pa., we are enabled to present to our readers two interesting letters of that great and good man, Francis Makemie, known as the father of the Presbyterian Church in the United States of America. These letters were addressed to Increase Mather, of Boston, "*clarum et venerabile nomen*," and were brought to the knowledge of Presbyterians by the examinations of Mr. Webster, in the library of the Historical Society of Massachusetts. They throw some light upon our church history, which will be welcomed by all who appreciate the rays of antiquity.

ELIZABETH RIVER, VA., 22d JULY, 1684.

Reverend and dear Brother.—I wrote to you, though unacquainted, by Mr. Lamb from North Carolina, of my designs for Ashley river, South Carolina, which I was forward in attempting, that I engaged in a voyage and went to sea in the month of May; but God in his providence saw fit I should not see it at the time, for we were tossed upon the coast by contrary winds, and to the north as far as Delaware bay, so that, falling short in our provisions, we were necessitated, after several essays to the South, to Virginia; and in the meanwhile Colonel Anthony Lawson, and other inhabitants of the parish of Lynnhaven, in Lower Norfolk County, (who had a dissenting minister from Ireland, until the Lord was pleased to remove him by death in August last; among whom I preached before I went to the South, in coming from Maryland against their earnest importunity,) coming so pertinently in the place of our landing for water, prevailed with me to stay this season, which the more easily overcame me, considering the season of the year and the little encouragement from Carolina from the sure information I have had. But for the satisfaction of my friends in Ireland, whom I design to be very cautious in inviting to any place in America I have yet seen, I have sent one of our number to acquaint me further concerning the place. I am here assured of liberty and other encouragements, resolving to submit myself to the sovereign providence of God, who has been pleased so unexpectedly to drive me back to this poor desolate people, among whom I design to continue till God in his providence determines otherwise concerning me.

I have presumed a second before I can hear how acceptable my first has been. I hope this will prevent your writing to Ashley river, and determine your resolution to direct your letters to Col. Anthony Lawson, at the eastern branch of Elizabeth river. I expect if you have an opportunity of writing to Mr. John Hart,* you will acquaint him concerning me, which with your prayers will oblige him who is your dear and affectionate Brother in the gospel of our Lord Jesus,

FRANCIS MAKEMIE.

ELIZABETH RIVER, 28th JULY, 1685.

Honoured Sir,—Yours I received by Mr. Hallet with three books, and am not a little concerned that those sent to Ashley river were miscarried, for which I hope it will give no offence to declare my willingness to satisfy, for there is no reason they should be lost to you, and far less that the gift should be * * *† for which I own myself your debtor, and assure yourself if you have any friend in Virginia to find me ready to receive your commands. I have wrote to Mr. Wardrope, and beg you would be pleased to order the safe conveyance thereof unto his hands. I have also wrote to Mr. Thomas Barret, a minister who lived in South Carolina, who, when he wrote to me from Ashley river, was to take shipping for New England. So that I conclude that he is with you. But if there be no such man in the country, let my letter be returned.

I am yours in the Lord Jesus,

FRANCIS MAKEMIE.

These letters incidently prove, or illustrate, the following positions.

1. They assist in fixing the date of Francis Makemie's arrival in America. Hitherto the records of Accomac County, Va., furnished evidence of the earliest period in which he was *certainly known* to be in America. A record in the Accomac County court shows that he was on the Eastern Shore of Va. in 1690. It was surmised that he was in the country before, but how long before was left wholly to conjecture. Mr. Reed, in his history of the Presbyterian Church of Ireland, informs us that Mr. Makemie was from the neighbourhood of Ramelton, in the north of Ireland; that he was introduced to the Presbytery of Lagan as a candidate in 1680; and that he was licensed in 1681. The Presbyterial minutes being deficient for several years, the precise time of his ordination is unknown. In December, 1680, the records state that Col. Stevens, from Maryland, "near Virginia," made application for a minister to settle in that part of the world. The probability is that Francis Makemie came to the Eastern Shore of Maryland in 1682. His letter of 1684 shows that he had been in the country some time, and had obtained considerable knowledge of it, as well as performed considerable ministerial work.

2. These letters show that Presbyterian ministers had preceded Francis Makemie in evangelical labours in this country, or at least were contemporaneous with him. "A dissenting minister, from Ireland," was labouring near Norfolk, Va., in 1783; and another minister on Ashley river, near Charleston, S. C.; the former of whom was certainly a Presbyterian, and in all probability preceded Makemie.

3. In the third place, the letters afford evidence of Makemie's missionary spirit. He laboured in 1683 on Elizabeth river, before he "went to the south." The "south" was doubtless in North Carolina, from whence he first wrote to Increase Mather, by "Mr. Lamb from

* The minister of Londonderry

† Illegible.

North Carolina." After labouring for a time in N. C., he returned to Elizabeth river, near Norfolk; and thence set sail for Ashley river, but was driven back by a storm. His great aim seems to have been to preach the gospel to the destitute, and to search out localities to which he could invite ministers from Ireland. There is internal evidence that, with all his zeal, he was a prudent man.

4. The letters also show the friendly intercourse which existed between Makemie and the New England brethren. [Would that those "three books," the gift of Increase Mather to Francis Makemie, could be procured for the library of the Presbyterian Historical Society!] The early friendly intercourse with New England was of great advantage to the Presbyterian church, and was the means of bringing into our communion some of our best and most useful ministers; and although in these latter days we have suffered some losses in several ways, we trust that there will ever be a true and fraternal feeling and correspondence kept up with our old evangelical allies, and especially with that portion who adhere to the doctrines of the Cambridge and Saybrook platforms.

We shall have more to say about Francis Makemie hereafter.

BIOGRAPHICAL SKETCH OF GILBERT TENNENT.

GILBERT TENNENT was a "mighty man of valor" in the army of the living God. He was one of the leaders of the Presbyterian Church at a critical period of its history, and has left an influence which has come down with power to the present generation.

He was born in the county of Armagh, in the north of Ireland, February 5th, 1702.* His father was the celebrated Wm. Tennent, the founder of the "Log College" at Neshaminy; a man of like precious faith and memory. Gilbert, the oldest son, was about fourteen years of age when his father emigrated to this country; and the tradition is, that his first religious impressions were received on the voyage.† He pursued his classical studies under the direction of his father, before the Log College was founded. He at first thought of engaging in the medical profession, but experiencing new and comforting views of God's grace toward him, he resolved to devote his life in preaching salvation to his fellow men. In May, 1725, he was licensed to preach the gospel by the Presbytery of Philadelphia.‡ He commenced his labours as a minister at New Castle, Del.;

* In the first volume of the Presbyterian Magazine, p. 529, it was stated, on the authority of the manuscript referred to, that he was born in 1705, and was about eleven years old when he arrived in this country. That date is incorrect. In the "Log College" the date is April, 1703; but the inscription on his tomb says—*Nonis Feb. MDCCII.* Dr. Green, in his sketch in the old Assembly's Magazine, says 1703. There is some doubt.

† This receives some corroboration from Dr. Finley's remark in his funeral sermon: "He began to be seriously concerned for the salvation of his soul when he was about the age of fourteen."

‡ In this year Gilbert Tennent received the degree of A. M. from Yale College, being the third person on whom that honour was conferred.

but leaving somewhat abruptly, he incurred the censure of the Synod.* He was ordained by the Presbytery of New Brunswick in the autumn of 1726, and entered upon his pastorate in the Presbyterian Church of New Brunswick, to which he had been called the preceding year. After a laborious and successful ministry of seventeen years, he removed in 1743 to the city of Philadelphia, to take charge of the Second Presbyterian Church, of which he remained pastor until his death, in 1764.

In giving our impressions of the character and services of Gilbert Tennent, we shall arrange what we have to say under several heads.

I. The agency of Gilbert Tennent *in promoting the revival of religion in the Presbyterian Church* was very influential. At the time he entered public life religion seems to have been at a low ebb, something like the "Moderatism" of the Church of Scotland prevailing in various parts of our Zion. Too many of the ministers, who came over to America, entertained low views of evangelical activity. The alumni of the Log College, on the other hand, were trained to earnestness in the ministry, and united to old-fashioned orthodoxy the power of spiritual religion. A number of churches were refreshed under the ministry of these men before Whitefield visited this country. In 1739 Whitefield makes this record of his first visit to Gilbert Tennent:

"God, I find, has been pleased greatly to bless his labours. He and his associates are now the burning and shining lights of this part of America. He recounted to me many remarkable effusions of the blessed Spirit, which have been sent down among them. And one may judge of their being true and faithful soldiers of Jesus Christ, because they are every where spoken evil of by natural men. The devil and carnal ministers rage horribly against them."

In New York Whitefield heard Mr. Tennent preach, and remarks in his Journal, "*Never before heard I such a searching sermon.*" On Mr. Whitefield's return from Boston, where his preaching had been attended with gracious influences, he persuaded Gilbert Tennent, much against his will, to follow in his path. Whitefield wrote to Governor Belcher, at Boston: "This week Mr Tennent proposes to set out for Boston to blow up the divine flame recently kindled there. I recommend him to your Excellency as a solid, judicious, and excellent preacher. *He will be ready to preach daily.*" He arrived in Boston just before Christmas, 1740, and preached his first sermon on the righteousness of the Scribes and Pharisees. During the period of more than two months, in which he remained in Boston, the most extraordinary results followed his ministry, greatly exceeding those of Whitefield's. The Rev. Mr. Prince, author of the Christian History, gives the following account:

"By his arousing and scriptural preaching, deep and pungent convictions were wrought in the minds of many hundreds of persons in that town; and the same effect was produced in several scores in the neighbouring congregations. And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week, in deep concern, than in the whole twenty-four years of his preceding ministry. I can say also the same, as to the

* Records, p. 81.

numbers who repaired to me." "By a letter of Mr. Cooper, one of the evangelical ministers of Boston, to a friend in Scotland, it appears he had had about six hundred different persons to visit him on the concerns of their souls, in three month's time. And Mr. Webb, another of the pious Boston ministers, informs me he has had, in the same space, above a thousand."

The following is Mr. Tennent's own account of this visit, which is found in a letter addressed to Mr. Whitefield:

"VERY DEAR BROTHER,—In my return home, I have been preaching daily; ordinarily three times a day, and sometimes oftener: and through pure grace I have met with success much exceeding my expectations. In the town of Boston there were many hundreds, if not thousands, as some have judged, under soul-concern. When I left the place, many children were deeply affected about their souls, and several had received consolation. Some aged persons in church communion, and some open opposers were convinced. Divers of young and middle aged were converted, and several negroes. The concern was rather more general at Charlestown. Multitudes were awakened, and several had received great consolation; especially among the young people, children, and negroes. In Cambridge, also, in the town and in the college, the shaking among the dry bones was general, and several of the students have received consolation." [He then proceeds to name more than *twenty* towns to which the revival had extended, and in most of which he had preached on his return home.] "In New Haven," says he, "the concern was general, both in the college and in the town. About thirty students* came on foot ten miles to hear the word of God. And at Milford the concern was general. I believe, by a moderate calculation, *divers thousands have been awakened*. Glory to God on high! I thank you, sir, that you did excite me to this journey."

Mr. Tennent's success, great as it was in Boston,† was not confined to that section of country. He preached, as extensively as circumstances allowed, within the bounds of his own church; and the revival extended from New England to Georgia. Dr. Alexander, in his history of the Log College, says:—"As Mr. Whitefield was doubtless honoured to be the instrument in the conversion of more souls than any other preacher of his age, or perhaps of any age since the apostle Paul, so Mr. Tennent, among orthodox preachers, undoubtedly deserves to be placed next to him, both in the abundance of his labours and the wonderful success which attended his ministry."‡ Dr. Alexander further observes, in another place: "We, of the Presbyterian Church, are more indebted to the men of the Log College for our evangelical views, and for our revivals of religion, than we are aware of. By their exertions, and the blessing of God upon their preaching, a new spirit was infused into the Presbyterian Church; and their views and sentiments respecting evangelical religion have prevailed more and more, until at last opposition to genuine revivals of religion is almost unknown in our Church."§

* Dr. Sproat, Mr. Tennent's successor in the Second Church of Philadelphia, dates his conversion from this period.

† The Rev. Dr. Cutler, Church Missionary at Boston, makes a lamentation to the Venerable Society, that "Gilbert Tennent afflicted us more than the most intense cold and snow. [The winter was very cold, Long Island Sound being frozen over.] Though he was vulgar, rude and boisterous, yet tender and delicate persons were not deterred from hearing him at every opportunity. The ill effects of Whitefield's visit might have worn off, if his followers could have been preserved from writing, but they carried on his design with too great success."

‡ Log College, p. 33.

§ Ibid. p. 40.

II. Gilbert Tennent's name stands connected with the *schism in the Church*, which commenced in 1741, and also with the *pacification of 1758*, which resulted in her highest good. It is impossible to go into details on this subject. The immediate causes of the schism were a distrust on the part of the Old Side, of the Log College as an instrument of ministerial education, and an injunction of the Synod that no Presbytery should receive a candidate without his undergoing a Synodical examination; and, on the other hand, the intrusion of the Log College or Revival men into other congregations, and their harsh denunciation of the other party on the subject of loose views of practical religion, and of want of care in licensing candidates for the ministry. The contest waxed sharp. Both sides were undoubtedly to be blamed. Inasmuch as no doctrinal differences existed, it only took time to heal the division. The parties came together in 1758, Gilbert Tennent being prominent in the pacification; and as a token of good will towards him, he was elected Moderator of the first meeting of the Synod of New York and Philadelphia.

During the division, the Revival, or Tennent party, increased rapidly. At the beginning of the schism, or rather at its full consummation in 1745, the two parties stood twenty-two to twenty-one; but at the union of the Synods, the Old Side numbered only twenty-two, or the same number as at the division, whilst the Tennent party had increased to seventy-two. Thus did the Providence of God set its seal upon animated orthodoxy.

III. Gilbert Tennent had an important influence in *establishing the College of New Jersey, and in promoting its best interests*. He had always been the friend of education, both from principle and policy, and was zealous for the right training of the young. His father's "Log College" had done a great work, but its founder being now infirm through years, and the demands of the country having multiplied, a new institution in a better location was naturally thought of. William Tennent, Sen., died in May, 1746, and by an interesting coincidence of true Christian succession, the new institution, under the name of the "College of New Jersey," was chartered in October of the same year. The friends of the Log College were the originators of the new one. Gilbert Tennent was one of the original trustees. He objected to some of the provisions in the first charter, which were not generally satisfactory; and he was not entirely pleased with the charter finally obtained.* He was, however, a warm and devoted friend of the institution from the beginning. When it became necessary to obtain funds, Gilbert Tennent and Samuel Davies were appointed in 1753 by the trustees and by the Synod jointly, to visit Great Britain for the purpose of procuring aid. The result of this agency was the collection of about \$12,000 from the churches in Scotland, besides liberal sums from friends in England and Ireland. Mr. Tennent identified himself with the college, and greatly assisted in advancing its

* One of the difficulties was, that Governor Belcher insisted that the Governor and four of his Majesty's Council for the province should always be members of the Board of Trustees. Jonathan Edwards, in writing to Mr. Erskine, in 1749, says that "Mr. Gilbert Tennent in particular" objected to any connection with the State. The Governor alone was finally allowed to be a member of the Board.

prosperity, notwithstanding his early disaffection, connected with the charter.

IV. Gilbert Tennent, as a pastor, was the instrument in the hands of God, in *founding two of the most influential and important churches in our communion*, besides setting other enterprizes in train. He went to New Brunswick in 1725 or 1726, and was installed pastor in the autumn, 1726. The Rev. Mr. Frelinghuysen, the Dutch minister who had settled there about 1720, took the young preacher by the hand and kindly aided him. For a year and a half his ministry, however, seemed barren. It was during an attack of sickness that his mind became more deeply impressed than ever with the excellence and reality of spiritual things; and on his recovery he commenced searching examinations of the professors of religion, and gave earnest exhortations to the impenitent. His ministry was an effective one. Although he says "there was not any great ingathering of souls at any one time, yet through the divine mercy there were frequently gleanings of a few here and there, which in the whole were a considerable number." "Frequently, at sacramental seasons in New Brunswick, there have been signal displays of the divine power and presence." *Dr. Finley*, President of the College, affirms "that the seals of his ministry in New Brunswick and parts adjacent, where he first exercised his ministry, were numerous.

In May, 1743, Mr. Tennent was called to Philadelphia to take charge of the Second Presbyterian Church, just organized, and composed principally of converts under Whitefield's preaching. This was a great move for the Revival party. The division in the Synod had commenced at the meeting in Philadelphia only two years before; and although ejected from that body, their great leader was now placed over a large church in the very city where his opponents had hitherto been in the ascendant. The church numbered at the beginning 140 members. The house of worship was built almost exclusively by Mr. Tennent's labours in securing funds. When consulting Benjamin Franklin as to the best mode of proceeding, the philosopher advised him to apply to every body, which he accordingly did. The result was complete success. Mr. Tennent's preaching, however, was not as much blessed after he came to Philadelphia as before—a change ascribed in part to the practice of writing his discourses after this period. But his ministry was not without seals; and his church was increased and edified in the faith. Few ministers have, on the whole, left more enduring memorials of a useful ministerial career.

V. The *writings* of Gilbert Tennent were numerous.* They indicate the thorough theologian and skilful casuist. Dr. Alexander says: "Throughout the whole the doctrines inculcated are rigidly orthodox, according to the Westminster Confession. In his didactic discourses he shows himself not only a profound thinker, but a well read theologian; and often quotes the standard Latin writers of systematic theology, as one who had been accustomed to read them. While he manifests an ardent zeal for the doctrines of grace, he never loses sight of the importance of experimental religion and practical godli-

* A list may be seen in Dr. Alexander's "*Log College*," pp 65-6.

ness." Elegance of style did not belong to him. As he was a "son of thunder" in his preaching, so he was straight-forward and unpretending in his writings. If not always smooth in his expressions, he was generally clear in his thoughts. He published much, especially considering the period in which he lived; and it is truly surprising that there has been no republication of any of his writings for the benefit of the present generation.

VI. A few *general remarks* of a personal nature will complete this imperfect sketch. Mr. Tennent was above the common stature; of a prepossessing personal appearance, with a voice clear and commanding. An undisguised and open honesty and sincerity marked his manly face; his manner in the pulpit was earnest and impressive, and his presence filled his hearers with awe. He was a man of great firmness of purpose; endowed with an energy that called out his whole soul in whatever he undertook; abundant in labours; impulsive perhaps in disposition, but magnanimous; born to lead rather than to follow; and greatest in times of emergency and public excitement. He was eminently a man of prayer, deeply conversant with the inward experiences of spiritual religion. In social qualities, he was affable and condescending among his friends, although to strangers his grave and dignified demeanor indicated reserve. He was a man of true public spirit, and his influence was great with all classes, rich and poor, black and white. One of his cotemporaries in Philadelphia happily said respecting his declining years and death: "There was a dignity and grandeur in his old age. Wisdom bloomed upon his silver locks; and while the cold hand of time snowed upon his locks, his heart glowed with redoubled love for the church. . . . Nor more dreadful to the man of ease in his possessions is the approach of the king of terrors, than he was welcome to this eminent servant of God. Every symptom of his approaching dissolution, instead of filling his soul with alarms, rather filled him with comfort, and made him impatiently long for the kind stroke that should dismiss his soul. After having borne a long and tedious illness with the most invincible fortitude and resignation, the friendly messenger at last came with the joyful summons. . . . And with full confidence in the merits and atonement of his dear Redeemer, he gently fell asleep." Dr. Finley, in speaking of his death, remarks: "He said his assurance of salvation was built upon the Scriptures, and was more firm than the sun and moon."

Mr. Tennent was married three times, but had no children except by his last wife. His second wife was *Mrs. Cornelia Clarkson*, widow of a merchant in New York. His third wife was *Mrs. Sarah Spafford*, widow of Mr. Spafford, of New Jersey, by whom he had three children. Of these, his son Gilbert was lost at sea, and one of the daughters died; the other daughter, *Cornelia*, married Dr. Wm. Smith, of Southampton, L. I., who was a successful physician in Philadelphia. *Mrs. Smith* had two children, of whom one survives, *Miss Elizabeth Tennent Smith*, of Philadelphia, the last of a noble lineage.*

* We are indebted to Miss Smith, for the use of the portrait from which the engraving in the Magazine was made. The original portrait, taken at the request of *Mrs. Yates*, wife of

The following is the inscription, placed on the monumental stone, which was in the broad aisle of the old Arch Street Presbyterian Church, in which Mr. Tennent laboured as pastor :*

Hoc sub Marmore conduntur Reliquiæ
 GILBERTI TENNENT,
 Hujus Ecclesiæ Pastoris primi,
 Cujus maxime opera,
 Ædes hæcœ,
 Deo sacra,
 Ad summum perducta fuit.
 Patre Gulielmo Tennent oriundo,
 Armachæ Hibernorum natus,
 Nonis Feb. MDCCII.
 Novæ Brunsvicæ Pastor electus,
 MDCCXXV,
 Indidem Philadelphiam evocatus,
 MDCCXLIII,
 Obiit X Kal. Feb. MDCCLXIV,
 Annum ægens LXII.
 Vir fuit prudens, consultus, venerabilis,
 Moribus et Pietate spectabilis,
 Conjux, Frater, Pater, et Amicus,
 Inter præstantissimos :
 Veræ Religionis Propugnator,
 Acerrimus, doctus, fidelis, secundus,
 Et denique,
 Christianus sine fuce extitit.
 Hoc Elogio decorandum
 Curarunt Ecclesiæ Cæstus,
 Sui quondam Auditores.

The following is a translation of the inscription :

Under this marble are buried the remains of Gilbert Tennent, first Pastor of this Church ; by whose agency chiefly, this building, sacred to God, was erected. The son of William Tennent ; born in Armagh, Ireland, on February 5th, 1702 ; elected Pastor at New Brunswick, in 1725 ; thence called to Philadelphia, in 1743 ; he died on January 23d, 1764, in the 62d year of his age. He was a prudent, experienced, venerable man ; in manners and piety eminent ; as a Husband, Brother, Father and Friend, among the most excellent : a bold, learned, faithful, successful Defender of true religion ; and finally, a Christian without guile. The congregation, his former hearers, have caused his name to be commemorated by this eulogy.

the Hon. Judge Yates, who was a member of the Second church, is now in the possession of the Misses Yates, nieces of the late Judge, who reside in Lancaster, Penn. The copy is said to be a very correct one. We only heard of the original portrait within a few days.

* We are indebted for a copy of this inscription to *Samuel Hazard, Esq.*, of Philadelphia. The old monumental stone, on the pulling down of the Arch St. Church, was removed, with others, to the burying ground on Arch St. above Fifth, where it now lies in a heap, and is supposed to be among the lowest of all, and therefore quite inaccessible without much labour. The inscription was copied by the father of Mr. Hazard, a gentleman of antiquarian tastes, and is no doubt correct. The remains of *Gilbert Tennent, Dr. Finley* and *Dr. Sproat*, were deposited in the private vault of the late *Charles Chauncy*, in the same burying ground. We understand that the trustees of the congregation have contemplated erecting a vault for the pastors of the church.

[Since the above was in type, we have been enabled, through the kind offices of the Rev'd *C. W. Shields*, Pastor of the Second Church, to obtain a sight of the inscription. As we anticipated, Mr. Hazard's copy is correct, as given above. If we obtain any documentary evidence, sufficient to set aside the date above mentioned, [1702,] we shall present it to our readers in due time.—*Ed.*]

Review and Criticism.

The History of Palestine from the Patriarchal Age to the Present Time, with introductory chapters on its Geography, Natural History, Customs and Institutions, &c. By JOHN KITTO, D. D. Gould & Lincoln, Boston. 1852. pp. 426.

Dr. Kitto is doing as much, if not more, than any man living to diffuse Biblical knowledge in the variety of its interesting departments. The present volume is an admirable help to Sabbath-school teachers, and young people generally, and may be advantageously used as a text-book in Academies. In giving the history of Palestine, the book of course presents the outlines of Biblical history, and it brings the narrative down to the present day.

The Progress and Prospects of Christianity in the United States of America, &c. By ROBERT BAIRD. London. [Sixth Thousand.]

Dr. Baird has in this pamphlet given a large amount of valuable information about religion in the United States. No man was as competent for the work as he, and he has spoken plain truth in a serious, humble, fearless, and uncompromising manner. Such a pamphlet deserves an extensive circulation in our own country. One of the main objects of Dr. Baird is to explain the relation of the American Churches to slavery, and to place the intercourse between *British and American Churches* on its true foundation.

The Works of John Owen, D.D., Edited by the Rev. Wm. H. GOULD, Edinburgh. R. Carter & Brothers, N. Y. [To be completed in sixteen volumes, at twenty dollars for the whole. Four volumes already issued.]

This is another of the "good works" for which the religious public are indebted to the well directed enterprise of the Messrs. Carters. It is a great service to religion to publish such volumes as these. The writings of such men as Dr. Owen are a treasure committed to the Church, and she is accountable for the proper use of them. It will be a time of darkness and depression if ever such effusions of sterling piety, so intelligent, so pure, and so spiritual, should be out of demand; and it is matter of congratulation, on the one hand, that the state of the religious mind of our country is such as to suggest the republication of Owen's works, and, on the other, that we have publishers who have confidence enough in their command of the Christian book-market to bring out such publications on their own responsibility.

The learned Christian writers of the age of Owen will always be honoured in the Church for their deep and clear views of spiritual things. It will never be doubted that they received, through the Holy Spirit, a large measure of the gift of knowledge. Whatever changes may come in the forms of elaborating the philosophy or the literature of Christianity, there can never come an *essential* deviation from the doctrines of those writers, so long as the church continues to be the pillar and ground of the truth. Their insight into the spiritual mysteries of the kingdom of Christ will be confessed with admiration and gratitude wherever true Christian faith and devotion are found among people who use the English tongue.

It is a matter of gratitude to the Head of the Church, that as soon as the English language had established for itself that form which it now wears and seems likely to retain, he had such men ready to embody in it their sentiments of true Christian faith and purity, for the use of the multiplying millions who will use that tongue to the end of the world. There is now no other language in which the effusions of intelligent piety, from the gifted servants of the Church, can find their way to so many Christian minds. Good men of large gifts in the vast portion of the Church, where the English language prevails, may well congratulate themselves, and thank God for this. The members of our churches who are consulting together, and contributing to promote Christian education, and thus to increase the power and purity of sacred learning in the Church, may well take encouragement from this. For the time really seems to be coming when the gospel of our salvation will be preached, and heard, and read, in the English tongue in all the more important places of the whole world; and when the language of Britain and the United States will be the chief literary instrument of spreading the gospel in all the earth.

This thought suggests a reason why the Head of the Church, when, by the Reformation, he had given the Christian intellect of the world clear possession of the gospel treasure, immediately placed so precious a portion of that treasure in the strong safe of the English language. He was preparing the way for English literature to spread in the world, and he causes the archangel, who is proclaiming the gospel to the nations, to take of that literature for the pluming of his wings. Hence, as we might have expected, he prepares for this purpose, in those early days, a body of spiritual learning of an enduring kind. He does this not by a mere intellectual training which might make Christians expert in dialectics, and bring up only a dark cloud of speculation over the region of theology; not by experience in the exercise of authority, which had for so many ages overborne the Church by a system of priestly dictation; not altogether by a polemical discipline, by which zeal for truth is so often corrupted into hostile strife for victory; he does it by giving light to the eyes of their understanding that they may know the truth and grace in their hearts, that they may love the truth more than fine gold; then, by casting them into just that furnace of affliction which would refine their knowledge and virtue from the dross of worldliness, and fit them to be examples to the Church in the coming generations.

The Fathers of the seventeenth century are not, indeed, to be compared as teachers with the men of inspiration, whose thoughts and feelings were revelations from God. But though they stand not between God and the Church, as the medium of new revelations, they are men highly gifted with understanding of things already revealed. They were very profound and accurate interpreters of the mind of the Spirit, as that mind is expressed in the Bible. They made no books of new revelations, but they were mighty in the use of those already given. For these qualities, the leading practical Christian writers of the seventeenth century, such as Owen, Leighton, Baxter, Howe, Bates, Flavel, will be known and honoured to the latest generation of the church.

We have said, that these writers seem to have an enviable mission assigned them in connection with the English language. All scholars know how difficult it is to translate out of one language into another an effusion of fervid sentiment. Genuine poetry is untranslatable; and so are the glowing strains of pious emotion in general. No one thinks it an unjust disparagement of our translations, and of all the translations of the holy Scriptures,

to say that we could perceive far more the poetic beauty and spiritual force of their inspired effusions of devout sentiment, if we could read the original as we read our mother tongue. This is one of the reasons why the practical and glowing writings of the early Christian Fathers are not more translated into our language, and constantly republished and circulated as edifying examples for the piety of our days.

But there is another reason. The earliest Christian Fathers, who lived before the middle of the third century, had to maintain Christianity against Judaism and idolatry. It was their chief work to bear witness of the facts which had been declared by the apostles concerning Christ, and to uphold Christianity against all other religions. Their preaching and writings were defences of the Christian revelations, and not formal and logical statements of Christian doctrine. Their most practical thoughts were given as persuasives to heathens and Jews;—as arguments or apologies for the gospel. And Church historians call those writers apologists, and their times the period of *apologetical* Christianity. These Fathers did not labour so much to explain the gospel as to prove its truth, and to maintain the facts recorded there concerning Jesus Christ and the Church. They did not preach from texts of Scripture, as we do now. They did not write commentaries on the Scriptures of the New Testament as learned Christians do now; for what use would such writings have served among people who did not yet believe the gospel to have any divine authority? They wrote letters to the Christian converts, much in the style of the apostolical epistles. They wrote homilies, occupied with pious counsels, and adoring views of the person and work of Christ;—all full of the sincerest expressions of piety, but less adapted to the edification of Christians favoured with the education, and the more systematic and thoroughly digested doctrine, of modern times. Their moral teachings, also, were adapted to a texture of society and to manners and customs now wholly done away; and although the spirit of those writings was the same with the spirit of the Church in every age, its form and dress were peculiar to the time, and hardly suitable for use in times so different as the present.

Then came the period of *polemics*, embracing some five centuries. When the Church had gained members and strength, it found a new employment for its intellectual gifts. It became a matter of most lively interest to form and establish clear, consistent and systematic statements of those doctrines which are revealed for its edification in the Holy Scriptures. This must be done by degrees, and by the earnest exertion of enlightened and powerful minds. Different theories were offered, and different reasonings pursued, in relation to the facts of the history of Christ and the beginning of the Christian Church; and after long and earnest discussion, a council, composed of representatives of the whole Church, or a body representing some large part of it, would assemble to define and adopt those views which, to the majority, should seem most agreeable to truth. These discussions did far better service to the purpose of preparing the articles of faith in a form to satisfy the learned, than to the purpose of edifying common Christians. Indeed, the great body of the Christian writings of that long controversial period is hardly considered worthy of a place in the circle of religious literature from which ministers of the gospel are expected to obtain their literary culture and furniture; but they are left, for the most part, in the languages in which they were written, and are studied by few, except those who are curious to know the history of Christian speculation, or who wish to compile histories of the doctrine and order of the Church.

But when Owen and his contemporaries came upon the stage, the formal statements of religious doctrines had been so thoroughly discussed and settled, and framed into confessions, that little remained for controversy except for each denomination of religious people to maintain its own. And now the practical benefits of the early polemics begin to appear, when the views of Christians concerning Christ and his kingdom have become so clear and uniform, and the language of theology so well defined, that a body of *practical religious literature* may be founded upon them for the use of a vast portion of the Christian world, through all the rest of time.

Thus did the providence of God wisely and effectually further the work of his grace. And now that such means of edification have come to us through such a course of preparation, it will be a still more hopeful sign of divine favour to the Church, if she accepts them with instinctive satisfaction, and uses them diligently for her health and comfort. These writings will always be found suitable for that purpose. Their very dress will make them so; for it is the style of easy simplicity, in which the purest piety always moves with its natural grace. They have not enough of the cut and dash of an ephemeral taste to make them ever offensively unfashionable. They will be the ancient classics of Christian piety, to be used in educating all true scholars, though no modern scholar may ever imitate their style. Their language, in its measure, like that of our English Bible, will always and everywhere suit those who use the English tongue.

The reason is, that the kingdom of God consisteth not in meats and drinks of literature, but in righteousness, and peace, and joy in the Holy Ghost; and where such righteousness, and peace, and joy abound and appear, they find sympathy in all true subjects of that kingdom. As true inspirations of the genius of piety, they are the principle of excellence given to sense through an embodiment suggested only by the principle itself; and the spiritual statuary pleases the longer and the more universally for the less of drapery to fix it in particular place and time.

In reaching after those forms of pious sentiment, therefore, the Church acts worthily of herself. She does not go to pagan Greece and Rome for art, but to our own Zion for nature—the nature of spiritual life. We hope the motions of our Christian people, among whom the republications of such books are offered, will show that the church of our time has a large measure of the true life.

Moriah, or Sketches of the Religious Rites of Ancient Israel. By the Rev. ROBERT W. FRAZER, Presbyterian Board of Publication.

Good aids to the study of the Bible are among the most important books published. The Word of God is the book of books. The religious rites of ancient Israel form an interesting part of the administration of the covenant of grace, and Mr. Frazer's sketches are well adapted to illustrate them. We are under the impression that the Old Testament is too much neglected. The Bible, *as a whole*, should be a text-book in all our institutions of learning; and just in proportion as the Bible is studied, will books, such as this one, have a circulation in the community.

The New Jersey Medical Reporter. Edited by JOSEPH PARRISH, M. D. Published by S. W. BUTLER, M. D., Burlington, N. J. March, 1852.

The March number of this well conducted and well printed Journal is particularly good. In addition to the usual stock of excellent materials, it contains the transactions of the N. J. Medical Society. Of all men phy-

sicians require to be well posted up in the progress of their profession. A fresh, monthly periodical is the very thing they need—a telegraphic summary of the healing news. Ye physicians of Jersey, patronized by the good people of the state in their sicknesses, for their sakes take the “New Jersey Medical Reporter.” It is to be enlarged to 48 pages, and is to be as necessary to a New Jersey physician of good repute, as a sulkey or a lancet. The Reporter is under a good religious influence. The Editor, a son of the celebrated Dr. Parrish, of Philadelphia, is a member of the Methodist Church; and the publisher and assistant editor, a son of the celebrated missionary to the Cherokees, is a member of the Presbyterian Church.

The Folded Lamb; or Memorials of an Infant Son, by his Mother, &c. R. Carter & Brothers, New York. 1852.

The narrative is one of tender and true interest. But the chief value of the book is in the *many excellent hints on education*, dropped incidentally, and yet profusely, along the way of the green pastures. No mother can fail to have her heart moved, and her mind profited, by reading about this dear “folded lamb.”

Select Poetry for Children and Youth. With an Introduction by TRYON EDWARDS, D.D. From the 12th London Edition, with alterations and improvements. M. W. Dodd. New York, 1852.

Children love poetry. They love to sing it, they love to read it, and they love to hear it. But it must be poetry of the right kind, descriptive rather than didactic, embracing lively incident, and running on with pleasant, heart-catching versification. This volume is undoubtedly one of the very best of its class. It will be read with satisfaction by both parents and children. Dr. Edwards has contributed to the happiness of many, whose eager little fingers will turn over these pages almost too fast, and whose eloquent tongues will, every now and then, exclaim, “Mother, hear how pretty this is!”

Life of William Tuttle; Compiled from an Autobiography, and Edited by the Rev. JOSEPH F. TUTTLE. New York. R. Carter & Brothers, 1852.

William Tuttle was born in Morris county, N. J., in 1781; was the son of pious parents; became an apprentice in a printing-office in Newark, and then a partner in the business with his former employer. He made a profession of religion during the revival under Dr. Griffin, in the beginning of this century, and was elected an elder in the first Presbyterian Church, in 1816. He was blessed in his family and in his business, and did good all his days. In the latter part of his life, he edited an influential political Journal. His memoir is drawn up and arranged with unusual skill. Happy the man who, in reading it, may learn to imitate the tenor of the life it records.

Daily Bible Instruction; being Original Readings for the year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the family circle. By JOHN KIRRO, D. D. Evening series; Job and the Poetical Books. R. Carter & Brothers, N. Y., 1852.

This is a great and good Family Book. Its plan is not as practical as Jay's Exercises; but it is not deficient in the application of religious truth. It has the advantage of imparting a very large amount of useful and interesting information on the diversified subjects pertaining to sacred literature.

The Religious World.

THE PRESBYTERIAN CHURCH.

OLD AND NEW SCHOOL.—The *Central Herald*, of Cincinnati, a New School Presbyterian newspaper, and edited with great ability, in urging the importance of *denominational agencies*, instead of relying wholly on voluntary societies for the future prosperity of the *New School* Presbyterian Church, shows, by the following statistics, that that Church has made little or no progress since 1846 :

	<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Members.</i>
1846	105	1430	1581	145,416
1851	104	1490	1579	140,076

During the same period of five years, the *Old School* Presbyterian Church has increased as follows :

	<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Members.</i>
1846	115	1647	2297	174,714
1851	134	2027	2675	210,306

Thus, in five years, whilst the New School have decreased by *one Presbytery*, the Old School have increased by *nineteen* ; whilst the New School have added *sixty ministers*, the Old School have added *three hundred and eighty* ; whilst the New School have *two less churches*, the Old School have *three hundred and seventy-eight more* ; and whilst the New School have DECREASED *five thousand three hundred and forty*, in the number of their *communicants*, the Old School have INCREASED *thirty-five thousand five hundred and ninety-two*.

CHURCH EXTENSION IN PHILADELPHIA.—The Presbyterian Church has not increased as rapidly in Philadelphia as its character, position, influence, wealth, population and responsibilities require. The Presbytery of Philadelphia has adopted a new plan of action, from which good results are expected, with the blessing of God. A *Church Extension Committee* has been organized, with a *Superintendent*, who will devote himself entirely to the work. The Rev. WM. E. SCHENCK, of Princeton, has been called to this office, and he has accepted the appointment.

A NEW PRESBYTERIAL ACADEMY.—The Second Presbytery of Philadelphia is about to establish an Academy in a fine, healthy section of country, and under circumstances of promise. The location is near the Delaware, about half-way between Bristol and Newtown. The Rev. HENRY R. WILSON, late missionary to India, will probably take charge of the Academy. A Church that takes care of her youth will be an aggressive Church, able to extend her dominion in the name of her King. How unwise to leave education at *hap hazard*, to all sorts of influences, public and private, instead of organizing institutions on Christian principles, under the care of the Church herself. The latter is the good old plan, which will be justified by the children of Wisdom.

PUBLICATION DEPOSITORY IN NEW ORLEANS.—The Synod of Mississippi has resolved to establish a Presbyterian Depository in New Orleans. The Rev. Dr. Scott, and others, have been elected trustees. A charter is to be sought from the State Legislature, a lot purchased, and a building erected. The churches were enjoined to take up collections for the object before the first of April. This is an important and great movement for the South-west.

PRESBYTERY OF OREGON.—The Oregon Presbytery was constituted on the 19th of November last, in accordance with the injunction of the General Assembly. This was done at Lafayette, where the Rev. Mr. Geary resides. So there is a second Presbytery on the Pacific, and soon we trust, with the blessing of the Lord, we shall have a third, and then a SYNOD. A letter says: "There are a number of places that ought to be occupied by ministers of our denomination, not because we have churches that desire preachers, but because there are a very few Presbyterians in each of these places, and numbers of persons who care little for any kind of preaching. This is truly a missionary field, for there is not a town nor neighborhood in the territory that is able to support a Presbyterian minister."

THE CONGREGATIONAL CHURCH.

CONGREGATIONALISTS IN NEW YORK.—From a hasty examination of the Minutes of the General Association of New York, we give the following results, for "substance" of statistics. The tables of the different Consociations are *not added up*, which is a statistical sin of omission, whose consequences pass over to compilers. Four of the Consociations out of the eleven make no report.

Total Churches reported, - - - - -	114
" " reporting, - - - - -	89
Total Communicants, - - - - -	5,783
Communicants added by profession, - - - - -	215
Removals, including 33 excommunicated, - - - - -	228
Total Ministers, - - - - -	94

In three Consociations, which report in full, there are 11 Pastors, 19 Stated Supplies, and 9 Without Charge. Of the whole number of churches reported, only 16 have over 100 members. Among the sentences of the "narrative," we note the following: "Right glad are we to think that our numbers are small among the thousands of Israel; and that from the aggregate of piety in our State, what we possess might be taken away, and scarcely missed." "We notice the building of but *two* new churches within our bounds, though others have been greatly improved. Congregationalism is doubtless extending itself in the cities and in the country, and gaining strength." If the New York and Brooklyn churches had reported the total number of members would have probably reached nearly 8000. The churches of Dr. Cheever and of the Rev. Mr. Thompson, of New York, and of the Rev. Messrs. Storrs and H. W. Beecher, of Brooklyn, are large and flourishing; and few churches of any denomination have as popular preachers.

SINGULAR ECCLESIASTICAL DOCUMENT.—The Hartford *Calendar*, an Episcopal organ, publishes the following certificate which was recently given

by a *Congregational Church* to a "very worthy young woman" who wished to join the *Episcopal Church* :

"This certifies that Mrs. _____ was a worthy member of the *Congregational Church*, at B_____, while she walked with said Church, and at present we know nothing against her Christian character.

"At her request, we cheerfully give her this testimonial, although we cannot give her a letter in due form, as she proposes to unite herself with a Church which appropriates to itself the exclusive privilege of being the only Church of Christ on earth, and thereby cuts off all other christian denominations from the covenant mercies of God.

"The uncharitable pretensions of that Church, which excludes all sister Churches from the kingdom of our common Redeemer, forbid us to recommend any member of this Church to enter its pale.

By vote of the Church,

C_____ D_____, Bishop.

B_____, Nov. 1st, 1851."

THE EPISCOPAL CHURCH.

GENEVA COLLEGE.—The vestry of Trinity Church, New York, has offered to endow Geneva College with \$50,000, yielding at 6 per cent. \$3000 a year for ever, on condition that the Trustees will make the College free, and give it the name of the "*Hobart Free College of Western New York.*" The offer has been accepted, and the Legislature has authorized the change of name. This is an interesting plan of promoting the prosperity of the institution.

BISHOP DOANE'S DIOCESE.—Bishop Doane's extra convention has been held; and that body, not satisfied with condemning the foreshadowed presentation of their "Father in God" before an ecclesiastical tribunal, declare their absolute conviction of his innocence. That the three bishops will persevere in exacting a trial is now very certain; and it is not probable that the State will have to investigate the case instead of the Church.

BISHOP POTTER'S SERMON AT BISHOP WHITEHOUSE'S ORDINATION.—Bishop Potter is a model of a Christian Bishop, active in advancing his own Church, and popular with all denominations of Christians. The text of his sermon is 2. Tim. iv. 1, 2. The divisions of the sermon are—"first, of the duties which devolve on the Episcopate always; and secondly, something of those which pertain to it more especially in our own time and land." I. Under the first head the following points are discussed: 1. The duty of ministering in the Word and Sacraments. Special prominence is here given to the duty of *preaching and teaching*. 2. The teachings of a Christian Bishop should always be *enforced by his life and example*. 3. The peculiar duties of the Episcopate, viz: the power of *ordination* in respect to the clergy, and powers of *discipline and supervision* in respect to both clergy and people. II. Under the second head of the Discourse, relating to the peculiar duties which pertain to the Episcopate in our own time and land, the following requisites are set forth. 1. *Earnestness of mind*. 2. *Sober minds*. 3. *Large minds*. 4. *Large hearts*.

PROSPECTS OF PROTESTANTISM IN IRELAND.—At a meeting lately held in Glasgow, in behalf of the Irish Society of London, for promoting the religious instruction of the native Irish, through the medium of their own

language, some very interesting and cheering statements were made by the Rev. Mr. Foley, a Protestant Missionary :

The Rev. Mr. Foley said that "Ireland was at this moment divided and contested. He had no fear for the result. Ireland would soon be Protestant. Politically considered, the people of England and Scotland had the greatest interest in this important work. If Ireland should become Protestant it would be the strength and not the weakness of this empire. (Cheers.) The plan they took in Ireland was,—first, to teach the people to read in their own language. It was a fact—a striking fact—that the Church of Rome had no Irish Bible. She says the people are too ignorant to read or understand it. But who made them ignorant? The Society had printed two editions of the Bible in the Irish language, and a third was in a state of forwardness. But it was necessary to teach them to read it. For this purpose they had more than eight hundred teachers scattered over Ireland. There were ten ministers, who went about to preach in different places, and gathered the people into congregations.

"It was the Irish Society that first got the Catholics to assemble in multitudes to hear discussion. This point attained was half the victory. If a minister could only be fixed down in any locality, he would warrant him getting a congregation. They had now a population of Protestants in Ireland equal to the whole population of Scotland. The bone and sinew of the country were Protestants. (Cheers.) He was astonished at the ignorance in this country of what was going on in Ireland. He was one of ten ministers in Tipperary who had left the Church of Rome. There were one thousand five hundred people around the place he came from, who had left the Church of Rome within the last few years. We believe, said the reverend gentleman, in conclusion, that the canker of Roman tyranny will soon be eradicated from Ireland; and we speed our prayer to heaven that God would emancipate our beloved country from that foul superstition which is the source of all our woes."

FREE CHURCH IN AUSTRALIA.—A letter, recently received, says :

"Our Free Church here is in a prosperous state. Its ministers, though few in number, are full of missionary zeal. But what are six ministers and two students for a population of a hundred and forty thousand souls, scattered over a country of eight hundred miles of coast, and upwards of two hundred miles inland? There is a strong desire manifested by the Highlanders on the Hunter, (a hundred miles from this place,) to call Mr. M'Bean to become their minister. I hope he will turn his attention to this country, where his character would be appreciated, and I have no doubt he would be well supported."

CONVERSIONS FROM POPERY IN CANADA.—At the Thirteenth Annual Meeting of the French Canadian Missionary Society, said to be the largest religious meeting ever held in Canada, the Report which was read, states that there "have been rescued, in a greater or less degree, from the superstitions of the Church of Rome, and introduced to a knowledge of saving truth, as taught in the Word of God, upwards of *four hundred* individuals, including children; of whom it is believed that at least eighty have been savingly converted to Christ. There have been, more or less, trained up in the Mission Schools, including those at present under instruction, two hundred and fifty French Canadian young persons. Large numbers of copies of the sacred Scriptures have been placed among the people, as well as many religious tracts and books."

SIAM AND AUSTRIA.—The king of SIAM has allowed not only full toleration to all religions, but has permitted free access by the missionary to every part of the empire, whose labours are unrestricted. On this subject, the official proclamation says: "The English and Americans who reside in the kingdom of Siam, are allowed to enjoy greater privileges than formerly,

They are allowed to travel to and fro in the kingdom wherever they please. They are permitted to follow the dictates of their own consciences in religious observances ; to erect chapels and cemeteries, according to their wishes ; and in all respects they are allowed unrestrained freedom, so long as they do not infringe upon the customs and laws of the country."

On the other hand, Roman AUSTRIA drives out of her territory the faithful missionaries of the cross. Oh Rome, Rome, thou, that hast incorporated paganism into thy idolatrous ceremonies and worship, art yet so far behind those thou hast borrowed from, that even the pagans of *Asia* rebuke thee !

THE QUEEN OF MADAGASCAR.—The account of the death of the persecuting Queen of Madagascar is confirmed. The prospect of a re-opening of commercial intercourse, which the event affords, has given fresh spirits to the Mauritians. Such advantages are not to be undervalued ; but the disappearance of this sanguinary potentate from the scene of her atrocities, will be hailed chiefly as removing the barriers which existed to missionary operations, and to the open profession of Christianity by the Malagash converts.

EXPULSION OF DR. KING FROM GREECE.—Verily Satan is at work among the nations. The corrupt Greek Church is following hard on to Rome in persecuting the saints. Jonas King, D. D., Consul of the United States at Athens, and Missionary of the American Board, has been tried and condemned to imprisonment and expulsion from the country upon a charge of reviling the Greek Church while preaching in his own house. The gendarmes were obliged to defend him on his return to his own house, after the trial, so great was the exasperation of the people against him.

Dr. King's sin was preaching against image and Mary-worship, and in unfolding the truth as it is in Jesus. The time seems near at hand, when not only England, but America will sigh for a Cromwell.

Things New and Old.

IMPUTATION OF ADAM'S SIN TO HIS POSTERITY.

It should be also observed, that when the imputation of Adam's sin is denied, the principal foundation of the propagation of sin is taken away, nor can any sufficient reason be given for the propagation of Adam's sin to his posterity ; I mean the pollution of it, or, in other words, original sin inherent, if the case be so : for surely it is not only a sin, but a punishment to want original righteousness. Now punishment necessarily supposes sin, for the guilt of which divine justice inflicts it only ; but all have not sinned actually in their own persons, as is evident from the case of infants, and yet all are punished with the loss of God's image, and therefore the sin of Adam must be imputed to all his posterity ; otherwise there is no accounting for the justice of God in suffering this propagation, which he could easily prevent. It will not remove the difficulty to say, that God only suffers one corrupt creature to beget another, according to the law of nature, as a leper begets a leper, seeing that the Almighty could hinder this propagation of Adam's sin, by creating them immediately as the angels, and many other ways which we know not ; we have no reason to think that a right-

eous and good God would suffer it, to the punishment of creatures who are supposed to be entirely innocent.

If the guilt of Adam's sin be not imputed, whence is it that pollution should be from thence transmitted to his posterity, rather than from the particular sins of private parents to their immediate offspring? And seeing the souls of men are not generated, but immediately created by God, whence is it that they are disrobed of the ornaments of original righteousness at their creation, if original sin be not imputed?

Now that we are polluted from our birth, with the stain of sin, the sacred Scriptures positively declare, by asserting that there is a necessity of being born again, (John iii. 3,) which supposes a corruption in the first birth, without which a second would be needless; and that this new birth is a quickening of the dead, (Ephes. ii. 1.); and further, that while we are in a state of nature we are without strength, and without a will to spiritual good, (Rom. v. 6; Job v. 40,) and indeed universal experience proves this point, the whole world is corrupt without so much as one exception, (Rom. iii. 10, 11, 12,) *nemo sine crimine vivit*.

Further, how can the death of infants be reasonably reconciled to the justice of God, without acknowledging the imputation of Adam's guilt to them? especially if it be considered, that death is represented by God himself to be the wages of sin, and that it puts a period to the creature's duration here.

To suppose that the guilt of Adam's sin is only propagated by imitation, is to confront the express testimony of sacred Scripture, which assures us that death, and therefore the sin that procured it, reigned over those that had not sinned after the similitude of Adam's transgression, (Rom. v. 14,) who was the figure of Him that was to come.

If original sin was only propagated by imitation, then the apostle Paul would never have said that sin entered the world by Adam, but by Satan, for he set the first example of sinning.

Moreover, it cannot, with any appearance of reason, be thought that baptism is administered to infants to blot out sins of imitation, for they have them not, and yet the apostle calls it the laver of regeneration. (Tit. iii. 5.) Surely if there was no stain there would be no need of a laver to wash in; and here you may observe that infant baptism is a standing testimony to the important doctrine of original sin, and therefore of great use in the Church of God.—*Gilbert Tennent*.

DELAYS ARE DANGEROUS.

Delays are extremely perilous, because of a three-fold uncertainty, *viz.* of *life*, of the *means of grace*, and of a *divine blessing* upon those means!

What is your *life* but a vapour, as the apostle James with equal truth and beauty observes, which appears for a little time, and then vanisheth away; and therefore we should work while the day lasts, for the night comes wherein no man can work? This solemn messenger will soon wrap us in its sable shades, and bury us in darkness, inactivity and oblivion; and therefore what our hands find to do, especially of a religious kind, let us do it with all our might, seeing there is no work, device, or invention in the grave, whither we are all hastening. Every moment we are upon the verge of a vast eternity, and know not what a day, an hour, a minute may bring forth; we may never live to see the next morning's light; do not therefore depend on your young years, heat of blood, and strength of nature; what are these to withstand the force of sickness and death? Do you not see divers of your years removed to eternity, who were as likely to live as you, and probably expected to live to advanced age as much as you do? But they were disappointed of their hopes, and may not you also? And will not the disappointment be fatal and dreadful, if you continue to delay? Do not some die in the bitterness of their souls, some when their breasts are full of milk, and their bones moistened with marrow; some, though few, in the wane of life, when age has snowed upon them; and by far the greater number in the opening dawn, or full bloom of life, when their souls are big with secular expectations and designs, which the foot of death crushes in an instant? And though life gradually wastes away in some, by chronical distempers, like a candle ex-

piring in the socket, yet are not many snatched off the stage of time, into the invisible world, suddenly and unexpectedly, both to themselves and others, either by acute diseases, or surprising accidents, with which we are all continually environed, and from which none can with certainty promise themselves an exemption? Now is it wise and discreet, my young friends, to venture your eternal all upon such a dreadful uncertainty? O! for God's sake, think seriously upon this before it be too late! But to proceed,

Are not the *means of grace* uncertain also, in respect of their continuance with us? And does not this truth appear in a striking and awful light at this time, when the holy and dreadful God is threatening by his providence to take them entirely away from us for ever, for our ungrateful slighting of them, and to leave us under the curse of papal or pagan darkness? O therefore, while we have the light, let us walk in it: we, the ambassadors of Christ, beseech you also that you would not receive the grace of God in vain.

And is not a *blessing on the means equally uncertain* in case we delay? Conversion is God's gift, (Ezek. xxxvi. 26,) which he confers in his own appointed time and way, not according to our pleasure; and therefore we should improve every opportunity and gracious motion we are favoured with; for if we will not with earnestness perform the outward duties of religion while we can, it is just that we shall not when we would; and indeed this is what you delaying sinners have reason to fear, for God's Spirit will not always strive with man; call therefore upon God when he is near, and seek him when he may be found, lest he say to you as to Ephraim, Ephraim is joined to idols, let him alone. If God takes away his Holy Spirit from you, which you are in danger of every hour while you delay, your case is most miserable and hopeless; it had been better for you that you had never been born.—*Gilbert Tennent.*

THE SPIRIT AND THE BRIDE SAY "COME."—Rev. 22: 17.

In these words is contained a gracious invitation, in which four things are remarkable, viz, the *persons inviting*, the *persons invited*, the *duty invited to*, and the *mode of the invitation*; each of which I would discourse upon in their order.

1st. The *PERSONS INVITING* are the Spirit, the bride, and him that heareth; and, first, the *Spirit* invites poor sinners to hasten to the Mediator, by his gracious influences, through the word, ordinances, and providences of God; by showing the reasonableness, necessity and advantages thereof, in a clear and strong light to the mind, and disposing the soul hereto; without his operations all means are like the staff of Elijah, and the pool of Siloam before the angel descended and troubled the waters, unable to awake the dead or heal the wounded. Second, The *bride*, i. e. such as are really espoused to Christ, sincerely and earnestly long after the conversion of others: they have found by experience the dangers of sin, and the sweetness of a Saviour's love, and therefore bid awakened sinners heartily welcome to the dear Redeemer. And, third, *Him that heareth sayeth come*; this phrase may intend some that wish well to the Redeemer's kingdom, but are kept by unbelieving fears about the state of their souls from joining with the Church in sealing ordinances; even such are pleased when they see sinners flocking to the great Emmanuel, as doves to their windows, and bid them God speed, at least by the silent, but expressive, language of their looks and behaviour. But the

2d Particular contained in the invitation is the *PERSONS INVITED*; first, *Him that is athirst*; this character supposes a sight and sense of sin and misery, and implies earnest and insatiable desires after relief, which are usually attended with restlessness and pain, and followed with vehement and unwearied endeavours to obtain mercy; such pray with importunity, like convinced Saul, and press with determined resolution into the kingdom of God, though it be sometimes through a crowd of opposition and temptation. And, second, *Whosoever will*, i. e. is willing to forsake all sin, all self-dependence, and accept a whole Saviour, with his law and cross, as well as depend entirely on his blood, and live to him; every such person is invited by the blessed God to come and take the water of life freely; let his outward state be never so poor and mean, his sins ever so many or so great, and his troubles for them, in his apprehension,

ever so small. All these are no hindrances to remission and salvation, in case you believe. The

3d Particular in the invitation is the DUTIES INVITED TO, which are these, first, *To come to Christ*, and his benefits, which are doubtless intended by the water of life in this text: now coming to Christ most certainly signifies our believing in him. Second, The other duty here recommended, is to take the water of life *freely*, i. e. to accept of Christ, his Spirit and grace, as the gift of God's unexcited mercy, which you do not, nor can deserve, by any or all of your performances, past, present, or future, and which he is under no obligation to vouchsafe, either by his nature or promise, but may absolutely deny in consistency with both, after you have done your utmost. The grand qualification is to be sensible we have none, and come to the blessed Jesus as condemned *criminals*, for the free remission of all our guilt by his blood; as polluted *lepers*, for cleansing from all our filthiness by his Spirit; as *orphans*, for shelter from all our enemies under his wing; as *beggars*, for an alms of mere mercy; as *little children*, to be instructed in all we should believe and do. Unless we have this temper of mind, we cannot depend upon the Mediator entirely, nor are we disposed to value suitably, and seek intensely, the important benefits of his purchase, or to render to God the honour due for them.*

The Lord Jesus Christ and his grace are in our text called water of life, or compared to a fountain of waters, because of some analogy between them, which appears in the following instances. As water cools in the sultry heat, so the blood of Jesus pacifies the conscience; as water quenches the thirst of the body, so does the grace of Christ that of the soul; he that drinks of this living water shall never thirst, but it shall be in him as a well of water; (John iv. 10, 13, 14.) As streams of water are not only beautiful in themselves, but beautify the bodies they are applied to, so the dear Jesus is not only in himself lovely, but he makes his people so with his comeliness. As water runs freely and steadily from a fountain, when land-floods are either dried up with the summer heat, or frozen with the winter cold; so the grace of Christ is in the souls of his people as a fountain of waters, springing up to eternal life. Christ and his grace may be truly called water of life, because through this he gives a right to eternal life, purchased by his blood, as well as implants and preserves to the end a principle of divine life, by his Spirit and intercession, which makes meet for eternity! But the

4th Particular in the invitation is the MODE of it. Without *union to Christ* we can have no title to his precious benefits. Now FAITH is the bond of this union; as bread, if it be not eaten, will not nourish us, as raiment not put on will not clothe us, as a medicine unapplied will not heal us, so Christ and his benefits will be of no saving service to us unless they be received by faith; by this we feed on the bread of life, put on the Lord Jesus Christ, and are healed by the balm of Gilead. Nothing is more frequently enjoined and more strongly recommended in the sacred oracles, than this grace of faith; by this we are *justified* from the guilt of sin, (Acts xiii. 39,) *sanctified* from its stain, (2 Cor. iii. 18,) *adopted* into the family of God, (John i. 12,) and *admitted into heaven* (John iii. 16,); by this we are *comforted* in all our sorrows, (Rom. v. 2,) in this we should *pray*, (James i. 6,) by this we should *live*, (Gal. ii. 20,) and in this we should *die* (Heb. xi. 13,); the total want of this Christ absolutely condemns, (John viii. 24,) aversion to this he passionately bewails, (John v. 40,) weakness in this he sharply reproves (Luke xxiv. 25), and a great degree of this he highly commends, (Matt. xv. 25).—*Gilbert Tennent.*

ANECDOTES AND HINTS.

CONVERSION OF THE AGED.—In a sermon to young men, Dr. Bedell said, "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate *three* persons over fifty years of age, whom I ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?'" Another distinguished, and still

* See Rom. ix. 15, 32; Eph. i. 3, 6, 2; iii. 9; Rom. iii. 23, 28; James i. 13; John i. 13; 2 Tim. xix.; Tit. iii. 5.

living divine of our country, has said, "I will not say that *none* are converted in old age, but they are *few and far between*, like the scattered grapes on the outermost branches after the vintage is gathered. *Remember thy Creator in the days of thy youth.*"

THE GOSPEL ADAPTED TO MAN.—When Dr. Duff read to the intelligent Hindoo youth for the first time the precept of the Saviour, "I say unto you, Love your enemies: "bless them that curse you;" one of them could not restrain himself from speaking out his feelings, "O, how beautiful!" For days and weeks he could not cease repeating, "*Love your enemies, bless them that curse you. How beautiful! Surely this must be the truth.*"

NEW ENGLAND SOIL AND SCHOOLS.—A stranger passing through one of the mountain towns of New England, inquired:

"What can you raise here?"

"Our land is rough and poor; we can raise but little produce, and so we build school-houses and churches, and raise men."

IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.—Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked, in view of the little apparent progress, what evidence he had of ultimate success. "As much," he replied, "as there is a God who will fulfil all his promises." This faith had not grasped a shadow. Thirty-one years had elapsed since his first baptism, and now seventy churches, averaging one hundred members each, were exhibited.—*Miss. Advocate.*

THE NIGHTINGALE'S SONG.—He that at midnight, when the weary labourer sleeps securely, should hear, as I have often done, the sweet descants, the natural rising and falling, the doubling and redoubling of the nightingale's voice, might well be lifted above earth and say—"Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music upon earth!"—*Izaak Walton.*

LAST WORDS OF THE PRESIDENTS.—When Washington was sixty-seven years old he lay upon his death-bed. "I find I am dying," said he; "my breath cannot last long." And again: "Doctor, I die hard, but I am not afraid to go; I believed from my first attack I should not survive it; my breath cannot last long." And so he ceased to breathe.

More than a quarter of a century elapsed before a similar scene was witnessed. Then, on the same day, the jubilee of the nation, Adams, at ninety years of age, and Jefferson at eighty-three, came down to their last hour. "I resign myself to my God," said Jefferson, "and my child to my country." Soon after, Adams exclaimed, "Independence forever!" and all was over. They, too, had ceased to breathe.

Five years after this, at seventy-one years of age, Monroe ceased to breathe.

Five years after this, at eighty-five years of age, Madison ceased to breathe.

Nearly five years after this, at sixty-eight years of age, Harrison remarked: "Sir, I wish you to understand the true principles of the Government; I wish them carried out. I ask nothing more," and he ceased to breathe.

Four years after this, at seventy-eight years of age, Jackson observed in substance: "My sufferings, though great, are nothing in comparison with those of my dying Saviour, through whose death I look for everlasting happiness." And he ceased to breathe.

In less than three years after this, at eighty-seven years of age, the second Adams declared: "This is the last of earth; I am content." And he ceased to breathe.

In a little more than one year after this, at fifty-three years of age, Polk bowed down his head in baptism, confessing his Saviour. And he ceased to breathe.

The lamented Taylor, at sixty-five years of age, submitted to the solemn decree. I am ready for the summons," said he; "I have endeavoured to do my duty. I am sorry to leave my friends." And he ceased to breathe.—*Tioga (N. Y.) Eagle.*

THE PAST AND THE FUTURE.

WHEN I think of the past, and with quivering glances
 Look back on my spring and my summer suns,
 I feel it is true, that, as age advances,
 Life's river more coldly and darkly runs.

Yet far be the spirit of faithless repining,
 That life's dewy morn cometh back no more—
 That I bask not again in the noon of its shining,
 And dream the bright holiday ne'er will be o'er!
 All fled though they are, and though memory weepeth—
 Frail sorrower she—over time's decay,
 The disciplined spirit a tranquil eye keepeth
 In faith of the dawn of eternity's day!

And though darkling and cold, beneath evening's shadows,
 Speeds on to its ocean life's sin-billowed stream,
 'Twill gush out afresh in the ever-green meadows,
 As "clear as the crystal," and "still" as a dream.

And by its bright banks, love-enamelled, and glowing
 With glories transplanted from Eden's pure bed,
 Will Blessedness walk, royal trophies bestowing
 On all who have washed in *the blood that was shed.*

[Selected.]

MARIANNE.

LONG will thy parents' anguish flow—
 Anguish which none but parents know,
 When death has laid their first-born low,—
 Sweet Marianne!
 No more on earth to meet—oh no—
 Their Marianne.

Around they look with gushing eyes,
 No more her place their child supplies;
 Fresh tides of grief burst forth in sighs—
 For Marianne—

Till faith unfolds her in the skies,
 Bright Marianne.

I too, sweet child, must weep for thee,
 For I no more upon my knee
 Thy gentle, modest form will see,
 Meek Marianne,
 So softly stealing still to me,
 Dear Marianne.

O not the wreath that warriors tear
 From hostile brows, or minstrels wear
 In peaceful bower, or shrines that peer
 By fancy piled,
 Like thy young love, my heart could cheer,
 Confiding child.

When God in human guise retraced
 The bowers of earth, by sin defaced,
 All beauty seem'd in man effaced,
 Save infant charms;
 These He in holy joy embraced
 With fondling arms.

If parents then on earth were blest,
 To see their lambs in Jesus' breast,
 Let faith with brighter charm invest
 The vision given—
 The vanished here, the marriage guest
 Of Christ in Heaven.—Hogg's Instructor.



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Miscellaneous Articles.

THE GIFT OF POVERTY.

AGUR said, "Give me neither poverty nor riches;" but the prayer has not the common answer of Providence. An old writer remarks that "Poverty is the gift of God as well as riches." It is a providential allotment. God makes some rich and others poor. The distribution of his bounties is on a scale sufficient for all, but all have not the same share in the distribution.

And is not this mode of operation on the whole a *wise* one? Variety is one of the laws of excellence. "There is one glory of the sun, and another glory of the moon, and another glory of the stars." "And one star differeth from another star in glory." Diversity reigns throughout nature and providence. The mental endowments of men are as various as their physical. How few persons look alike, think alike, feel alike, act alike. Their fortunes differ as their outward forms or their mental gifts, tastes, and habits. A uniform world would seem doomed to be a dull one. Chinese monotony, spread over mankind, would almost unhumanize the race. Uniform wealth would be a condition to be deprecated, as well as uniform poverty.

The variety of God's gifts brings into exercise *many graces* that would otherwise fail of extensive cultivation. Would there be as much patience, self-denial, and submission among men, if God made them all rich? On the other hand, could there be the same occasions for the cultivation of benevolence, and a large class of social virtues, if God made them all poor? The very inequalities which exist in the condition of men develop human character in a way that works the highest good of all.

A clear inference from this arrangement of diversity is that *God is a sovereign*. And few truths are more important to learn than this. If you are poor, my dear friend, how can you more simply account for it than by referring it to the will of God, who ordered it to be so? His sovereignty has never interfered with your free agency; but with all your agency he is a sovereign. Poverty is God's gift to you for the present, and perhaps for the future too. With all your toil you may increase little or nothing; whilst others, with fewer opportunities, and less merit, have accumulated a competency, and even luxuries. After all man proposes, but God disposes.

Poverty, as a gift of God, has *compensations* which give it more value than wealth. We will only mention two, one of which is, that character nurtured under lowly influences, and in the dwellings of the poor, has in the long run a better promise than when formed in the mansions of the rich. How many failures are there among the sons of the wealthy? Why? Because effeminacy and self-indulgence are less favourable schools for discipline than self-reliance and work. And then, again, the poor are more ready to receive the gospel than the rich. "The common people" heard the Lord "gladly." "To the poor the gospel is preached." "Ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called." The testimony of ages declares that God most frequently connects the blessings of salvation with a lowly outward estate. He thus gives compensations to poverty. Oh, how many have entered heaven who would never have been there, if they had been rich! "Verily I say unto you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." How much reason have you to be satisfied with God's gift of poverty often bringing precious compensations!

Let it never be forgotten that *Christ honoured the poor*, in becoming one of them. His mother was an humble virgin, his reputed father a working-man, and he himself was not as well off as the very birds and foxes. Christ in poverty! Yes, he was not above *you*, humble reader! Think of that, and adore him! Think of that, and live submissive to his providence. Your birth was higher than in a stable, and your cradle better than a manger. You have never hungered and thirsted, and sweat and toiled, as he has done. His condition has given to poverty a joy which has cheered many a bleeding heart. The recollections of Bethlehem are hallowed with his manger-birth. At Capernaum, a despised place where he had been brought up, he opened the Bible, where it is recorded that "the Spirit of the Lord is upon me, and he hath anointed me to preach the gospel to the poor." That precious scripture was fulfilled in him; and throughout life he sympathized most with the suffering and distressed, and went through the villages preaching the gospel of the kingdom, and healing all manner of diseases among the people. Reader! are you poor? So was Christ. He selected poverty for himself, and he loved the poor.

There is *no poverty in heaven*. Want will cease with the decay

of the body, with the laying down, in the grave, of all that is mortal. Tears you have wept in the flesh, but in the better land they shall be wiped from your eyes. Often have you laboured and groined amid discomforts and trials, but soon a better wealth than that of kingdoms shall be yours for ever. Cheer up, child of poverty and heir of glory! Hath not Christ said, "Be thou faithful unto death, and I will give thee a crown of life?" Take, then, with thanks, what he hath given thee in this world, even the gift of poverty, and prepare for the great change that awaits thee in the crowning of the just!

ON STORING LIQUOR IN CHURCHES.

It is a good maxim—"a place for every thing, and every thing in its place." But is a *church* a place for *every* thing? and least of all is liquor *in its place* when stored away in a church?

The other day, on entering a house of worship in the village of * * * * a very disagreeable sensation was experienced. "What can it be?" said the nose to the brain. The question, however, was answered before the brain had time to communicate with the tongue. The bad smell came out of *liquor casks* stowed away in the vaults of the church. Several questions arose in my mind:

1st. Whether or not does the use of a church for storage of any kind come under the condemnation of the Saviour, who complained that his house had been made a house of merchandize?

2d. Is the storing of liquor under a church an illustration or not of the great maxim, "all things are lawful, but all things are *not expedient*?" Admitting the lawfulness of storing this kind of merchandize, is it *expedient* to take it under ecclesiastical care?

3d. Would not the Maine law make terrible work with the rents of this house of God? One morning the pastor, in passing along, observes a concourse of constables, working-men and boys rolling barrels out of his church, and knocking them on the head, amidst a stream of the "good creature" tumbling into the gutters. "Stop! stop!" cries the ingenuous pastor. "Let me consult the trustees, and the barrels shall be removed." "No," replies the constable, "*you ought to have done that before;*" and the minister walks off amidst the cracking of barrel heads, and the glee of temperance folks.

Take care minister, elders, deacons, Sabbath-school teachers, communicants and pew-holders! I say, take care, or there will be strange revelations some of these days! *Now* is the best time to get rid of the evil.

MAIN-CHANCE.

THE BLIND LIFE-WARD STRUGGLES OF OUR FALLEN NATURE.

THE deep and universal disquietude of mankind is one of the first great facts of human life which meets the eye of the reflective observer. It presents one of the profound problems of reason for every age and every nation of the world. But as the moanings of Job came forth through the channels of nature from the depth of his inward anguish, so the ceaseless and wearisome agitations of the world are the natural expressions of some inward want. Had men only in possession, or could they get by toil, what their nature craves, would they not rest in profound and perpetual peace?

If we consider this universal restlessness of man in some of its more significant expressions, there will arise the reflection that it may be the unconscious and fruitless tendency of our nature towards its highest good. We shall then see that this highest good is not to be found on earth, but that it consists in the knowledge and enjoyment of God to be attained through Jesus Christ.

I. In selecting some of the significant expressions of the restlessness of man, we might begin with those spirits of strife and violence before the flood, whose natural desires were habitually heated into passion, and swollen to a turbulence which filled the earth with tumult and murder. We might then pass from those insufferable outbreaks of the inward distemper of man, which provoked so signal a visitation from Heaven, to the time when men began again to multiply in the earth, and moved their memorable project on the plain of Shinar; an effort to combine the power and exhaust the toil of many generations, only to meet some indescribable want which the people knew no better way to gratify. The dispersion from Babel, which resolved the population of the world into alienated clans, and prepared the way for the rise of rival nations, gave occasion and form to the restless passions of the human heart, first in the mutual strife of clans, and then in the wars of nations; and ever since how large a part of the history of the world is the history of these wars. There has never been wanting enough of tumultuous passion in the human heart to agitate the world. A nation, grown a little stronger than its neighbours, gives itself no rest till it has subjected its neighbours to its power. The Cæsars, the Alexanders, the Napoleons of the world—how came they to be possible? Assyria, Egypt, Media, Persia, Macedon, Rome, and the nations with whom they waged war—what made these all such examples of the strife of humanity on the national scale, and that too for things which have no real connection with the sustenance and comfort of man's earthly life? What is it that has ever given such appearance of truth to the pungent satire, that the peaceful intervals of nations are only to gain strength and means for war?

If we inspect the inward motions of humanity, which thus reveal themselves in masses of men, and throw large bodies into commotion, we find their origin in the natural restlessness of individuals. Each man carries in himself his share of the elements of this universal strife. Our desires are *directed* by our circumstances of birth and education, and the various influences under which we live, but they are not *created* by these. Nor are these incessant longings directed towards the real comforts of our natural life. They are set on things of only a fictitious or imaginary value; things in many cases endowed with all their worth, and clothed with all their attractions, by the delusive colouring of a fervid and half-bewildered fancy. Take the most common and prevalent desires of the heart, and what is their aim, and what their results?

Look at yonder shrivelled and unsightly image of avarice, withering on his accumulations like a flower on a bed of embers. See yonder toil-worn relic of ambition, writhing on the summit of his fame before the blasts of envious rivalry, the gales of popular frenzy, or the shocks of despotic caprice. Behold yonder incarnation of sensuality, charred through and through by the spontaneous combustion of his natural desires, now become unnatural by indulgence, and a fire of torment and consumption in body and soul. Mark these extreme examples, for they show not merely the intemperate excitement of certain desires in some men, but what propensities there are in all men, which yield their fruit in the character and the experience of individuals, in forms and measures according to circumstances. They are symptoms of the universal disease of our nature, working in these cases with full force and malignity.

The desire of attainment in man, so universal and unquenchable, and not dependent on circumstances, but belonging to human nature, always reaching after something not now in possession, and something which, when attained, becomes only the occasion of wanting something more—the very desire of attainment must be understood in its connection with the history, the experience, and the destiny of mankind. We speak of the desires of men in their natural operation, unrestrained and unguided by reason and religious principle. They have always been insatiate. When we observe that none are content with bare sustenance while larger conveniences are within their reach; that none are content with convenience within reach of luxury; and that a man is never rich enough till he has a little more; while we observe that, in the pursuit of worldly honours, one step is only a preparation for another, so long as any higher step is possible, and that, in the pursuit of sensual pleasure, the eye is never satisfied with seeing, nor the ear with hearing; that the desire for intellectual strength and influence is only the stronger, the more of these the man already has; that the thirst for knowledge never saith it is enough; and that the higher degrees of moral culture only make one the more anxious to rise still higher; while we see this unquenchable desire of attainment not only undiminished, but always increased by the amount of acquisition already made, so long as

further gain seems possible, what have we to learn from all this? Is this desire a merely insignificant, aimless principle in man, an accident of his condition, or a symptom of his infirmity? Does it point to nothing in his destiny? Have we no concern with it except to denounce and repress it; to prevent its destroying us before the time? Or shall we not rather study what it teaches of the true good and the true glory of man, in his experience here and his destiny hereafter? Have these desires in man no purpose to answer, no end to gain? They find no satisfaction—this must be granted; but were they originally made in vain, and only to be doomed to this everlasting disappointment? No other creature has any appetites and desires but such as seek the things that immediately satisfy. The ox fills himself in his pasture, and lies down to ruminate in perfect contentment. He drinks of the brook and is satisfied. Man eats and drinks, not to satisfy, but to gain strength to pursue what he can neither eat nor drink. And we can explain this only by the supposition of some violence to his original nature, some diversion of the human instincts and tendencies from their proper course and primitive design. We take from this ceaseless disquietude of man a most decisive hint respecting the real satisfying good of human nature; a hint that the good which man is really formed to enjoy, and in which he may rest with full and lasting contentment, is not to be found on earth. Man seeks all worldly good, and is not satisfied, even though he finds all he seeks, because the good of this world is not a satisfying portion for his nature.

II. And now what is this perpetual vexation of humanity in its relation to the highest good of man? Is it, or is it not, the perverted and fruitless tendency of human nature towards its perfection in some unearthly state?

The perfect life of man would be a secure and delightful repose in the possession of his highest good. In these agitations of discontent we see him longing for something which he hath not, and dissatisfied with what he is, looking ever with anxious desire towards what he may yet be. Like the hurried and gurgling rivulet of the mountain, he is not in the place of his rest; hastening always towards some condition not yet reached, but a condition to which his natural desires can never conduct him.

1. We observe then, in the first place, that this universal disquietude is a degenerate and troublesome relic of the pure aspiration of unfallen humanity towards its destined perfection in happiness and glory.

Though man had never fallen, he would still have attained full development by degrees. He would still not have been at first what he was destined to become. That he would certainly have had something to acquire is implied in the first covenant, which encouraged present obedience by the promise of future reward. Even his immortal constitution had provision for the gradual unfolding of its immortal power and glory; and as the peering shoot of the infant oak looks steadfastly towards the height where it is to spread its

strong and lofty boughs, and display its copious foliage, so would the soul of pure and immortal humanity have looked from the earthly cradle of its infancy towards its future predestined exaltation.

Now this natural and earnest propection, this instinctive looking towards a future good, the fall did not annihilate. Sin has never yet destroyed it, but only turned it out of the way, and made it "altogether unprofitable." Hence man spends his days on earth with these his natural life-struggles in fruitless and wasting activity, a perpetual motion without progress; and the immortal spirit, blind with its own ungodliness, and overlain by the world, still breathes its undying aspirations in such low forms as we have described. That covetousness, which now appears so like a malignant distemper; that insatiate ambition, which is only the most honoured form of insanity; that stupid and ungovernable sensuality, and even those milder and more chastened desires for worldly attainment, whether they respect the endowments of the body or those of the mind, are but the dislocated and fallen wings on which the pure soul would have soared towards its spiritual exaltation. But now they are only the organs of a grovelling motion amidst the things of time. Yet even in this their degradation, they constrain us to do them honour. So commanding are they in some of their higher positions and movements, and so grand and benign are some of the achievements of the human mind under their impulse, that they would fain seem to be yet not wholly prostituted and debased, but to retain somewhat of their native nobility. Still, what avail these highest of human achievements, so long as they fall wholly within the temporal and the worldly sphere? What can they do towards securing the interests of an immortal life?

2. We observe, again, that the unconsciousness of men as to the true import of this disquiet is a part of their infirmity. The blindness of men does not check their motion. Our misapprehension of the chief end of many affections of our nature is often both undeniable and total, while yet the main purposes of those affections may, without design in us, and even against our choice, be fully accomplished. How little thought Rebekah that her partial and wicked counsel to her son was preparing the way for that long train of events among her descendants which was really established in the divine purpose. How little thought the overbearing and crafty Assyrian that his wanton invasion of Judah was a part of the sublime accomplishment of a purpose of God. And in what a strain of overwhelming rebuke, as well as of melting compassion, did Jesus pray for his murderers, "Father forgive them, they know not what they do." These conspicuous examples are only intenser expressions of the universal error of mankind.

The great fact is this: The instincts of man, the animal, the rational, and the moral, are turned out of the path of their true life, and still they toil blindly along in their obliquity; and the consciousness of the mind falls wholly within the low and narrow sphere of these perverted propensities; and the man fixes his conscious purposes, and spends his energies, on the things towards which his

erratic affections are bent. The perversion of his desires is the sin of the heart; the obliquity of his thought is the error of the understanding, and both are the mournful and guilty debasement of the whole conscious being of the creature into subjection to vanity. The action proceeds, but there are no proper results.

3. We observe, again, that these longings come short of their end. So nature, in other cases, urges forward her operations in the direction of her appointed laws, though her course be so obstructed as to defeat or derange the results. The acorn will germinate under a rock; and the shoot, though prevented from rising into its proper element, will still grow on and coil in its confinement, exhausting its life in unavailing struggles towards a development it is never to attain. The tree, disabled by disease from putting forth leaves and yielding fruit, will still produce a fungus. Now it is the same law of life which produces the vegetable coil under the rock, and the tall oak in its perfection. The principle is the same; but being oppressed by its condition, it falls short of its appointed end. Here appears one form of that derangement of earthly life which has so invariable and so mournful a development in man. The living powers of man, fallen from their proper sphere, sink with all their consciousness of desire and of purpose amidst "the beggarly elements," and under the rock of worldliness, and there exhaust their life in a mortal coil, where they rise not a step towards their perfection. Observe their activity, reaching ever into the mysteries of nature after things before unknown, grasping after discoveries in science and inventions in art, as though a man's life consisted in them; and while making only doubtful additions to the happiness of the race, loading themselves with responsibility in relation to the work of God in the earth. Behold the civilized world standing in amazement before its own discoveries and inventions, like the conjurers of Endor before the ghost of Samuel, which she herself had raised. Survey the world of science and of art, now advanced so far in the way of knowledge and power, active as ever, and even hurrying its motions like the earth in its perihelion, as though it were fast approaching the centre of its revolutions, and the place of its rest. The world of thought and study seems pressing ever forward as towards a prize which could not be too dearly bought with all the labour of a life on earth. And for what purpose? Is it beyond dispute that the world is happier on the whole, or better for its sciences and its arts, except so far as the gospel has gained upon the hearts of men by their means? But then purer virtue and greater happiness are not the aim of the sciences and arts. It is not for that purpose they are studied. They would be pursued even if the world could expect no good from them, for they rise from the nature of man. That nature is restless—conscious of want. It has glimpses of truth for science, and glimpses of beauty for art; and is not content to lose them, but is drawn by them towards the mysteries of truth and the world of beauty from which they arise, and has scarcely a thought of any thing beyond the attractions of the objects

themselves. The desire for truth, beauty, and goodness, is not in itself the evil we deplore; but we have to confess and lament that the eye of this desire is so cast down; that it looks for its objects *only* among created things, and is not raised towards truth, beauty, and goodness, uncreated and infinite; that it worships and serves the creature more than the Creator, who is over all, God, blessed for ever.

In fine, it is certain that this longing, in its natural course, comes short of the high end of our being. The prize of its calling is wholly confined to this world, and, if gained, would bring with it no lasting, no satisfying enjoyment. The natural desires are the motions of life in our earthly state; and this life on earth is one of the forms of the real life of man. But even this earthly life does not consist in the abundance of those things on which these natural desires are set; not in the amount of knowledge, not in the highest refinement of art, not in the acquisition of wealth, not in the pleasures of sense. We may, therefore, gain all that the natural affections contemplate, and still not quiet the wants of the soul. The man does not yet gain his chief end. He does not yet find his portion, but is quite as far from his true happiness as ever.

III. We inquire then, at last, what is that good which alone can relieve this universal want of humanity? What is the crown towards which the natural desires of man were intended to aspire? What is the chief end of man?

The chief good of man is the knowledge and enjoyment of his Maker. To know the Great First Cause of all things, the Maker of Heaven and Earth, and our own Creator and Preserver; to know him in his character, his relations, and his works; to know him by what we may call the knowledge of experience, assuming always his existence and infinity as we assume the existence and firmness of the ground on which we walk, delighting in a reverential discernment of his presence and power at all times and in all places in the visible world, as we recognize with awful interest the hidden agent of nature, which flashes and roars in the thunder cloud, or the secret life which unfolds to our eyes the verdure and the bloom of spring. Above all, to know him as our Redeemer from the corruption and the misery of our fallen state; the Restorer of the life which we had lost, of the happiness which we had forfeited. Such knowledge is worthy of its name. Even in science it leaves nothing for the mind to seek with a painful desire. It is a finishing accomplishment of the soul, the arrival at the fountain of all knowledge, the centre and the sum of all. There reason finds itself in the position from which all things that can be seen by the human eye, are seen in their true relations to the great end; and from that position the search into the deep and countless mysteries of the works of God is most inviting and successful.

Now the sum of all this knowledge is the knowledge of Jesus Christ as he is offered in the gospel. He is the true light for all men, the medium in which we see God directly. And he came into

the world, the living light of God for men. In him we have assurance of faith, through him we have assurance of hope. In him we have a clear and satisfying view of the mercy of God, in which we may trust, both now and forever. Here is the way of true life, open to all; attractive with every providential blandishment which can invite the feet of the immortal pilgrim, and draw him towards his heavenly home. There is forgiveness, peace with God, true peace, such as the world cannot give. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.

But is this such a perfect satisfaction as has been represented? We answer, Yes, on the two infallible authorities of scripture and experience. The *scriptures* testify conclusively, and in almost every form of speech, to the fulness of that happiness which the Gospel of Christ brings to men, and which indeed is found only in Christ himself. When we read in the Old Testament what was written before the day of Christianity dawned, and the day star arose in the hearts of believers, that the man of true religion was like a tree planted by the rivers of water, whose leaf should not wither, and that whatsoever he doeth shall prosper; that those have great peace who love the law of the Lord, and nothing shall offend them; that those who wait upon the Lord shall renew their strength, shall mount up with wings as eagles, shall run and not be weary, and shall walk and not faint; that they who trust in the Lord shall be as Mount Zion that shall never be moved, but abideth for ever; when we pass into the bright fields of the New Testament revelations, where Jesus Christ in person represents himself as the bread of life, and as giving the living water to those who thirst, inviting all to come unto him and drink; where he speaks of giving peace to his friends, not as the world giveth; when we hear the inspired apostles speak of their assurance that all things shall work together for good to them that love God, and of the objects of the Christian hope as an inheritance incorruptible, undefiled, and that fadeth not away; who does not clearly discern the supernatural sense of such language, and see that to use such terms of any natural sources of happiness in this world would be an extravagance altogether ridiculous.

And what is the testimony of *experience*? Hear one witness say, The Lord is my shepherd, I shall not want; though I walk through the valley and the shadow of death I will fear no evil, thy rod and thy staff, they comfort me; surely goodness and mercy shall follow me all the days of my life; I delight more in thy testimonies than in all riches; a day in thy courts is better than a thousand amidst the pleasures of the world; O Lord of hosts, blessed is the man that trusteth in thee. Hear another say, We are troubled on every side, yet not distressed, we are perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed; we are exceedingly joyful in all our tribulations. When we read the effusions of pious contentment and joy, which have come from the Christian heart in every age of the church, we cannot but see that if all men had only possessed this spirit from the first, the history of the world which has

been written so largely in blood, would have been a record of perpetual peace and love. As sin, in the character of men, would have been prevented by righteousness, so in their experience the work of righteousness would have been peace, and the effect of righteousness quietness and assurance for ever.

What a renovation will it be, when the restless and toiling millions of mankind shall lift up their eyes to God their chief good; when they shall look to Jesus Christ their light and their life, and all that labour and are heavy laden shall come to him and find their rest! A new heaven and new earth will indeed appear, when all shall be fully convinced that this worldly life is in itself only vanity and vexation of spirit; and raising their eyes to the Infinite Author of their being, and the Fountain of all good, shall exclaim, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee?

J. W. Y.

ON DELAY IN COMING TO CHRIST.*

SOME may say, yea, practically they do say, that they must come to Christ by believing, or they are undone; but this is not the season of it; there will be time enough to apply themselves unto it when other occasions are past. At present they have not leisure to enter upon, and go through with this duty; wherefore they will abide in their present state for awhile, hearing and doing many things, and when time serves, will apply themselves unto this duty also.

1. This is an uncontrollable evidence of that sottishness and folly which is come upon our nature by sin. A depravation that the apostle places in the head of the evils of corrupted nature, Tit. iii. 3. Can anything be more foolish, sottish, and stupid, than for men to put off the consideration of the eternal concernment of their souls for one hour, being altogether uncertain whether they shall live another or no? to prefer present trifles before the blessedness or misery of an immortal state? For those who never heard of these things, who never had any conviction of sin and judgment, to put the evil day far from them, is not much to be admired; but for you who have Christ preached unto you, who own a necessity of coming unto him, to put it off from day to day upon such slight pretences, it is an astonishing folly. May you not be spoken unto in the language of the wisdom of God; Prov. vi. 9—11. You come to hear the word, and when you go away the language of your hearts is: "Yet a little sleep, a little slumber, a little folding of the hands to sleep;" we will abide a little while in our present state, and afterward we will rouse up ourselves. Under this deceit do multitudes perish every day. This is a dark shade, wherein cursed unbelief lies hid.

* By John Owen, D.D.

2. Consider that this is the greatest engine that Satan makes use of in the world among them that hear the word preached unto them, for the ruin of their souls. He hath other arts, and ways, and methods of dealing with other men, as by sensual and worldly lusts; but as unto them who through their convictions do attend unto the preaching of the word, this is his great and almost only engine for their ruin. There needs no haste in this matter, another time will be more seasonable, you may be sure not to fail of it before you die; however, this present day and time is most unfit for it, you have other things to do, you cannot part with your present frame, you may come again to hear the word the next opportunity. Know assuredly, if your minds are influenced unto delays of coming to Christ by such insinuations, you are under the power of Satan, and he is like enough to hold you fast unto destruction.

3. This is as evil and dangerous a posture, or frame of mind, as you can well fall under. If you have learned to put off God, and Christ, and the word, for the present season, and yet relieve yourselves in this, that you do not intend, like others, always to reject them, but will have a time to hearken to their calls; you are secured and fortified against all convictions and persuasions, all fears; one answer will serve for all; within a little while you will do all that can be required of you. This is that which ruins the souls of multitudes every day. It is better dealing with men openly profligate, than with such a trifling promiser. See Isa. v. 7, 10.

4. Remember that the Scripture confines you unto the present day, without the least intimation that you shall have either another day, or another tender of grace and mercy in any day; 2 Cor. vi. 2. Heb. iii. 7, 13. xii. 15. Take care lest you come short of the grace of God, miss of it by missing your opportunity. Redeem the time, or you are lost for ever.

5. As unto the pretence of your occasions and business, there is a ready way to disappoint the craft of Satan in that pretence, namely, to mix thoughts of Christ, and the renovation of your resolutions, either to come or to cleave unto him with all your occasions. Let nothing put it utterly out of your minds; make it familiar unto you, and you will beat Satan out of that stronghold. Prov. vii. 4. However, shake yourselves out of this dust, or destruction lies at the door.

"PRAY FOR US, BRETHERN."

THE preacher needs the people's prayer,
As overwhelmed with anxious care
He almost sinks into despair—
Pray for us, brethren!

O, the sad days and sadder nights,
As through this wilderness he fights,
With little comfort, few delights—
Pray for us, brethren!

With weeping he casts in the seed,
 Expecting thus his flock to feed,
 But, O, the sheaves are few indeed—
 Pray for us, brethren !

He reads in God's most Holy word
 How praying saints are always heard,
 And blessings quickly are conferred—
 Pray for us, brethren !

The world stands cold and unimpressed,
 His labours seem to be unblest,
 The course of few he can arrest—
 Pray for us, brethren !

His faith grows faint at the delay,
 And Satan whispers, "Cease to pray,"
 And choose some brighter, smoother way—
 Pray for us, brethren !

He sees his own dear flock grow cold,
 And one by one stray from the fold,
 While sinners grow profanely bold—
 Pray for us, brethren !

Pleasure and lust, and sordid gain,
 Within each heart seem now to reign,
 And on each soul they leave their stain—
 Pray for us, brethren !

Old errors which have long been dead
 Rise from their graves with hydra-head,
 And fill the minister with dread—
 Pray for us, brethren !

The tongue of slander can defame
 The holiest, brightest, purest name,
 And hold God's servants up to shame—
 Pray for us, brethren !

Pray for us, brethren, every day,
 Pray at your house, and by the way
 With fervent prevalency, pray—
 PRAY FOR US, BRETHREN !

SCRAPS AND FIGURES.

For many years, I have been in the habit of keeping a blank-book, for the purpose of putting down in it any thoughts that came straggling or darting into my mind, as thoughts often will, when I had no occasion or opportunity for their immediate use. They have come to me, in the house and by the way, in solitude and in company, while I was reading and when I was writing. Sometimes they were satellites of other thoughts, and sometimes they darted before me, like meteors, isolated and relationless. They lie before me, in my

book, like orphans in an asylum, till, in preparing materials for the pulpit or the press, they are brought out into the world of letters, to serve some useful purpose in active life.

I respectfully offer to the readers of the *Presbyterian Magazine* some samples of this assortment, which has grown upon my hands for a period past, in which active labours have allowed me little time for prolonged efforts of the mind. I have counselled many young men, setting out on a life of intellectual labours, to adopt this method of catching and confining, for future use, their fragmentary, fugitive thoughts, those peculiar, eccentric ideas that introduce themselves to one's notice, and never come on invitation, which, if not courteously entertained when they first appear, may be followed, and called, and searched for with anxious and unavailing assiduity afterwards. From my own unpretending repertory I introduce the following, not unaware that I may thereby weaken the counsel that I have given many young men entering on a life of intellectual labour.

I.

The religion of Christ has had to encounter the learning and the ignorance, the passions and the apathy, the religion and the irreligion of a wicked world.

II.

It is evidence of God's abhorrence of superstition, that real relics of saints are so few; and of man's proneness to it, that spurious ones are so many.

III.

Without God in the world—without the world in God: What a difference! Here is the poor rich man, and the rich poor man.

IV.

Sensitiveness is a virtue, to which some persons, of dubious probity, make great pretensions, and of which they make great use. It is their piquet guard, stationed at out-posts, to prevent the approach of scrutiny which they know they cannot safely meet. Some people come to be exceedingly sensitive, by reason of the raspings that the public judgment has given them.

V.

Memory is economy of the mind's earnings. Reflection is turning the mind's capital to profitable account.

VI.

In travelling, I have often been both amused and perplexed, and sometimes more perplexed than amused, by the manner in which some people give directions about the road: they do it as though they supposed the stranger to be as well acquainted with the country as they are themselves. "When you come to that lane, on the other side of my uncle's farm, then turn up towards Mr. Smith's." So some preachers discourse to sinners about the way to Heaven. They

use names, and terms, and phrases familiar to themselves, but not understood by their hearers, just as if the people were well versed in theology, and knew all the stages and way-marks of the path of life.

VII.

The vapors and exhalations that rise from the filthy pools of sensuality will obscure the Christian's firmament, if he linger about their banks, and will shut out from him the light and warmth of the sun of righteousness.

VIII.

Many people mistake reveries for reflection, and pass through life making the impression on others, but oftener on themselves, that they are profound thinkers, because they are often in that dreamy state of mind that brings buyers into the market, crying, "a penny for your thoughts."

IX.

The devil is the father of lies, and popish superstition is a child of unquestionable legitimacy.

X.

A sputtering cascade may attract more notice than a deep majestic river.

XI.

"The old paths and the good way." Papists are not alone in indulging excessive veneration for antiquity. They would derive less advantage from their antiquity argument, if there were not some feeling akin to it, among us, ready to respond. I do not repudiate the claim to reverence, that is made by sentiments and usages which have the approval of the word of God. But it is a simple folly to adhere to religious customs merely because they are old; and it is a mad folly to reject them merely because they are old.

As an *argument*, "antiquity is the poorest of all arguments:" for what is scriptural, it is superfluous; for what is unscriptural, it is impious; for what is good, it is ambiguous, since it can be equally pleaded for what is bad. You say, that your custom is of great antiquity: I reply, there was a higher antiquity when it did not exist. You say, our fathers bowed to the image of the virgin: I reply, that their fathers bowed to the image of Baal. Logic and Theology should come to agreement on this subject, for the security of truth and order in religious matters. At present, valuable attainments may be and are repudiated, under the odious name of "innovations," and the children of God keep up quarrels about the fashions of their dead ancestors.

The life of opinions and of customs is like the life of a man: both the good and the bad may attain to old age. And the same rule of judgment applies to men and their usages; "the hoary head is a crown of glory if it be found in the way of righteousness, but the sinner being an hundred years old shall be accursed."

Allegheny City, Pa.

J. F. M.

BAAL-PEOR; OR, WHAT IS SHAME?

THE Baal-peor of the Hebrews is considered the same as the Roman Priapus, and was worshipped with the most impure rites. "Their abominations were according as they loved." That is, their idolatrous practices were in conformity with the worship of heathen idols, and they thereby made themselves as hateful to Jehovah as even the idols which they worshipped. Hosea ix. 10. The prophet Jeremiah also speaks of the abominable crime committed by the Hebrews in worshipping idols—in joining themselves to the service of the filthy idol Baal-peor, that *shameful thing*. Jer. xi. 13. All idols were regarded by the pious Jews of old as an abomination; and among them we find a proverb to this purport: *He that serveth an abomination is himself an abomination*. This is equivalent to the Grecian proverb, *that the perfection of a man's religion is to be like the God whom he serveth*.

There are those that cannot see why the ancient Jews were so severely punished for their sins. They do not think that idolatry is so awful a sin as to deserve the wrath of Heaven. If not, what sin does? The Bible always speaks of idolatry, not only as the "abominable thing" that Jehovah hates, but also as a thing most foolish, unreasonable and wicked; and always connects it with the most infamous passions and vices. And all history and missionary records, and the reports of travellers, attest the truth of the Bible representations of the worship of idols. "Idolatry is nothing better than evil personified, the devil deified, and hell formed into a religious establishment." It is cruelty, revenge, drunkenness and sensuality, not only exempt from punishment, but made acts of devotion, and considered as services acceptable to the deities. It is right then—it is a Christian duty, to encourage the great work of Missions. All philanthropists will pray that the way of Truth may be known on earth, and God's saving health among all nations.

All sin is like *Baal-peor*—a shame. Every transgressor separates himself from virtue, and joins himself to shame. Sin is properly called shame, for it is the most scandalous business in the world, and, sooner or later, will cover a man with ignominy. It debases every thing it touches. It is no shame to be obliged to *work*. It is, on the contrary, a shame to be idle. Seneca says, and very properly, "I would rather be sick than idle." And the Bible says, "If a man will not work, neither shall he eat." It is no shame to be *poor*, unless your poverty is the offspring of your indolence, or of your vices. It is no shame to *suffer*, even as a martyr, for righteousness. But it is a shame, a deep and burning shame, to be a *sinner*—an impenitent, ungodly sinner. Is it not a shame to go uncovered through the streets? Is it not a shame to possess reason, and yet play the part of an idiot? Is it not a shame to be a coward and flee, and when no man pursueth? Is it not a shame to have liberty offered to us, and

yet be so base, so depraved, as to submit to the vilest slavery, because we do not appreciate the offers of freedom? Is it not a shame to be a traitor to the best government in the world, or to be a betrayer of the kindest of friends—to be admitted by a most munificent benefactor to his table, and enjoy every comfort and luxury of his house, and then oppose all his wishes, and pour upon him the vilest abuse, and endeavour to stab him to the heart? And is it not thus that the sinner acts who sets at naught the laws of his Creator, and puts himself out of harmony with himself, and the laws of all virtuous beings—who despises the goodness of God, and lives for himself, regardless of the claims of his fellow-man?

Sin is shameful in three ways. 1. It is punished with a divine penalty. This penalty is begun even in this world; wicked and abandoned men are hateful in all well-regulated communities. Multitudes come to shame by their wickedness. They are *disgraced* even when the law does not punish them. The public sentiment is against them,—their own hearts condemn them. The Bible also speaks of some who will rise at the last day to “everlasting shame and contempt.”

2. Sin is a shameful thing, not only because it is subjected to the penalty of a righteous God, and of a virtuous universe, but is so pronounced by the *sinner's own natural emotions*. When our first parents transgressed, they hid themselves among the trees of the garden, for they were afraid—they were ashamed. Although shame is generally connected with sin, it is not always so, for there are some who become so hardened through “the deceitfulness of sin, that they hide not their sin as Sodom,”—nor are they ashamed when they commit abominations. The Bible tells us that some men's consciences may become *seared* as with a hot iron,—that some men will glory in their shame. The general sentiment is, however, one of shame for wrong-doing.

The conviction of shame, in most cases, clings to evil-doers long after they acknowledge their guilt. Sometimes men profess not to be ashamed when they are. Men are not always sincere and happy when they appear to be. The very attempts which wicked men make to conceal their evil deeds, or to excuse them, or to palliate them, and their frequent habit of ascribing their sins to wrong causes, are proof that they are ashamed of them. When men say their sins were not of choice or of inclination, but of necessity or from weakness, it is perfectly clear that there is within them a lingering consciousness of shame on account of their sins—and hence, in part, the aversion of the vicious to be alone in communion with their own hearts. They are restless. They cannot be happy, except when under excitement; and hence, also, the dislike of ungodly people for the Sabbath, and for the preaching of the gospel, and for the society of the pious. This dislike is natural—it is according to common sense and philosophy,—just as much so as that drops of the same liquid will flow together. The presence of the virtuous—the society of the prayerful, and the pressure of religious things, are a running

commentary condemning the vicious, prayerless, and ungodly. The wicked love their own assemblies, for their mutual wickedness prevents mutual accusation, censure and scorn; and as gunpowder in the soldier's beverage raises his courage for the carnage, so the intoxicating cup, and the encouraging raillery of a companion, often overcome the last stronghold of virtue. *Shame being lost, all virtue is lost.*

3. *Sin is shameful, according to the experience and testimony of the truly penitent and good.* This experience is the result of a new heart and a right spirit. It is the fruit of grace. It regards not so much the opinion of our fellow-men as the judgment of God—not so much our character as our faith—not so much the punishment due to sin as its pollution—not so much its consequences as its odiousness. The experience of all the holy and the good of our race confirms the truth of our doctrine, that all sin is shameful. Whenever a man is enlightened by the Holy Spirit to see sin in the glass of God's law, and in connection with the goodness of God, and in the light of the cross of Christ, then he is ready to say with David—"Mine iniquities have taken hold upon me, I cannot look up"—or with Ezra, "O my God, I am ashamed to lift up my face to thee, for our iniquities are over our head, and our trespass is grown up unto the very heavens;" or with the publican, smiting on his breast, and not even daring to lift his eyes to heaven, "God be merciful to me, a sinner." There is but one thing in the universe to fear, and that is sin; and there is but one thing in the universe that can save us from the guilt of sin—THE BLOOD OF JESUS CHRIST, THE SON OF GOD.

W. A. S.

AUTOBIOGRAPHY OF AN EMINENT MINISTER.

THE excellence of this record renders any remarks of the compiler superfluous. It contains suggestions and principles by which all may be profited.

HIS LABOURS FOR HIS PEOPLE.

Ye know after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations; how I kept back nothing that was profitable for you, but have shown you, and taught you publicly, and from house to house. Wherefore I take you to record that I am pure of the blood of all men, for I have not shunned to declare the whole counsel of God.

God is my witness that, without ceasing, I make mention of you always in my prayers. Labouring night and day that we might not be chargeable unto you, we preached the gospel.

That which cometh on me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not?

We were pressed out of measure, insomuch that we despaired even of life. In every city bonds and afflictions abide me.

HIS DESIRE FROM THE CHURCHES.

I desire fruit that may abound to your account, ye striving together in your prayers to God for me, that my service may be accepted of the saints, and that I with you may be refreshed.

Praying also for us that God would open to us a door of utterance to speak the mystery of God, that I may make it manifest as I ought to speak.

HIS TREATMENT BY THE CHURCHES.

Ye received me even as Christ Jesus. Had it been possible ye would have plucked out your own eyes and given them to me. Am I become your enemy?

Even unto this hour we both hunger, and thirst, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands.

These hands have ministered unto my necessities, and to those that were with me.

No church communicated with me in giving and receiving, but ye only.

No man stood by me, but all forsook me. Some preach Christ of envy and strife, supposing to add affliction to my bonds.

His bodily presence, say they, is weak, and his speech contemptible.

HIS AFFECTION FOR THE CHURCHES.

We were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but our own souls also, because ye were dear unto us. Ye are our glory and our joy.

My little children, of whom I travail in birth again, until Christ be formed in you.

Some walk of whom I tell you, even weeping, that they are the enemies of the cross of Christ.

I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved.

Yea, and if I be offered up on the sacrifice and service of your faith, I joy and rejoice with you all.

I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

If a man of so sublime a spirit, and such plentiful labours, was thus treated, should not all servants of Christ be resigned and laborious under all that his blessed will sends or permits to come upon them?

W.

OUR BANNER.

In the name of our God we will set up our banners.—PSALM XX. 5.

Not such as wave on battle-fields,
In triumph o'er the slain ;
Where broken swords and shattered shields
Bestrew the bloody plain.

Not such as herald forth the pride
And pomp of worldly show,
That meaner men may stand aside,
Or to their tyrants bow.

The very name our flag unfolds
Hath power to save and bless,
On it the fainting eye beholds
"THE LORD OUR RIGHTEOUSNESS."

Lift up, lift up, the banner fair,
O'er every land and sea ;
For like the sun, the rain, the air,
The Word of God is free.

Bear onward then, through Satan's courts,
The Gospel banner bear ;
Your leader is the Lord of Hosts,
Your weapons, faith and prayer.

To stay transgression's mighty flood
Resistance nobly dare ;
Whoso resisteth unto blood,
The victor's crown shall wear.

C.

Household Thoughts.

THOUGHTS OF A WIFE RECOVERED FROM SICKNESS.

How ungrateful I have been for long years of health and peace. Can I ever again forget God's goodness to me? Shall I not praise him every day for his mercies? Shall I ever again be so easily disturbed by trifles?

Well do I remember how in my sickness my thoughts ran eagerly after many things. Especially did I say with Hezekiah: "I shall go to the gates of the grave: I am deprived of the residue of my years. I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent." Indeed most of his song might I make mine own. I had many solemn and some very painful thoughts.

How deceitful are our hearts. We think we are willing to obey God's will. It seems as if his will was that we should die. We soon begin to plead for life, and urge that we are the guardians of our babes, and that we may be necessary to them and others. But if there were none to look to us, we should still cling to life with great avidity. Even God's people are seldom willing to die until their time comes. "As thy day is, so shall thy strength be." "In the mount it shall be seen."

But, O my God, let me never forget the tenure, by which I hold life. It is frail, O how frail! Nothing is more so. In my best health, in my fullest life, there may be but a step between me and death.

And as to those loved ones, He who has said, "Leave to me thy *fatherless* children, I will preserve them alive," will not forbid my committing to him my little ones when they shall be about to become *motherless*. As to him, who has been the partner of my life and the stay of my youth, I can leave him also to God, if my faith fail not.

But as Hezekiah did *not* walk with God after his sickness and recovery, even as consistently and humbly as before, even so it will be with me unless God shall abundantly supply me with his grace. Leave me not, O leave me not to the pride and folly of my own heart, thou great Jehovah! Let neither thy mercies, nor thy judgments be lost on me. May I grow wiser every day! P.

[That 38th Chapter of Isaiah with Alexander's Commentary on it is full of matter for study.]

THE MOTHER OF LORD PANMURE.

By the recent decease of Lord Panmure, of Scotland, the Honourable FOX MAULE, his eldest son, has succeeded to his titles and his estates. The deceased nobleman was one of the most extensive landed proprietors in Scotland, his possessions extending over a vast range of country, it might almost be said, from the river Tay, in the vicinity of Dundee, to the river Dee, near Balmoral. It is believed that he had as many acres under the plough as any proprietor in Scotland.

The Honourable Fox Maule, now LORD PANMURE, is one of the rising statesmen of Great Britain. He held a high post of honour under the late Russell administration, and possesses eminent talents. Although one of the richest noblemen of Scotland, his principal wealth consists in his piety, nurtured through divine grace by an eminently religious mother. He is a member of the Free Church of Scotland, a sympathizer with all her great acts and testimonies, and a liberal supporter of her institutions.

His mother was *Patricia H. Gordon*, who married in 1794 the Honourable William Ramsay Maule, a son of the Earl of Dalhousie,

created Baron Panmure in the Peerage of the United Kingdom, by Earl Grey's government in 1831. A Scotch paper thus refers to the character of the present Lord Panmure's mother :—

“The children had the advantage above most others in the same rank of life, of being trained under a mother of no ordinary character and ability. She was early and richly endowed with divine grace,—a woman of great piety and singular simplicity of manner, who lived amidst the gaieties and follies of the world as though she was not of it. The main object of her life was to train up her children in the nurture and admonition of the Lord. All the three sons, and five of the daughters, still survive, and there can be little doubt that very much of the distinguished position in life they occupy, and the high moral and Christian character they possess, is to be ascribed, under God, to the influence and teaching of their godly mother. She died in 1821,—lamented and mourned by all who appreciated moral worth, and Christian character and attainments.”

This eminent Christian lady, “being dead, yet speaketh.” Her piety survives in the lives of her children. Her memorial will not perish in the earth ; and her works will follow her to the everlasting habitations where the saints, who die in the Lord, are blessed.

Mothers, ye think too little of the rewards of religious nurture which God gives, from age to age, in the perpetuated piety of those trained up in his fear !

MY BIRTHDAY. .

ONCE more complete the yearly round,
I reach the quick-returning bound
 From which I ran :
Swift as the winged arrow speeds,
Behind me far the way recedes,
 A wasting span !

I pause to count the perished years,
And weep with unavailing tears,
 Their rushing haste :
Like shipwrecks scattered on the strand,
They lie half-buried in the sand,
 A fearful waste.

Yet 'tis not that our years are few,
And speeding all so swiftly through,
 That moves the tear ;
'Tis that the golden moments given,
A treasure to lay up in heaven,
 Are squandered here.

O Thou, whose Spirit only gives
The life in which my spirit lives,
 To thee I call :
Mould every purpose to thine own,
And let me give to thee alone,
My life—my all.

[*Independent.*

(From the Southern Presbyterian.)

AN AFFECTING INCIDENT—THE BAPTISM OF A CHILD.

I WAS recently in the village of G——, Alabama, when the ordinance of baptism was administered to several children by the pastor of the Presbyterian church. When about to administer the ordinance to an interesting looking child about ten months old, the pastor paused for a moment, and, addressing himself to the congregation at large, observed in the following language, as nearly as can now be recollected :

“This is the child of a Christian mother who draws nigh the end of her earthly pilgrimage ; a few weeks, at most, must terminate her duties and privileges on the earth. But before departing hence, she anxiously desires that this her infant son should be dedicated to her covenant God and Redeemer in the appropriate ordinance of the gospel. She knows, however, that she will not be spared to perform on behalf of her child the duties involved and set forth in that ordinance ; she will not live to instruct, and watch over, and pray for this child. By faith she presents it unto Christ ; and *unable to bring it* in person, she *has sent it here*, to the house of God, to be publicly dedicated to him, by his minister, and in the presence of his people. She desires me to say to you—the members of this church—that she gives her child to the church—to *you*, to be instructed and watched over, and taught to pray, and keep the commandments of God, as it would be her duty to do were her life spared. This is the message of this dying Christian mother to you ; and now that I, as your pastor and organ, administer the ordinance of baptism to this child, let us realize that upon you and me rests the fearful responsibility of performing on its behalf the duties of that mother when she shall be removed. We are to ‘bring it up in the nurture and admonition of the Lord.’ We are to pray for it, and teach it to pray. We are to teach it and have it taught to read the Word of God. *This is our child—the child of our church.*”

! The writer has witnessed many scenes which deeply affected his own heart, and by which others seemed also affected no less deeply. But seldom, if ever, has he witnessed one more touching than this. In the large congregation present there was not one heart unmoved. Many gave utterance to their irrepressible emotions in streaming tears, and in sobs audible all over the house. It will be long—it must be so—before any member of that church then present, can see that child without feeling again the vibrations of the chord which was then touched, and without lifting the heart in earnest prayer to the God of Abraham for his blessings upon the dear lamb of the fold. Has not this Christian mother, by this act of her faith in God and his ordinance, secured for her child, so soon to be left motherless, a heritage worth more than all the “treasures of Egypt?” The

mother, indeed, yet lingers in the flesh—lingers in hourly expectation of the summons to depart to be with Christ. But, behold, the mercy of her covenant God in whom she trusts. Since the incident here detailed, a daughter then without Christ or salvation, has turned unto the Lord, and now rejoices in hope of his glory; and the husband—the *father of that child*—has become a man of prayer, and kneels daily by the bed-side of that dying, but happy, happy wife and mother. God bless those who honour his ordinances. If all Christian parents were to cherish and exhibit the same confidence in the scriptural authority and high worth of the ordinance of baptism on behalf of their children, what blessings might we not anticipate from it? How soon would the last objection to it be swept away before the multiplied tokens of God's favour—His certain and special favour!

GAIUS.

Historical and Biographical.

HISTORICAL SKETCH OF THE FIRST PRESBYTERIAN CHURCH, CINCINNATI

THE foundation of Cincinnati was commenced in December, 1788, by three pioneers, originally from New Jersey, but later from Maysville, Kentucky, (then called Limestone;) their names MATTHIAS DENMAN, ROBERT PATTERSON, and ISRAEL LUDLOW. They were all attached to the Presbyterian church, Denman and Patterson being in full communion. In laying out the plan of their future city, they did not forget the claims of the religion they professed, but set apart for the uses of a Presbyterian church a plat of ground of ample space, and composing the south half of the square bounded by Main and Walnut, and Fourth and Fifth streets, the ground upon which the church now stands. It was not, however, until a year and a half after the first settlement of the town that a regular church was organized. But this did not prevent the people from engaging in social worship, though in the howling wilderness surrounded by relentless savage bands. Their hope of safety and of prosperity depended upon the blessing of the King of kings, and to him they sought by prayer. "Myself and others assembled in prayer-meetings before the society was organized," is the recorded testimony of David E. Wade, one of the most active and efficient officers of the church, for the long period of thirty years, and not many years since gathered to the grave, like a shock of corn fully ripe. It was not long until their prayers were answered in the sending to them of a regular ministry.

In the fall of 1790, the Rev. *David Rice*, of Kentucky, visited Cincinnati and preached to these praying people, at which time they organized themselves into "a society, under the name of the Presbyterian Congregation of Cincinnati, for the purpose," as they say in their constitution, "of worshipping God, and mutually promoting our own and others' spiritual edification." The whole number composing this newly organized church amounted to but eight persons.

In June, 1791, the Rev. *James Kemper*, then a candidate for the ministry under the care of the Transylvania Presbytery, visited the church, and agreed to return in the autumn, and labour for a year amongst them; and in October a company was formed for the purpose of escorting him and his family from their residence in Kentucky to Cincinnati. After the return of this party with Mr. Kemper, a subscription was raised for building a meeting-house.* This was finished in the year 1793. Previous to the building of that house, the congregation met on the same ground where the church is now built, to hear the word preached and sing the songs of Zion, with no dome but the canopy of heaven, no aisles but the majestic trees of the ancient forest, and no carpet but the green sward. And both then and afterwards for several years, they came to worship, with their arms in their hands, to protect their lives against the sudden attacks of their savage foes.

Not long after the erection of the house of worship, a school-house was built alongside of it, the church proving herself then, as since, the firm friend of education, and aiding in cherishing that germ from which has sprung that beauteous tree from whose invigorating fruits so many multitudes now partake. By the close of the first year of Mr. Kemper's labours,† the number of communicants had increased to nearly fifty; and on the fifth of September, 1793, (fifty-eight years ago last September,) "the whole number of male members being met, and now consisting of nineteen heads of families, proceeded by joint vote, and elected to the office of ruling elder the following persons, viz: Moses Miller, Joseph Reeder, Capt. Daniel Reeder, David Reeder, and Jonathan Tichenor; and to the office of deacon, Col. Oliver Spencer, and Jacob Reeder." Ten days afterwards these officers were ordained; and then on the Sabbath following—a day long to be remembered—the first communion of the church was

* Shortly after his settlement, a subscription was raised amounting in money, labour, and materials, to about \$700, "for the purpose of erecting a house of public worship in the village of Cincinnati, to the uses of the Presbyterian denomination." This sum was contributed by one hundred and twenty-one persons, all of whose names are preserved with the subscription paper on which they appear—the highest sum subscribed in money was \$10. In 1794, another subscription paper was circulated "for the purpose of further finishing the Presbyterian meeting house in Cincinnati; also for paling in the door-yard and fencing in the burying-ground." The sum contributed at this time is upwards of \$400, subscribed by one hundred and fifty-six persons.—*Pres. West, 1850, and Wade's Dep.*

† "On the 23d of October, 1792, the Presbytery of Transylvania, the first Ecclesiastical body ever convened in Cincinnati, met here for the purpose of ordaining the Rev. James Kemper. It belonged to the Synod of Virginia, and embraced the whole of Kentucky, the settlements about the Cumberland river, in what is now Tennessee, and after the organization of a church in this place, in 1790, the Miami settlements in Ohio. At the time of its meeting here, it had been in existence just six years, having been organized in Danville, October 17, 1786, when there were but five ordained ministers of our denomination labouring within that whole extent of country."

celebrated. But those who sat at that communion have long since rested from their labours.

A description of the first meeting-house may not be uninteresting. It is from the pen of the venerable and eminent Judge Burnet, one of the very few survivors of those early days yet remaining as links to connect the present with the past. In his Sketches of the West he says:—"It was a substantial frame building, about forty feet by thirty, enclosed with clapboards, but neither lathed, plastered, nor ceiled. The floor was of boat plank, laid loosely on the sleepers. The seats were of the same material, supported by blocks of wood. There was a breast-work of unplanned cherry boards, called the pulpit, behind which the clergyman stood on a piece of boat plank resting on blocks of wood. In that humble edifice the pioneers and their families assembled stately for public worship, and during the continuance of the war they always attended with loaded rifles by their sides."* And yet that humble dwelling was probably more superior to the ordinary dwellings of the citizens then, than is any church edifice in the city to the ceiled houses of the present.

For seven years after the organization of this church, there was no other religious society in the place. During that time, Mr. Kemper continued his ministrations. He was succeeded in August, 1797, by the Rev. *Mr. Wilson*, of New Jersey, whose connection with the congregation terminated with his death in June, 1799. His mortal remains repose underneath the church. He was followed in the care of the congregation by the Rev. *Matthew G. Wallace*, who still survives, an old man and full of years. Upon his resignation, the Rev. *Peter Davis*, of New Jersey, took the charge, but died shortly after his settlement. His place was supplied for a little while by the Rev. *John Davies*.

The church having again been left vacant, through the request of Rev. Robert G. Wilson, recently deceased, the Rev. *Joshua L. Wilson*, then at Bardstown, Ky., was induced to visit it. This visit resulted in an invitation being given him to preach to them for a year, which he accepted, and having removed to Cincinnati, on the 28th of May, 1808, commenced those labours which, after continuing without cessation for forty-eight years, were terminated with the close of his life, in August, 1846. In 1841, the Rev. *Samuel R. Wilson* was called to the duties of the pastoral office in this church; five of these years were spent in pleasant association, both filial and Christian, with the senior pastor, until inexorable death sundered at once both paternal and ministerial ties; the father being taken to his reward, and the son being left to win his by doing and suffering for Christ and his church.

* The building was afterwards neatly finished, and some years subsequently was sold and removed to Vine street, where it remained for some time the property of Judge Burke, until it was disposed of by him and removed in pieces to the north-west part of the city.

In 1810, some steps were taken toward the erection of a new and more commodious house, and in 1812 a subscription, drawn up by the pastor, was circulated for that purpose. The object, however, was not accomplished for several years. The affair progressed so slowly, that the pastor found it necessary to stir the people up to the work by preaching from Psalm cxxvii. 1—"Except the Lord build the house they labour in vain that build it."

The history of this church runs parallel with the whole history of the city—or rather is inseparably inwoven with it. In every enterprise for the promotion of good, and in every struggle for the arrest of evil, begun in the spirit of wisdom, and giving promise of substantial results, she has been found in the van. Ready for every good word and work, unyielding to the flattering or forcible attempts of error and vice, she has kept on her way, at every step becoming stronger and stronger.

This church, honoured of God in its origin and in its progress, has always believed and maintained the doctrines and discipline of the gospel after the form in which they are held by that branch of the church of Christ, called Presbyterian. Her position has never been equivocal. In the midst of a fickle world she has ever stood erect, a rallying point for the friends of virtue and order, a bulwark of strength against the encroachments of error and confusion. Ever striving for advancement toward perfection, she has proved herself the friend of all progress in the path of light, of truth and of charity; but the uncompromising foe of disorder and revolution, however specious the plea in their behalf.

It has not been the lot of this church to occupy her high position unmolested. It has been her privilege to experience the truth of that declaration of Christ—"The disciple is not above his Master, nor the servant above his Lord. If they have called the master of the house Beelzebub, how much more they of the household." Of the difficulties with which she has combatted, the opposition she has encountered from enemies without, and the struggles she has had with disturbers of her peace, purity and order within her own bosom, the present occasion does not demand a particular mention. Suffice it, amid all her vicissitudes of sorrow and of joy, God has kept covenant with her. The same hand that chastened has bound up her wounds. If the good Shepherd has led through fire and through water, it has been that he might bring this people out into a large and wealthy place. Attempts have been made to seize her rightful inheritance—to drive her ministers by fraud or force from her pulpit—to fasten upon her the charges of tyranny and bigotry. Supposed by the uninformed to be possessed of immense wealth, her large benevolence in every good cause has been overlooked, and the jaundiced eye of envy has scowled upon her. The misinformed and the malevolent have misrepresented her doctrines, and denounced her discipline. Holding for divine the system called Calvinistic, she has been falsely charged with teaching fatal necessity and infant damnation, though that alone of all systems claimed as divine, exalts free grace, honours the agency of man, and lays a solid basis of hope for the members of our race dying in infancy. Requiring of every man who would be received to her communion a reason of the hope he professes, and asking to be certified of the faith and conversation of those who would enjoy her fellowship, she has been stigmatized as exclusive, and represented as holding to "close communion." Yet under every trial this church has kept her steady course onward in the path of

duty. Her aim has been, not to seek honour of men, but to deserve that honour which cometh from above. What she has taught, what she has done, has never been taught or done in a corner.

This church of the pioneers has been blessed like that of the pilgrims, and like it also has been made a blessing. It led the way in the cause of free school* and high school education in the city. It has always occupied a foremost position in every Christian enterprise for the reformation, elevation, and evangelization of men. And in strictest verity it may be said, "its faith is spoken of throughout the world." Six fruit-bearing branches have been taken from this parent stock, and planted within the great metropolis. Many a smaller offshoot from the same stock is yielding rich clusters of Eshcol throughout the whole Miami valley. Scores of churches in this vast valley of the Mississippi are worshipping at this hour in houses finished through the liberality of this people. Many of the children of this church have become strong men in Christ, and as his ambassadors, are now preaching reconciliation in his name. In India and China—in Europe, Africa, and the isles of the sea, songs are this day singing to the praise of Immanuel, which had never been heard but for the alms which have been gathered, and the prayers that have been offered here. And sweeter thought than all, thousands of the palm-bearing company upon the fields of Paradise, as they fold about them their robes of light, and tune their golden harps to heavenly anthems, turn their eyes toward this hallowed spot, in joyful remembrance that here their ears first heard, and their lips first learned to sing, the chorus of the new song.†

THE FIRST PRESBYTERIAN CHURCH AT NATCHEZ.

AN APPENDIX TO ITS HISTORY.

To the Editor of the Presbyterian Magazine.

THE historical sketches you have given of some of the prominent churches in our connection are valuable, and many Presbyterians will be pleased to see these records preserved in a durable form.

One of the most interesting churches in our connection is that at *Natchez*—and many of your readers were gratified with the account of it given in your number for April. It is upon the whole a satisfactory sketch, except that it omits one point in the history which deserves to be specially chronicled. While other excellent persons

* At one time the church kept at school *twenty-five* children, selected from poor families of different denominations.

† This historical sketch has been taken from a discourse delivered by the Rev. Samuel R. Wilson, at the dedication of the new edifice of the First Presbyterian church, Cincinnati, of which he is the pastor. The dedication occurred on September 21st, 1851. An engraving of the new church is in the present number of the Magazine.—Ed.

connected with the working machinery of that church are very properly mentioned, there was one individual whose official connection and powerful influence are entirely overlooked. I allude to the very excellent *Samuel Postlethwaite*, Esq. Having had an intimate acquaintance with the condition of the church, while in the feebleness of its infancy—I do not hesitate to say, that the connection of Mr. Postlethwaite with the cause of religion, and with the Presbyterian Church in particular, first as a member in 1822, and then as an elder, up to the time of his premature death in 1825, contributed very powerfully to its subsequent prosperity. His long residence in that country, the position he held in society, the universal respect and confidence which his virtues had secured, his dignified simplicity and gentlemanly courtesy, his firmness and modesty, the thoroughness with which he entered upon the religious life and duties, at a time when there were very few to countenance him—all these made him an invaluable ally to the few steadfast supporters of our denomination, and exerted the most powerful influence upon a very intelligent community, many of whom were at that period contemptuously indifferent, not to say hostile, to serious views of religion.

Those only who knew that community as it then was, can appreciate the moral courage necessary to make so truly modest and humble a man assume a duty which he undertook in the spring of 1823, that of taking a part in a regular religious service during the absence of the clergyman. There was no settled pastor at the time; and it was a period when ministers were not as numerous in that region as they have been since. The writer of this well recollects the gratification of the congregation, and the surprise of all, at seeing Samuel Postlethwaite go into the desk several successive Sabbaths, and read a suitable printed discourse, I think one of Jay's. To a man of great modesty, this was a moral martyrdom, and evinced the strength of his sense of duty to the Master, whose service he had chosen with his whole heart.

After this he was, much against his own wishes, chosen an elder, in which office he did much good, until he was cut down by the epidemic of 1825. His premature death was greatly deplored. Short as his Christian career was, no one ever connected with that Church left a deeper mark upon the cause of religion in Natchez, or contributed more largely in his quiet way to lay the foundations upon which its pastors have since built with more or less success.

I cannot close this brief tribute to the memory of a "beloved disciple" better than by quoting the words of one now an influential member of that congregation. He says, "I think the labours of that good man and pure Christian did more than can be told to preserve the church, and to promote the cause of religion." "I can well recollect with what zeal he laboured. He was my beau ideal of purity, piety, and goodness. He left behind him few equals and no superiors, in any sense or any vocation. As the late Judge B—, of Louisiana, once remarked at a convivial table, just after Mr. P.'s death—'Mississippi would never have known the height to which

human integrity and purity could reach, had not Mr. P. resided on her shores.”

The memory of such a man ought to be closely interwoven with the history of the church he loved, and which owes so much to the influence of his name and example, and I have written this in order that the future generations of that church may know him as among the chiefest “living stones” of their temple.

S.

THE DEAD OF THE ECCLESIASTICAL YEAR.

DEATH invades all ranks. It is appointed unto all men once to die. The solemnities of the eternal world are soon to be realities for all the living. A few more sighs, and pains, and tears; a few more prayers, and labours, and struggles; and then, oh Death, thou shalt sweep away the two thousand ministers of our church from the places that now know them, and summon them to the judgment-seat of Christ!

The death of a minister is a solemn event. It is solemn to *himself*. Charged with responsibilities beyond the distribution of God to men in general, he has arrived at the close of his work. How much has been left undone! How imperfectly has every thing been done that has been done! The compassionate, self-denying, patient, watchful spirit of Christ has been exemplified but in part! And yet his labours have not been without seals of the divine approbation, nor his faith without evidences of obedience to his Master. Now he must go to meet Him. Solemn hour, even though it be a joyful one!

The death of a minister is a solemn event to his *congregation*. The eyes of the pastor are closed; and the people have assembled, no more to hear the living, but to bury the dead. How often have they listened to the invitations of mercy from those lips, now silent and unmovable! The people of God have been built up in their faith; mourners been comforted; sinners converted; backsliders reclaimed; and each received in season the portion which must now be distributed through another ambassador. The accounts are closed; and pastor and people are to stand before the opened record of the judgment day.

A minister's death is a solemn event to *the Church at large*. Another standard-bearer on the heights of Zion has fallen; another vacancy been made among the leaders of the army of the living God. His influence in the church is ended. In her Judicatories, his counsels will no longer avail; his agency in promoting her benevolent institutions has ceased; and all his plans of co-operation with his brethren been arrested for ever. Can a faithful minister die, and the whole church not feel his loss?

His death is solemn to *surviving ministers*. Brethren, we there see our own end. It is soon to come. Before many days we are to

be followed to the grave by a sorrowful congregation, and by mourning friends. The ecclesiastical year will soon number our names on the death-roll. A little time yet lingers of our probation, and then dust to dust! Who of us that has the sympathies of a living soul, and that feels the responsibilities of a minister of the Lord Jesus, does not both mourn over our departed brethren, and earnestly pray for the grace necessary to do the duties of the living, and to secure the rewards of the dead?

The following is a list of the names of our departed brethren :

THE DEAD OF THE ECCLESIASTICAL YEAR.

<i>Names.</i>	<i>Presbyteries.</i>	<i>Ages</i>	<i>Year.</i>
Archibald Alexander,	New Brunswick,	79	1851
William B. Barton,	Elizabethtown,	—	1852
Robert F. Breese,	Peoria,	—	1851
Abel A. Case,	Ebenezer,	—	1851
Wm. Calhoun,	Lexington,	81	1851
Jer. Chamberlain,	Mississippi,	56	1851
Jonathan Cross,	Donegal,	—	1851
Ezekiel Currie,	Orange,	84	1851
John L. Cummins,	Iowa,	30	1852
Henry Davis,	Mohawk,	80	1852
Orson Douglass,	Philadelphia,	57	1852
Jonathan T. Ely,	Elizabethtown,	49	1851
John M. Fulton,	Upper Missouri,	63	1851
Richard Graham,	Findley,	—	1851
Samuel L. Graham,	West Hanover,	—	1851
Wm. Gardner,	Kaskaskia,	55	1852
Jacob Green,	Bedford,	62	1851
Wm. C. Greenleaf,	Sangamon,	52	1851
Robert W. Haddon,	Tuscaloosa,	28	1852
Wm. M. Hall,	Huntingdon,	51	1851
James Hopkins,	Chilicothe,	31	1851
John Kennedy,	Kaskaskia,	66	1851
William Matthews,	Marion,	—	1852
David McConaughy,	Washington,	74	1851
Wm. A. McDowell,	Philadelphia,	63	1851
James Y. McGinnis,	Huntingdon,	35	1851
Dugald McIntyre,	Crawfordsville,	—	1851
Peter McNabb,	East Alabama,	40	1851
William S. Potts,	St. Louis,	48	1852
Samuel Rallston,	Ohio,	96	1852
Hamilton Scott,	Brazos,	—	1852
Hugh Shaw,	Tennessee,	—	1852
Geo. W. Simpson,	Donegal,	—	1851
Oliver A. Taylor,	Londonderry,	—	1851
Mason D. Williams,	Louisville,	29	1852
Joseph S. Wylie.	Washington,	40	1852

Thirty-six in all.

A few additional remarks, in illustration of our losses, may not be inappropriate.

1. The deaths of ministers have been *unusually numerous*. *Thirty-six* is a fearful aggregate of losses in this class. The following is the number of deaths for the last five years :

1847—8	.	.	.	.	.	.	.	19
1849	.	.	.	.	.	.	.	32
1850	.	.	.	.	.	.	.	26
1851	.	.	.	.	.	.	.	29
1852	.	.	.	.	.	.	.	36

Are we to look upon the unwonted aggregate of the year as a token of God's displeasure? If so, let us humble ourselves under his mighty hand.

2. The ministerial deaths this year are in number about equal to *half of the average ordinations* for the last five years. That is to say, our losses by death cut down, by nearly one half, our natural increase. The ordinations for the last five years are as follows:

1846—7	.	.	.	.	.	.	.	64
1848	.	.	.	.	.	.	.	61
1849	.	.	.	.	.	.	.	62
1850	.	.	.	.	.	.	.	64
1851	.	.	.	.	.	.	.	87
<i>Average for five years.</i>	.	.	.	.	.	.	.	67

3. A large proportion of *aged servants of Christ* were removed this year. One sixth of the whole number were above threescore and ten; and five, indeed, were fourscore. One nearly reached five-score. God has good work for his dear, aged servants, and although it may not be active work, it is useful. Their last days are sometimes their best days.

4. The character and service of the thirty-six, who have gone before, is of a *higher average than of the two thousand that remain*. Our loss has been severe both in quantity and quality. Any one conversant with our whole ministerial list will probably admit the truth of this remark. Some of the choicest spirits of our Zion have been removed to "the spirits of just men made perfect," to the General Assembly and Church of the first born, and to Jesus, the Mediator.

5. The *manner of death* has been very *various*. Some have been called away with full expectation of the change; others suddenly. One was *murdered*—dear Dr. Chamberlain—but his master was crucified. Some died, away from relatives and homes. One was swallowed up in the deep. God has every variety of method, as well as time, in arranging the death of his saints.

Notwithstanding our many bereavements, it becomes the Church to rejoice that *God is raising up other servants* to fill the places of his departed ones, some of whom may hereafter attain, by his grace, to equal eminence of service. Of the new licentiates this year, more than fifty have been sent forth by the parental kindness of the Church, displayed through *the Board of Education*.

The melancholy fact however exists, that whilst "the harvest truly is plenteous, the labourers are few." And never was there a period of the world when prayer to "the Lord of the harvest" was more earnestly demanded, in connection with the other instrumentalities, ordained of God to supply his church with faithful preachers of the Word.

Review and Criticism.

A Catechism of Scripture Doctrine and Practice for Families and Sabbath Schools; Designed also for the Oral Instruction of Colored Persons. By CHARLES C. JONES. Presbyterian Board of Publication.

This excellent Catechism grew out of a want, felt by its author, whilst engaged in giving instruction to the colored population at the South. The best way of elevating that, or any other class of men, is by means of *religious knowledge*. Fanaticism has terrific power among the ignorant. The idea that *going under the water* has a great deal to do in washing out sin is a prevalent idea among the ignorant whites and blacks in our country. Nothing but religious instruction, begun early and carried forward with perseverance, can banish this, and similar errors. Dr. Jones gives, in a plain, familiar manner, the outlines of a course of a theology. As a manual for simple and thorough religious instruction, it is unsurpassed, so far as our knowledge extends. It may be used to advantage in families and Sabbath Schools. And on plantations, where the servants are usually taught orally, experience proves that this Catechism is an admirable text-book. When engaged in preaching to the blacks, about twenty years ago, the writer would have rejoiced to have had a compend like this, as the basis of systematic teaching. The work contains hymns, portions of Scripture, practical remarks, &c.; in short, it is a complete apparatus of religious training under the circumstances specified.

Why should I be a Pastor? Or Conversations on the Authority for the Gospel Ministry; its Trials, Importance, Qualifications. Duties and Privileges. By MRS. N. W. CAMPBELL. Philadelphia. Wm. S. Martien, 1852.

Books are very much needed on the topics included in this excellent little volume. Our young men receive very little instruction on their personal duties in relation to the ministry. This omission is one of the causes which prevents a more rapid increase in the number of our candidates. The literature of the whole subject is far behind its real claims. We are glad that a vigorous-minded Christian lady has turned her attention in this direction, and that her work brings to view the principal points in which the public mind needs to be interested. *Mothers* have a great deal to do with the honour and perpetuity of the Christian ministry. Their influence is incalculably great from the time of the consecration of their sons to this holy vocation, throughout all the period of household and public instruction. It was a remark of the late Dr. Alexander, that the females of the Presbyterian Church had ever been the steady and influential supporters of the measures of ministerial education. They actively assisted in establishing the Seminary at Princeton, and in sustaining indigent young men at the institution. So it has been in all parts of our country. Mrs. Campbell has, therefore, a peculiar right to speak on this subject, in the name of her sex; and her judgment, good sense, and intellectual power, will commend what she has written to the general understanding.

The first extract we shall give, is upon the influence which a small salary should have in settling the question of personal duty as to entering the ministry.

"Then never, dear Edwin, let the fear of poverty deter you from the ministry of the word. If the church be so lost to her best interests as to defraud you of the support you claim, God is true, who will not forsake his own devoted servants. His providence takes a tender care of his people, and especially of those who have surrendered earthly prospects, that they might 'feed his sheep,' and promote his cause. Nay, their very privations are often sanctified to them, and made to work together for their good. The thought of the value of a human soul—if but one, through our instrumentality, should be rescued from eternal death—is enough to outweigh whole mountains of difficulty. 'Trust in the Lord and do good; so shalt thou dwell in the land, and *verily* thou shalt be fed.' Surely this *verily* is a better security than bond and mortgage. And if the Christian ministry is not the road to wealth and emolument, yet think how sweet it is to have our faith strengthened, and our hopes matured, by those seasonable supplies of earthly gifts, often so unexpectedly received, and so richly enjoyed; which makes us realize the fact that he who fed Elisha in the wilderness has still his ravens trained to meet the wants of his anointed ones. And to repel the idea of odium, as attached to this poverty, let us think of the distinction we enjoy, who may be truly said to make 'many rich.' Could the gold of California, or the wealth of the Indies, be equal to that approving sentence, 'Well done, thou good and faithful servant?' Oh! it is time that this sordid spirit should no longer deprive the church of the talent and acquirements which it has diverted from her service, while its reflex influence on the minds of professors has been equally injurious, in causing them to withhold, from the men whom they pretend to love, that remuneration which is as much demanded by the amount of benefit conferred, as by the imperative directions of the Lord of the harvest."

The next extract contains an exhortation to young men and to mothers, which it would be well if many heard and obeyed :

"I rejoice to hear your determination, which I trust you will never have cause to regret. Would that my feeble voice could reach the ear of pious promising youths who have not yet determined on their profession! If they really love the Saviour whose name they have professed; if the souls of men are precious in their eyes; if they would not only pray 'thy kingdom come,' but by their instrumentality desire to hasten on that long-promised consummation, let them devote themselves to the Christian ministry. And the mothers—O! that I could reach their hearts, by my appeal in the name of that Saviour who is so precious to their souls! Do they seek great things for their sons? And is not the plaudit of the 'Son of Man, when he shall come in his glory, and all the holy angels with him,' of more value than that ephemeral distinction, which lasts but for a day? Would they have their boys associate in good society? Cannot saints and angels vie in dignity and refinement with the rich and mighty of this world? Would they lay up treasures on earth for their beloved ones? Will not 'an inheritance incorruptible, undefiled, and that fadeth not away,' avail them more than the filthy lucre of temporal abundance? If these mothers love the Lord as they profess, they will not withhold from him the choicest gift they can present; but, with delight and transport, will exclaim, 'O my Saviour! hast thou not need of my son; I offer him for thy service, wilt thou not perfect that which concerneth him?'"

"Many cogent arguments might doubtless be adduced, which should equally apply to both parents. I will mention but one suggestion, however; and that is, the necessity of special prayer in the churches, for seminaries and colleges; that the Holy Spirit would there bestow those rich effusions which will best fill up the ministerial ranks, and furnish our Zion with faithful watchmen, 'which shall never hold their peace day nor night; and they that make mention of the Lord shall not keep silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.' Then would our outposts and frontier congregations find it more easy to secure the services of competent men; and the reproach of the present day would be removed, that while candidates flock to the more wealthy vacancies, the weaker churches find none to break to them the bread of life."

The Presbyterian Psalmist; a collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Approved by the General Assembly. Edited by THOMAS HASTINGS. Presbyterian Board of Publication. Philada.

Well; what good thing shall we have next? Right glad are we that we have got as far as this. Presbyterians ought to have every facility for the cultivation of their good, old-fashioned, worshipping, simple style of singing. There is no better way to perpetuate our ancient usages in Psalmody than to have a musical text-book, which, though it may have no official authority as a standard, will nevertheless have extensive influence, as embodying the familiar tunes which are universally loved in our communion, together with others entitled to be introduced into public worship.

From the nature of the case, it is difficult to frame a book of this kind for so large a church. Although there are many tunes universally used throughout our widely-extended borders, there are also many local ones of great popularity in particular districts. It is, of course, impossible to suit all tastes. One of the advantages of the *Presbyterian Psalmist* is that it will tend somewhat to secure a uniformity; or, at any rate, it will familiarize to our numerous congregations tunes which have some natural adaptation to our general mode of worship.

Another advantage which we earnestly hope may be realized, is that our new Music Book may stimulate the inquiry, whether there ought not to be more *congregational singing*. We trust that the Presbyterian Psalmist is not to be monopolized by choirs. The people should avail themselves of this opportunity to turn to a public use the time-honoured and appropriate tunes embraced in this volume. A great many sober-minded and judicious people among us, have strong impressions of the evils of select *choiring*, and would be glad to see the precentor restored as the leader of the *choir of the universal congregation*. We well remember when THOMAS HASTINGS, the skilful harmonizer of this music in the Psalmist, was the silver-voiced precentor in the Second Presbyterian Church in Albany. Dr. Chester, who was at that time the pastor, was almost equally distinguished for musical gifts; and the praises of the Lord were in those days uttered forth with a power, solemnity and heartiness, which modern methods cannot command.

The *Presbyterian Psalmist* has all the variety of tunes usual in such works, together with Anthems, Chants, &c. The total number of the tunes is 520, an aggregate sufficient to satisfy the most inveterate vocalist. The examination which we have been able to give, together with the testimony of others, leads us to believe that the work will meet the public expectation, and obtain a large circulation. The price is only 75 cents. Like a householder, the Christian Psalmist brings out of its treasury "things new and old." The variety of its tunes is admirable. We are glad to see some tunes "as old as the hills," and a good display of excellent ones rarely found in any one book, such as Federal Street, Gratitude, Illinois, Oberlin, Chester, Crowningshield, Fountain, Latour, Heber, Conflict, Luther, Olney, Ariel, Hastings, Rhine, Sabbath, Frederick, Folsom, &c.

May the blessing of God accompany this effort to promote His praise; and may every voice that sings the songs of Zion in this volume unite in singing the new song in the heavenly world.

In making the above remarks in favour of *congregational singing*, we do not wish to be interpreted as having such a repugnance to choirs and organs as to judge harshly the Christian liberty of those who prefer those appendages.

Universalism False and Unscriptural. By A. ALEXANDER, D. D. Presbyterian Board of Publication, Philadelphia.

Dr. Alexander's great mind was pervaded by a keen sagacity and rich common sense, which admirably qualified him to silence errorists. Having an almost intuitive perception of human character, and possessing a large fund of knowledge, he could wield just the right kind of truth demanded by the intellectual and moral state of his antagonist. What gave him an additional advantage was his *few words*. He was remarkable, not only for what he said, but for his way of saying it. No prolixity fatigued his hearers or his readers. He had a quaint, sententious method of expressing himself, which was of no small use in carrying on an argument with power.

The present work on Universalism contains a great deal in a small compass. It is large enough to exhaust the subject, and small enough to entice readers. There is moreover a candour about it, and a breathing of so kind concern for those who embrace the delusion it exposes, that it conciliates even in the act of demolishing. As a specimen, we annex an extract:

"But we come now to the main point; the hinge of the whole question. The Universalist lays it down as a principle, that the sins of finite creatures never can merit eternal punishment, and therefore a just God never can inflict such a punishment. Undoubtedly, if the principle assumed is correct, the conclusion is inevitable. God will never inflict an undeserved punishment. 'The Judge of all the earth will do right.' But we demand the proof of this assumed principle. How is it manifest that the sins of men may not deserve an endless punishment? I am sure the position is not self-evident, and I know of no means by which it can be demonstrated. The Universalist may allege that sins committed in a short time never can deserve an endless penalty. But this is no correct method of estimating the duration of punishment. No such principle is recognized in the administration of the divine, or of human governments. In providence a man often suffers all his life for one wrong step; and in civil governments, the crime which it required only a moment to perpetrate, is punished with confinement for years, or for life. And the admitted principle of those with whom we dispute is incompatible with this method of apportioning punishments; for they agree that the sins of a short life are punished, or may be punished, for ages of ages—for a period which, in some sense, is called *everlasting* and *eternal*. Now, if they can tell us how this is consistent with the principle assumed in their argument, it may not be difficult to show, that for aught we know, sins of this life may be justly punished for ever. The truth is, this is a subject on which human reason is incapable of judging correctly. We are not, without revelation, competent judges of the deserts of sin.

"But it is alleged again, and may perhaps be principally depended on, in support of this argument, that a finite creature cannot contract infinite guilt; as the acts of such a creature are finite, the punishment which they incur must, of necessity, be finite also. This may be thought good reasoning by those who use it, but in my apprehension, it is mere sophistical quibbling. Just as forcibly might we reason that a finite creature could not be the subject of eternal happiness, for this is as infinite as eternal misery. And it matters not, as it relates to the argument, how the finite creature becomes the subject of that which in its duration is infinite. If I were fond of reasoning about infinities, I would confront this argument by one much stronger, which indeed has been often employed. I would say, that the guilt of offences is properly measured by the dignity and excellence of the Being against whom we transgress, and by the extent of the obliga-

tion which binds us to obedience. This is an acknowledged principle among men. He who strikes or abuses a good father, or a good king, to whom he is subject, aggravates his guilt to a degree which is estimated by the scale mentioned. But I am aware how liable we are to mistakes, when we reason about *infinities*, concerning which our ideas are merely negative, and of course very inadequate; and therefore, though I see no flaw in this argument, I lay but little stress upon it, and choose to rest my faith on the plain declarations of the word of God, which will never mislead us."

Bible Dictionary. For the use of Bible Classes, Schools and Families. Presbyterian Board of Publication. [Price 50 cents.]

This Dictionary has gone through the test of one edition, and is justly regarded as the best publication of its kind extant. We have found information in it, which was omitted in large octavo volumes. Let us see what it says about some points which Presbyterians are unwilling to have expurgated from their family reading.

"**PRESBYTERY**, an ecclesiastical council composed of ministers and ruling elders, to whom is entrusted the government of the Church. In the primitive Church, we find the apostles and elders meeting in Jerusalem to settle important questions affecting the interests of the Church, Acts xv. 2, 4, 6, &c.; xxi. 17, 18. To the Presbytery is assigned the duty of ordaining ministers to their work, 1 Tim. iv. 14. The name of Presbyterian is derived from this scriptural word, and accordingly Presbyterians hold that the government of the Church is entrusted to Presbyterian assemblies. A Presbytery with them consists of all the ministers and one ruling elder from each congregation within a certain district. With them it is an essential principle that since the apostolic office has ceased (see **APOSTLE**) the Scripture recognizes no grades or orders in the ministry; all ministers being on an equality as to authority. The scriptural bishop was no more than a presbyter, an *overseer* of the flock, as is now generally admitted by prelatists, and the pretence that modern diocesan bishops are lineal successors of the apostles, is an unauthorized assumption of dignity."

"**ELDER** primarily signifies one of the older men; and as such persons, from their experience, were generally selected to fill the principal stations in Church and State, the term came to be used as a designation of office, whether the incumbent was old or young. The Hebrews, in Egypt, had their elders, who were their chief men and rulers, and through them Moses communicated with the people, Exod. iii. 16. When in the wilderness these were his attendants and assistants, Exod. xvii. 5. Out of this number at a subsequent period, he selected seventy to assist him in bearing the burden of office, Numb. xi. 16, 17. The succession of this office may be traced down to the time of the rebuilding of the temple. In reference to this existing fact, ministerial officers in the Christian Church were called *elders*, or *presbyters*, who were the same as the bishops, or overseers of the flock; compare verses 17 and 28 of Acts xx; and Tit. i. 5 and 7. The apostles themselves were called *elders*, 1 Pet. v. 1; 2 John 1. In the organization of the Presbyterian Church, the primitive pattern in the designation of officers has been strictly adhered to. The apostles were an extraordinary class of officers, and have no successors, (see **APOSTLES**.) The scriptural Bishop was no other than the ordinary minister of the gospel in charge of a church, as seen in the forecited texts. Of elders, there were two classes, the preaching and the ruling. These Paul distinguishes in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine;" that is, the elders who well discharge their duty in ruling in the church, are to be highly honoured, but an especial mark of distinction is to be conferred on those who preach the word. The *ruling elder* appears to be referred to in 1 Cor. xii. 28, under the designation of "governments." In another enumeration of offices in Rom. xii. 4—8, they are referred to as *ruling with diligence*. In the Jewish Synagogue there

were such elders; and, with the right qualifications, they constitute a useful class of officers in the Christian church. (See Miller on Ruling Elders, and a Tract on the same subject, published by the Board of Publication.)

“PREDESTINATION, in the scriptural and doctrinal sense, is God’s freely and unchangeably ordaining from eternity whatsoever comes to pass, without doing violence to the human will or making God the author of sin. This predestination as it has reference to the salvation of men, has been called the decree of election. (See ELECTION.) The doctrine of the Scripture on this subject is that as God eternally foreknew, so he foreordained whatsoever comes to pass. The works of providence and grace are the result of a settled plan, and not of chance or contingency, Acts ii. 23; xv. 18. Any other view would be inconsistent with the divine perfections. Unless God’s foreknowledge is imperfect or deceptive, which cannot be conceived without making him an imperfect being, and therefore no God, every event must occur precisely as he foreknew it from all eternity; hence it may be inferred that he predetermined every event. As this predestination refers to the affairs of the world, so it does to the election of some men to salvation and to the means necessary for that end; and likewise to the withholding of grace from others, and the passing of them by, so that pursuing their own carnal propensities they are justly condemned, Rom. ix. 11—18, 22, 23. The order in which God proceeds, is to predestinate those whom he foreknew, to call those whom he predestinates, to justify those whom he calls, and to glorify those whom he justifies, Rom. viii. 29, 30. This doctrine is most explicitly set forth in Eph. i. 4—12; 2 Tim. i. 9, and is an essential part of the great system of grace. The ordinary objection to the doctrine that it encourages inaction and licentiousness, is obviated by the fact that believers are predestinated to holiness, to sanctification, to good works, as is shown in Eph. i. 4; ii. 10; 2 Thess. ii. 13. While this doctrine is liable to abuse by the ignorant and carnal, the godly consideration of it is ‘full of sweet, pleasant, and unspeakable comfort to godly persons.’”

The Religious World.

THE PRESBYTERIAN CHURCH.

In our next number we shall give a full account of the operations of the four Boards of the Presbyterian Church during the year.—Ed.

A CHURCH AT ST. PAUL’S, MINNESOTA TERRITORY.—One of our Missionaries thus writes:

“St. Paul is the capital of Minnesota Territory. It is situated on the east bank of the Mississippi, seven miles below the mouth of the Minnesota or St. Peter’s river, and contains at present a population of two thousand. The town, as now laid out, extends along the river a distance of two miles. Its site is beautiful; a succession of table-lands approaching the river terminates at the water’s edge in a perpendicular bluff of fifty feet. Upon the first bench stands St. Paul; from the foot of the second issue springs of the purest water sufficient to supply the whole town, and comparatively little expense will conduct it through every street.

St. Paul is the emporium for all this region of country, even as far north

as the Selkirk Settlement in Canada, and as far West as the Red River of the North. From its present commercial importance, and its position at the head of navigation, below the falls of St. Anthony, St. Paul must become *the* city of the upper Mississippi. These things make this an important point, as well to those who labour to extend the kingdom of Christ, as to those who seek the wealth of this world."

REVIVALS IN OUR COLLEGES.—Remarkable revivals of religion have recently occurred, by the grace of God, in four of the Colleges under the supervision of Presbyterians, viz: Oglethorpe University, Ga.; Centre College, Danville, Ky.; Jefferson College, Pa.; and Miami University, O. From one hundred and fifty to two hundred young men, numbering about one fourth of the whole number attending these institutions, have been hopefully converted to God.

REVIVAL IN A PRESBYTERIAN ACADEMY.—The Academy at Elder's Ridge, under the care of the *Blairsville Presbytery*, and superintended by the Rev. A. Donaldson, has had some indications of the special presence of God, and his willingness to bestow blessings. At a recent communion, eight of the students connected themselves with the church; and since then three or four others have professed a hope. A number of others were deeply concerned. This institution numbered fifty students during the past winter, and will perhaps reach sixty-five or seventy during the summer. What encouragement do these facts give to God's people, constantly to send up to his throne the prayer, "O Lord, revive thy work."

CHINA MISSIONS.—At *Ningpo* a house has recently been erected, seventy-five feet long and forty-three wide. A portico and vestibule, with the front walls, take up about twenty-five feet, leaving the hall for worship about fifty-three feet by forty. Two young women have been just received as members of the church at *Ningpo*, one of them a pupil in the boarding school, the other a member of Miss Aldersey's school. Two persons at the same city, one of them a teacher, were inquirers; and a third professes to be a Christian. "The experiment of writing and teaching the colloquial dialect goes on with increasing satisfaction" writes one of the brethren at *Ningpo*. At *Canton*, Mr. Harper writes—"The interest in emigration to California is increasing wonderfully. Sixteen ships are now chartered to convey Chinese emigrants, at from \$40 to \$50 apiece. . . . I think eight thousand is a low estimate of the number now in California. The letters that come back urge their friends to sell out all to get the means to come. They are nearly all from this vicinity, and speak this dialect."

INDIA MISSIONS.—Two members of the little Christian congregation at *Allahabad* had been removed by death, one an aged woman, who had been a member of the church for eight or ten years, the other a young woman—both of whom professed to rely solely on the Lord Jesus for eternal life. Four persons were to apply to the church-session at *Agra*, the same week in which the letter from that station was written, for admission as members of the church.

F FRUITS OF DR. ALEXANDER'S WORKS.—It is well known that Dr. Archibald Alexander selected the Board of Publication as the channel for publishing almost all the books he wrote after its organization. We have

already stated that at the time of his death we had circulated more than sixteen millions of pages of his writings! We are receiving from various quarters evidence that the seed so widely sown does not lie barren in the ground. A colporteur in Pennsylvania, from whom a letter has just been received, says: "Some two years ago I sold three copies of Alexander's Religious Experience to three different families. This winter there were five heads of families united to the church, who all stated to the pastor that that book, under a kind Providence, had been the means of leading them to take the step they did. The pastor said our books had been the means of great good among his people.—*H. and F. Record.*

THE AMERICAN SEAMAN'S FRIEND SOCIETY.

THE receipts from all sources during the year, including a balance of \$243 64 from last year's account, have been \$23,660 64, an increase of \$2,970 43 over the previous year; the expenditures during the same time, \$22,651 43. This does not include the amounts raised and expended by local branches, and auxiliaries, and other Seaman's Friend Societies in the ports on the Atlantic, and on our Western lakes, rivers and canals.

The Sailor's Home, under the patronage of the Society, prospers. The number of seamen who have boarded at the Home within the year, is three thousand and twenty-seven, of whom two hundred and eleven have become officers of ships; nine hundred and ninety-three have signed the temperance pledge, three hundred and seventy of them apparently reformed inebriates. Inmates of the Home have deposited in the Savings Bank over \$11,000. *Two hundred and eighteen* shipwrecked and destitute men have been relieved at an expense of \$683 08, besides a considerable amount in clothing, contributed by Ladies' Societies. The number that have entered the Home in ten years, since the house was first opened, is thirty-three thousand five hundred and twenty-seven. Another fact denoting progress, is that there are now over \$5,000,000 on deposit in the Seaman's Savings Bank, a considerable portion of which is the property of seamen. The *pound* expended for them has thus gained more than "*ten pounds.*"

The Society still continues its missions in China, at the Sandwich Islands, at Valparaiso, in the West Indies, in France and Sweden. It has also sent out chaplains within the year to San Francisco, Panama, Rio de Janeiro and Denmark, and has one under commission for St. Helena. The Society has also aided three chaplaincies in this country.

In nearly every station there have been more or less hopeful conversions to Christ; and others under awakening, have gone out to be converted at sea; and revivals have occurred on ship-board. In our own seaports are twenty-seven chaplains labouring among the two hundred and fifty thousand seamen annually arriving in them. Twenty-four ministers and thirty-two canal missionaries also have laboured among the two hundred and fifty thousand boatmen and inland sailors of the West. In some of the Bethels on our seaboard have been revivals of considerable power and extent; in nearly all of them individual awakenings and conversions. Many thousands of Bibles have been sent out, from the chaplaincies at home and abroad, to Denmark, Sweden, Norway, France, Spain, Portugal and Italy.

AMERICAN SUNDAY SCHOOL UNION.

THE 28th annual meeting was held in Philadelphia, May 11, 1852, in the Musical Fund Hall.

Receipts, \$193,846 22; of which \$45,836 54 were donations, and \$4,201 95 legacies; \$136,703 95 for sale and in payment of debts; from tenants renting rooms of the society \$2,375; rent of depository \$3,000; loan received \$2,000; balances from last year \$1,528 78.

Expenditures.—For stereotype plates, \$3,233 16; copyrights and editing, \$2,781 69; engravings, \$3,280 95; paper, \$40,733 03; printing, \$14,552 17; binding, \$50,046 16; Bibles and Testaments bought, and miscellaneous books purchased to fill orders, \$6,385 17; interest on loans, 2,449 56; salaries of secretary, superintendent of book-store, book-keeper, salesman, clerks and labourers, \$8,582 19; rent of depository and offices, \$3,600; taxes, \$624 80; salaries and expenses of one hundred and fifty-two missionaries and agents, and donations of books to poor schools, &c., \$52,907 33; (which includes an over-draft this year of \$1,468 05 more than the amount received for this purpose;) miscellaneous items, \$5,219 84; balance cash on hand, \$50 17.

The society is now indebted for paper, binding, &c., \$33,999 62, which, added to the amount of loans bearing interest, \$39,360 29, exhibits a total indebtedness of \$63,359 91. The amount of stock of paper and books is \$90,694 45.

Sunday School Missionaries.—One hundred and forty of these labourers have been employed for various periods of time, in twenty-six different states and territories. These Sunday-school missionaries have established 1,085 new schools, and have visited and revived 1,785 other schools, altogether embracing 24,999 teachers, and 165,323 scholars. They have distributed by sale and donation, \$57,224 worth of religious books for children and youth.

The Missionary labours of the Society are entirely distinct from the publishing department. Indeed, the latter is quite subordinate to the former. As a Missionary Institution, the Society has two chief objects: 1. To open new Sunday-schools in neighbourhoods and settlements where they would not otherwise be established; and, 2. To supply them with means of carrying on the schools successfully, when thus begun.

The Board have just appointed a Missionary to establish Sunday-schools in California, and other places on the Pacific coast. To meet the expenses of this agency will require large and immediate aid.

Donations of Books, Tracts, &c., have been made (including \$1,625 80, the details of which are not yet reported) to the value of \$17,419.

Publishing Department.—Thirty-eight new publications have been issued during the last year, equal to 5,750 pages 18mo.

The Sunday School Journal, published semi-monthly, for teachers, and the *Youth's Penny Gazette*, published every other week, for children, with over 100,000 subscribers, continue to receive increased patronage, and the great reduction of postage on these papers, under the new post-office law, will, no doubt, largely increase the circulation. No profit is derived from these papers, the subscription price merely covering the outlay for paper and printing. The total value of publications distributed during the year is \$149,343 50.

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE following abstract of the Report of the Board was read by Rev. Dr. Baird:

The Board are much encouraged by the year's work; the receipts are \$56,249—\$5,000 more than the previous year; they have found a large number of suitable labourers; the labours of their Missionaries have been very successful, both at home and abroad. They refer to the need of more effort among our *foreign population*, the Catholic Church being especially active in that field. There are eighty-five labourers in this field, distributed in fifteen States; some of them have settled congregations; others travel over very wide districts. Four Missions have been temporarily suspended; fifteen new ones established; one church of ninety-five converted Romanists has connected itself with the Baptists; a few other congregations are preparing for a similar movement. More than one thousand sermons have been preached; five million pages distributed; twenty thousand Romanist families visited, furnished with tracts, &c., and a large number have been converted.

In the foreign field, \$1,000 have been given to assist the French Canadian Missionary Society. The Board have two Missionaries in Hayti, one at Valparaiso, one at Rio Janeiro, one in Ireland, eleven in France, two in Sweden, two in Italy; in all, twenty-five. The Board deem the present time auspicious, but increased effort is demanded to counteract the works of the Catholic Church, aided as it is (in Europe) by despotism.

AMERICAN TRACT SOCIETY.

NEW Publications ninety-six, of which twenty-five are volumes in English, German, French, Spanish, Portuguese, Italian, Dutch, and Danish. Total publications, one thousand six hundred and eighty-five, of which three hundred and fifty-two are volumes; total approved abroad, in about one hundred and fourteen languages, two thousand seven hundred and sixty-three.

PERIODICALS.—The monthly edition of the *American Messenger* is two hundred thousand; of the *American Messenger* in German, twenty-five thousand; and of *The Child's Paper* about one hundred and twenty-five thousand. Of the *Family Christian Almanac* were printed three hundred and ten thousand; and of the *Christian Almanac* in German, thirty thousand.

CIRCULATION OF PUBLICATIONS, eight million eight hundred and ninety-two thousand nine hundred and seventy-three, including nine hundred and sixty-seven thousand two hundred and sixty-nine volumes, and embracing two hundred and eighty-three million two hundred and ninety-six thousand five hundred and sixty-eight pages. Total since the formation of the society, one hundred and twenty-eight million seven hundred and nineteen thousand eight hundred and forty publications, including seven million five hundred and thirty-five thousand and sixty-four volumes. Gratuitous circulation during the year among the destitute, sixty-five million one hundred and sixty-four thousand one hundred and eighty-one pages, value about \$43,500, including six million six hundred and ten thousand three hundred and thirty-five pages to life members.

RECEIPTS, in donations, \$116,406 41; for sales \$220,343 50; total, with balance \$109 02 in the treasury on the first of April, 1851, \$342,858 93.

EXPENDITURE during the year, including \$79,073 82 for colportage and \$20,000 remitted to foreign and pagan lands, \$342,199 10. Balance in the treasury first of April, 1852, \$659 83; leaving the society under obligations for paper, to be paid within six months, \$45,487 05.

GENERAL AGENTS AND SUPERINTENDENTS OF COLPORTAGE to the number of twenty-one, have been employed for large districts of country, in raising funds, and securing and superintending the labours of colporteurs.

COLPORTAGE.—The whole number of colporteurs during the whole or part of the year has been six hundred and forty-three, including one hundred and seventy students, from forty different institutions, for their vacations; exclusive of seventy-three recently commissioned. Of the whole, one hundred and four were devoted to the foreign emigrant population, German, Irish, French, Welsh, Spanish, Norwegian, Danish and Dutch. The number in commission April 1, was four hundred and two.

STATISTICAL RESULTS.—Years of service, 264; number of families visited, 552,538; with 257,967 personal religious conversations or prayer was held; 13,199 public or prayer-meetings were held or addressed; volumes sold, 488,624; books granted to destitute households, 137,115. The spiritual destitution of the fields thus traversed, will appear from the fact that 88,677 families habitually neglect evangelical preaching, making 1,560,000 souls reached within four years, who do not enjoy the instructions of the ministry; 62,442 families, during the year, were found destitute of all religious books except the Bible; 38,354 had not the Bible; and 51,462 were Roman Catholic families.

These statistics show that colportage is reaching the poor and the destitute, and this view is confirmed by extracts from the correspondence of colporteurs from various parts of the Union, embodied in the report. So vast is the destitution, so wide the dispersion, and so rapid the emigration, that the committee reiterate their conviction of the speedy necessity of at least one thousand colporteurs for this continent.

FOREIGN AND PAGAN LANDS.—The urgent claims of various missionary stations impelled the committee, at the close of the year, to increase the appropriations for foreign distribution from \$18,000, as proposed, to \$20,000.

AMERICAN HOME MISSIONARY SOCIETY.

SUMMARY OF RESULTS.—The society has had in its service the last year, 1065 ministers of the gospel, in 28 different states and territories. In the New England states, 305; the middle states, 213; the southern states, 14; the western states and territories, 533. Of these, 619 have been the pastors or stated supplies of single congregations; and 446 have ministered to two or three congregations each, or occupied still wider fields; the itinerant system being embraced in the policy of the society, as auxiliary to its great object—the permanent establishment of the pastoral relation. Nine missionaries have preached to congregations of coloured people; and 60 in foreign languages—13 to Welsh and 39 to German congregations; and others to congregations of Norwegians, Swedes, Swiss, Hollanders, and Frenchmen. The number of congregations supplied, in whole or in part, is 1948; and the aggregate of ministerial service performed is equal to 862 years. The pupils in Sabbath-schools amount to 66,500. There have been added to the churches 6820, viz:—3810 on profession, and 3010 by letter. Sixty-one missionaries make mention in their reports of revivals of religion in their congregations; and 349 missionaries report 2643 hopeful conversions. Forty-five churches have been organized by the missionaries during the year; and forty-

two that had been dependent have assumed the support of their own ministry. Sixty-five houses of worship have been completed; fifty-five others repaired, and the building of sixty others commenced. Ninety young men, in connection with the missionary churches, are in preparation for the gospel ministry.

THE TREASURY.—Receipts, \$160,062 25; liabilities, \$174,263 77; payments, \$162,831 14—leaving \$11,432 68 still due to missionaries for labour performed; towards cancelling which there is a balance in the treasury of \$9907 15.

PROGRESS.—With the same number of labourers as were in commission the preceding year, eighteen more have been employed in the western states and territories; nine more years of missionary service have been performed; one hundred and twenty-eight more congregations have been blessed with the preaching of the gospel; and one hundred and twenty-four more individuals have been added to the churches. The receipts exceed those of the preceding year by \$9122—the greater part of the increase being from the regular contributions of the churches.

AMERICAN BIBLE SOCIETY.

THE receipts of the year from all sources amount to \$308,744 81; being an increase of \$31,842 28 beyond those of the previous year; and \$24,130 67 more than was ever received before by the society during any single year.

The number of Bibles printed during the same period is 239,000, and of Testaments 476,500, making a total of 706,500 copies.

The number of Bibles distributed is 221,450; and of Testaments 444,565, making a total for the year of 666,015. This is an increase of 73,583 over the issues of the previous year, and makes an aggregate, since the formation of the society, of 8,238,982 Bibles and Testaments.

The society has prepared a Royal Octavo Bible, in pica, for the use of families, and for the aged, who require a large letter; and a New Testament in French and English, in parallel columns. The Board has likewise published the books of Joshua, Judges, Ruth, I. Samuel, II. Samuel, and I. Kings, in the Choctaw tongue, under the direction of Rev. Cyrus Byington, of the Choctaw Mission, and the Gospel of John, in the Grebo language, for the Protestant Episcopal Mission in Western Africa.

The collation of the English Bible, mentioned in the two previous reports, is now completed, and an account of it will be furnished in the report of the present year.

The society has had in its employ 31 agents through most of the year, including two in Texas and one in California.

Grants of Bibles and Testaments, in greatly increased numbers, have been made by the Board to local auxiliaries; to the various Missionary Boards; to Sunday-schools; to seamen and boatmen; to the blind, and to individuals for gratuitous distribution among the destitute, both at home and abroad.

Besides the grants of books, \$30,900 has been granted by the Board in money to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, France and Russia, under the direction of various Missionary Boards and Bible organizations.

The society has purchased grounds and commenced the erection of a new Bible house in Astor-place, the present house being now quite too small. It will be 706 feet in circumference.

AMERICAN TEMPERANCE UNION.

THE Report denounced the traffic in spirituous and intoxicating liquors. The wealth of the world (one hundred millions of dollars in America, two hundred and fifty millions in Britain,) has annually been laid upon its altars, but it is the world's curse. For two hundred years Legislatures have endeavoured to bridle and regulate this giant evil; but the Maine Law has risen to struggle and destroy it. The report presented in detail the character and workings of this law, the impression it has made on the nation, its enthusiastic welcome, first by the National Temperance Convention, and then by numerous State and local bodies; its demand in other States by a million petitioners; its free and powerful Legislative discussions, and, finally, its adoption in Minnesota, Massachusetts, and Rhode Island, all forming one of the rich events of the nineteenth century. In preparing the people of the States for this law, the American Temperance Union has been an humble labourer, with other organizations, and has issued in the year, seventy-five thousand Journals; one hundred and sixty thousand Youth's Temperance Advocates; ten thousand pamphlets; eight hundred thousand pages of original tracts, nearly all bearing on this law.

The Report gratefully noticed the active operations of other organizations, the aid of the pulpit, and the press; lauded the temperance in our merchant ships, and lamented the continuance of the spirit ration in the Navy, now tending backward to the horrid barbarity of the flogging system. It gave cheering intelligence from New Brunswick, where the Maine Law is adopted; from England and Scotland, where it is looked to with hope; from Liberia, a Maine Law Republic; from South Africa, and the Sandwich Islands; and in view of the vast interests at stake, of the power of the enemy, the power of truth, the spirit of the age, the good done, and the promised aid of the Almighty, exhorted the friends of the cause to be of good courage, and play the man. A good time is coming.

Treasury of Good Things.

PROMISES FOR THE DOUBTING.

EVERY pastor finds among his flock some desponding souls who refuse to feed by faith upon the promises, under a strong impression that the promises are not for them. In many cases this state of mind lasts for years, causing great concern and perplexity to the pastor, as well as unspeakable distress and sickness of heart to the subject of it. Such a distemper of the mind may arise from pride, which refuses to begin the Christian life as a babe in grace, but aspires to be a well-grown saint, full of strength and activity from the birth. Or it may originate in unsuspected selfishness, which so busily occupies itself on the degrees of its personal enjoyment, as to care little for the claims of duty, or

the honour and glory of God. Or the malady may be owing to natural feebleness of purpose, the vacillations of an irresolute mind, often connected with a low state of the animal spirits; and the constitutional turn for melancholy is often aggravated by injudicious teaching. Yet, in most of these cases, there is reason to believe, either that these persons have in them some faint and half-suppressed motions of grace, struggling after a freer life; or at least that the Spirit of God is truly with them, and that they are not far from the kingdom of the promises.

The healing of such a distempered plight of mind, is truly a work for that Great Physician who is able to apply the remedy to the very seat of the disease in the inmost soul. Yet there are various considerations presented in Scripture which may, by his divine blessing, administer toward the cure. The following consideration has sometimes been found efficacious in relieving the distressed mind of an habitual doubter.

Take some inspired promise—say this, which occurs repeatedly in the Scriptures, “Whosoever shall call upon the name of the Lord shall be saved.” There is no question but this is a divine promise, most sure to all who avail themselves of it, by receiving it, and praying in the faith of it. But the distressed doubter asks incredulously, “How shall I know that this promise is for me?” Well, then, for whom is it intended? God has spoken it. He never speaks in vain. He means it for some one. He does not offer it to the holy angels, for they never needed salvation. He does not offer it to the redeemed souls under the altar, who are awaiting the resurrection of their bodies, for they are already saved. He does not offer it to lost spirits in hell, for they are beyond the reach and scope of the promise, which extends only to them in a state of probation. He does not offer it to a careless and hardened world, which would only tread this precious pearl under swinish feet. For whom, then, can this glorious promise be designed, if not for you, who are deeply anxious in reference to your salvation, and are asking with many sighs and tears for a way of hope? Yes, it is meant for nobody if not for you. Lay hold of this promise without hesitation or reserve, as your own proper possession. Seize it, and it is yours. You shall have eternal salvation just by the asking! You have only to take it as frankly as it is offered, and the blessed promise is all your own. *Christian Treasury.*

FAITH'S HARD FIGHT.

It is not easy, I grant, to walk by faith. “Who is sufficient for these things?” What need have the best of us with increasing earnestness to cry, “Lord increase our faith!” Among things seen, to love the unseen—to be in the world and not of it—to live below and yet to dwell above—never to forget our home yonder in the sunniest hours of a home here—to obey the apostolic injunction, for them who have wives to be as though they had none—for them that weep to be as though they wept not—for them that rejoice to be as though they rejoiced not—for them that buy to be as those that possessed not—for a king to remember that he is but a beggar at his prayers—for a Lazarus at the gate to remember that he shall be a king in glory—to believe that God is kind when his hand is smiting and this flesh is smarting—to be content that Christ came down into our garden and plucked the sweetest flower in unblown bud or blossom, even to place it in his own bosom—when the screws go into the coffin, and the mould rattles hollow on its lid, to rise to the scene where the spirit shines and sings in glory; these, I grant, are no easy things.

Faith has a hard fight of it, but she shall have a grand victory—a rough passage of it, but she shall have a happy landing. Angels throng the shore—Jesus, with a train of saints, awaits the believer's coming. To those who mourn departed saints, we say, “Weep not for the dead.” Happy are they

who are anchored in the desired haven—they are with the Lord—they are at home—they are at rest; and is not that better than to be left to battle here with fierce tempests, and a troubled sea?—*Ibid.*

ACCESS TO GOD.

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight-moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour. And this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah shammath*, "the Lord has been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, on the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions, and the lions gazed on him, or the hill-sides where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting-point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah or a lisping Samuel. It needs but a blind beggar or a loathsome leper. It needs but a penitent publican or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy seat; or rather, I should say, it needs the costliest of all. But the blood of the atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?—*Rev. Jas. Hamilton.*

ONE HOUR WITH THEE.

ONE hour with Thee, Creator! when at morn

The crimson beams illumine the eastern sky,
Before the daily weight of care is borne,

Grant that to Thee my longing soul may fly,
And with an humble faith to Thee may bear
Its morning sacrifice of praise and prayer.

One hour with Thee, O Saviour! when at noon

The weary pause to rest from toil and care,
My thoughts may turn from scenes of grief and gloom

To rest on Thee, who once the weight didst bear
Of human woe, that man might learn from Thee
To reach Thy home, from sin's dominion free.

One hour with Thee, O Holy Spirit! Night

Brings calmness, thought, to all the race of man;
Descend, I pray, on dove-like pinions light,

Dwell in my heart, that when this narrow span
Of life is o'er, my soul may rise above,
To dwell for ever in a Heaven of Love.

[Selected.]

COME UNTO ME!

I am the First and the Last. I laid the foundations of the earth. I framed the starry firmament, and filled it with innumerable and vast worlds. I spake, and it was done: I commanded, and it stood fast. Over whatsoever has been, over whatsoever is, over whatsoever shall be, I am Lord Supreme.

Come unto me! I am not only the great God and Creator, but for you I emptied myself of my glory, and became a man. For you I descended into the lowest depths of humiliation, endured reproach, and poverty, and nameless suffering; was bathed in a bloody sweat of agony, was scourged, was crucified, was dead, was buried. For you I arose and ascended into the highest heavens, where I now am, inviting you to come unto me, that you may be invested with a new heart, and a new life, and ultimately be crowned with eternal blessedness.

Come unto me, thy God, thy Saviour, thy suffering Saviour. Come, in a strong and immovable faith. Come, impelled by a deep indelible love. Come, breaking away from all that can bind thee to earth, and take up thy cross and follow me. Thy teacher and guide shall be the Holy Spirit, who will seal thee unto the day of redemption.

Come unto me! thou art a sinner, and needest pardon. Thou art stained to the very core of thy being with guilt, and needest cleansing. Thou art treading on perilous quicksands, and needest a rock. Thou art exposed to awful flames, and needest a Deliverer. Thou art spiritually blind, and needest divine illumination. Dangers encompass thee, and thou needest safety. Thou art a leaf trembling in the wind, and the next gust may tear thee away, and thou needest a sure resting place.

Come unto me, creature of dust, of sorrow, and of sin—wanderer! disappointed pursuer after happiness, thinking to find it in created objects. Come to the Fountain of Being! Come! I will speak, and the sorrow and darkness which brood over your soul shall be dissipated. I will command, and there shall arise within you a well of water springing up unto everlasting life. Come to the shelter of my Almightyness! Doubt that you were created, and have a being; but doubt not the reality and illimitable fullness of my love. Come! I will be thy sure refuge in all times of trouble and distress—in the hour of death—and in that great and terrible day when I shall come with great power and glory, to judge the world.

Come! By thy frailty, and my almighty power—by thy thirst of happiness and craving wants, and my infinite fullness—by thy guilt and desert of punishment, and my pardoning blood, Come!—[*N. Y. Evangelist.*]

ANECDOTES AND HINTS.

A NOBLE REPLY.—It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties, in those eventful times, he never refused assistance to any worthy person, whatever his religious views; until one day Cromwell said to him, "Mr. Howe, you have asked favours for every body except yourself; pray, when does your turn come?" "My turn, my lord protector," said Howe, "is always come when I can serve another."—*Waterston.*

WITH GOD.—A pious Scotch minister being asked by a friend, during his last illness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, he will be with me."

DO IT.—"How," said Mr. Munsell to Mr. Yates, "do you accomplish so much in so short a time? have you any particular plan?" "I have. When I have any thing particular to do, I go and do it."



ENGRAVED BY JOHN SARTON FROM A PICTURE BY AMES

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THOUGHTS ON THE FUTURE OF OUR COUNTRY.

TRUE history is prophecy. It utters the thoughts of Him who seeth the end from the beginning. The ground of all the phenomena of the universe, is that vast texture of cause and effect which holds the course of change, from the creation of the system to its dissolution, in perfect harmony and unity. The Infinite Mind, which laid the course at first through the bright region of its own perfect knowledge, conducts the movement, as a chosen way of revealing its character and designs. It uses the world as its organ of speech. Particular events are its words, eras are its sentences, and the whole course of time is a sublime discourse on the wisdom, power, and love of God.

While the world is thus revealing its Maker, it holds all reflecting observers of its course in the posture of expectation. As the Maker saw the end from the beginning, man has, from the beginning, been ever looking towards the end. The changes of the world are successive steps towards a consummation in the future. They are steps of preparation for the future. As the leaf opens out of the bud, as the fruit is formed from the blossom, as the man is the development of the child, so things to come are to rise out of the things which have been and are. The past has lived not unto itself, but unto the present. The present lives not unto itself, but unto the future. By the study of nature we learn what to expect from her course. From history we may learn to prophesy; and the world, as a volume of prophecies, is intended for the study of mankind.

Our desire to know the future belongs, indeed, with the natural desire for knowledge in general; but is mightily strengthened and enlivened by the conviction, that with the events to come we have a

personal concern. They involve our own welfare, and we have a causal agency respecting them. We have a future of experience for ourselves, and we have a responsible agency in forming a future for others. It is from regard to both interest and duty that we try to discern beforehand the events of coming time. And for our help in this investigation we go to the past. When we have succeeded in spreading the light of history over the future, we judge that the records of the past have done their service for us, and that we have not read the annals of the world in vain.

Besides this prophetic voice of nature, we have a surer word of prophecy, which leads our thoughts with unerring foresight quite to the end of time. The divine purposes for the future are foreshadowed in the past; but in the book of inspiration we have a plain description of the state towards which the world is tending—a consummation of the ages of time—a summing up of this world's mighty argument for the glory of God. And so plainly does the Bible speak of such a future for the world, that it sets every earnest reader upon the watch for the opening leaves of the fig-tree, which are to show that summer is near.

It is a cherished impression of our own people, and more or less an impression among the enlightened of other nations, that some unusual signs of progress towards this consummation appear in this land; and that this nation holds some high and responsible position with reference to the destiny of the world. This view of what we are to be suggests to many what we ought to do. And it is to our countrymen a powerful argument for patriotism, as well as for religion. For if the social institutions, and the prevailing sentiment of this country, look at all more directly than those of any other nation towards such a result, they will prefer unqualified claims to our patriotic and conscientious regard.

What is the predicted consummation of the world, and how is this country looking towards it?

Our sacred records speak, as with the assurance of a present fact, of the prevalence of true and useful knowledge among men, particularly the knowledge of the true religion. The very least we can understand from their language is, that in the last state of the world there will be a measure of knowledge and piety among all people, above that of any previous age. It will not be only intellectual refinement among the few, for the world has already, and in ages long gone by, given examples of culture in reason and taste, which need not be exceeded for any ends within the reach of human nature. It will not be the strength or the purity of religious principle among the few; for brighter examples of individual piety than have been given in every age of the world, are not to be looked for on earth. But it will be the endowment of the many with the knowledge and the piety now reached only by the few, and the lasting and living union of true knowledge and true religion in all the people of the earth. This is the least that is expected in the last age of time by any enlightened believer in the Bible. This will raise man to the

perfection of his earthly life. And the right application of this knowledge and purity in the mutual relations of men, will give the perfect social state—the complete civilization of the human race.

We take this to be the destiny of the world, and proceed to observe in what respects this country is looking towards it.

Most certainly, if our country may claim any distinction at all in this respect, it must be on such grounds as these: that the prevailing sentiment, and the institutions of the nation, are favourable to the best education of the largest number;—that they promote the best religious instruction of all the people, and the perfect development of religious character.

And, *first*, we can surely say, with a fair appearance of truth, that the prevailing sentiment of this country on the subject of education, and our institutions for that purpose, fulfil the conditions of the future culture of the world, by favouring the best education of the largest number.

1. We read the ruling sentiment of the nation concerning education partly as expressed in the cherished views of the natural connection between intelligence and virtue. Our doctrine is, Light in order to Virtue. If there be among us such a dream of benighted and perverted humanity as that ignorance favours virtue, it has no place in our embodied public sentiment, and never ventures forth in the writing or the speech of our people. It is contradicted in every needful and impressive way. Courts and prisons are summoned to testify to the ignorance of the many who become the victims of justice under their hands. We are ashamed of the column in our census which reports any large number of freemen, in any part of the country, who cannot read and write. It is with us a sort of intuitive conviction that ignorance is in itself a vicious condition of human nature. We do not conceive the difference between the savage and the citizen to be wholly intellectual, but reckon it an essential characteristic of natural ignorance, that it knows no morality—has no consciousness of true merit and desert—has no perception of duty—yields no obedience to law.

This is one of our forms of judgment respecting the natural connection between intelligence and virtue. The old despotisms of the world, both in church and state, were ever beset with temptation to undervalue the benefits of knowledge to the people. For where government thrives chiefly by the quiet submission of the people to an infringement of their natural rights, it must keep the people ignorant of those rights, and of the means of defending them. It is the happiness of our government to be free from that temptation; to recognise all the rights of the people, and to wish that the people should understand, prize, and defend them. It is the happiness of our people to be committed, prejudiced, if you will, by all our social possessions, against fostering ignorance in order to peace. The security which ignorance can give to power our government would scorn, as a delusion and a shame;—a delusion, because without foundation in the spirit of our organization; a shame, because it would presuppose the degradation of the people.

It is one of the best known maxims of heavenly wisdom, that people are destroyed for lack of knowledge; and it is one of the intuitive truths for human reason, that all men have a natural claim to sound and thorough instruction. Yet how dark and mournful has been the history of education in our world! You see the strictly patriarchal ages, with mental culture only in the richer families, while the rest of the race remained through successive centuries in a common intellectual darkness. When nations rose by the union of families, those who conducted the affairs of State were almost the only educated. Even in the Hebrew commonwealth, the popular ignorance was grievous, and is recorded as a warning to other people. Through all the ages before the invention of the art of printing, the difficulty of spreading knowledge was such as is wholly unknown to modern times. And during that large part of the lifetime of the world, what wonder that such a thought as that of the general education of the people should seem extravagant and visionary, and that the means of instruction, as we now understand them, should be wholly inconceivable? What wonder that governments should feel no responsibility in such a work, and expect no good from promoting it? And since government, then, must rule ignorant people, and adapt its laws and the spirit of its administration to masses who knew only to be abject in submission, what wonder it should contract habits, and imbibe principles, unfriendly to popular education? And then it is not wonderful that those principles and habits should be slowly reformed; lingering long in their decline, even after popular education came to be possible.

Ever since the revival of learning, and the great reformation of religion which followed so close upon it in the sixteenth century, the sentiment in favour of general education has been seeking opportunity for free expression, and a field for free application. It had to contend on the one hand with the hierarchy of the Church, which needed popular ignorance for security in its own corruption; and on the other, with despotism in the State, which could not expect to hold enlightened people under arbitrary power. Its progress could not be otherwise than slow. In the monarchies of the old world, the government must originate the movement, judge what is best for the people, provide instruction for them so far, and in such way, as may seem best for itself, and then commend its provisions to the ignorant with the repulsive air of authority.

Now we consider it a most significant fact relating to our connection with the progress of popular intelligence, that the doctrine of thorough education for the mass of the people had full possession of the mind of this nation from the first. It was from the beginning a sentiment of the people, and was carried by them into their government and laws; not a doctrine of government to be inculcated with authority on the people. From the popular mind, which is the fountain of power, it passes into the government, which is the organ of power. In the heart of the people, forming custom, and in the

hands of the government, forming law, it is working mightily in this country to shape the destiny of the world.

And what an advance is this upon all past times! We look back with grateful amazement to the time before the Reformation, when the people of the civilized world, all who could in any proper sense be called *the people*, were the benighted victims of an intellectual bondage; when almost the only vehicle of popular knowledge was the human voice, and when the priests of science and religion, whose "lips should keep knowledge," were almost as ignorant as the people themselves; when the mass of human beings, who really formed the nations of Christendom, and whose toil was the life of the world, were only the victims and the tools of priestcraft, and the slaves of the darkest superstition. We then advance to the most favoured portion of the world after the great reformation had begun, and to the time when the human mind in our mother country began its signal movements under the impulse of a partially reformed Christianity; when a brilliant and energetic queen of the most enlightened nation then on earth, with all the splendor of genius, learning and eloquence which adorned her court, and which have immortalized her reign, could not supply the churches with men who could decently read the service appointed for public worship; when amidst all the literary lustre of the Cecils, the Walsinghams, the Shakespears and the Spensers, the Sydneys and the Raleighs, the masses of the people, whose physical force, courage and patriotic devotion were of such account to their superiors, stood on the scale of culture scarce a single degree above barbarism, and groped their way to the grave through as deep a darkness as ever enveloped benighted humanity. As we watch the widening conflict between growing intelligence and arbitrary power, and see how many ages must be occupied in preparing light for the millions, and the millions for light; when we witness the embarrassment of nations who begin to know their intellectual rights, but know not how to assert them; when we see governments forcing instruction on unwilling people, who cannot freely use their learning when they get it;—we may contemplate our own position with thankfulness and hope. We may be thankful for the wisdom and kindness of Providence which set apart so efficient a portion of that enlightened mind in the midst of its invigorating struggles for freedom, and transplanted it on these shores; and which has fostered it here till its power is felt through all the earth. We may hope that such a beginning, which has already been followed by such an increase of general intelligence for the world, will be remembered to the end of time as the opening of a new era of light, and liberty, and peace to mankind.

2. We have a presentiment of our future in the views of our people concerning the relation between popular intelligence and freedom.

It is not, indeed, the chief aim of education to promote good government, although free government itself may lawfully contemplate nothing but its own preservation, in its measures for the better education of the people. Government may use its political phraseology

without being suspected of holding the doctrine that the people are to be educated only for the government's sake. The political maxim, that the stability of free government depends on the intelligence and virtue of the people, expresses only the political relations of right education, without denying its higher relations to the spiritual and eternal interests of men. But our views of education have political relations which are of great value to us as a nation, and which promise, in our view, great good to the world.

Now while we assert, as our chief distinction among the nations, the largest measure of popular freedom, we proclaim ourselves the advocates of the largest measure of popular intelligence; for our maxim is, that the knowledge and virtue of the people are the safeguards of liberty;—virtue, as the inward purpose of maintaining right, and knowledge in order to virtue. Our concern for the stability of our government, our hopes of the success of free institutions in the world, the presentiment of our national importance in guiding and hastening the progress of the human race towards the true civilization, all contribute to enliven our zeal for the instruction of all the people. That zeal thus runs in the blood of our body politic. As the fresh and blooming countenance, the strong arm, and the forcible action, express the inward health of the human body, so our whole civil posture and action express the national sentiment on the subject of general education. It is as constitutional with our civil organization, to enlighten all as to protect all.

This characteristic is the more auspicious for our future because of its radical connection with our political system. Its dwelling is the popular mind. It possesses the heart of the nation. It springs not from the wisdom, the policy, or the benevolence of a monarch, who may do what his successors may undo, or begin what his successors may not finish. It is first in the hearts of the people, living and abiding, like the people themselves; wrought into their whole mental texture, and diffused through their modes of thought, associated with the origin of the nation, and drawn out in the unparalleled history of these States. The enthusiasm of our people in behalf of liberty moves naturally in the direction of general education. And this education is to consist not merely in the inculcation of a few political doctrines to fit a man for his place in the State, and secure his peaceful submission to government, or his faithfulness to his country; but a training of the man for the great social and moral ends of humanity, to prepare him for his place in a community of intelligence and right—a preparation to receive the knowledge of God through the Scriptures and the Church, and to understand and enjoy the work of redemption by divine grace.

This broad sense and application of our maxim respecting the thorough education of the people involves a pleasing presumption concerning the nature of our free institutions. It takes for granted that their element is light. They ask no blind submission. They have no deformities to hide. They demand nothing of the citizen which he will not most cheerfully render with his eyes open and in clear light. Any imperfection in

the results of our system, as violation of right, deficient protection, inequality of privilege, or indifference to the chief good of humanity, may betray, not a theoretical fault of our constitution, but only the practical failings of imperfect administration. Or admitting theoretical infirmities, the spirit of our system seeks, not darkness to hide them, but light to cure them. We educate the people because, with the people, in an important sense, are all our defences of good and remedies of evil. Under such a constitution of society, it is not enough to say, the people *can bear* the knowledge of their rights; we must say they *require* it. And since the defence of right is with them, it makes them call, by nature, for the knowledge of right. When the citizen of this country knows what government owes him as a man, he has only to touch the spring of that government, through the key of his suffrage, and he has his due. And now could we but safely presume on the justice of human nature, and be sure that men will want no more than their own, this theory of government would soon demonstrate its perfection. Ignorance without wickedness would cause it no embarrassment; nay, the very spirit and form of our popular institutions afford those peculiar incitements and facilities for mental improvement, which nature has deposited for this purpose in the social laws of humanity; incitements and facilities universally diffusive in popular governments, in others confined to the few. But even with the corruption inherent in humanity, united with the general intelligence which impregnated the seeds of this nation, and with the restraints and corrections of Christianity, which have diffused themselves with the intelligence thus far through our growth, the spirit of general education as thoroughly pervades the constitution of our people, as the spirit of freedom the constitution of our government. Light for the mental eye, the most thorough culture for the rational and moral powers, the open field of thought, spread out before the mind under the sunlight of truth, free range for the active powers of the soul under the living incitement of the word and the works of God,—these are the high demands of our common nature which it is here proposed to meet by a social organization on the principle of freedom, and by suspending the very security of right on the intelligence and virtue of the people.

This theoretical view of the union here contemplated between popular intelligence and freedom, arising as it does, not from zeal for a theoretical hypothesis, but from the practical suggestions of nature under the direction of Providence, gives us valuable hints concerning the future progress of the providential scheme. This scheme, indeed, puts the true culture of human nature as the end, and free institutions as the means; for why have men rights, but to use them for the sake of knowledge and virtue? And though statesmen, strictly as such, commend right education for the sake of freedom, and philosophers knowing the reason, allow it, yet what even by our own constitution are the inalienable rights of men? Expressly the right to seek their happiness in their own way. And

while government protects the right, it trains the people to enjoy the right by helping to educate them in the knowledge of their true happiness. This is the training for man; this is learning to use free power for true happiness. And this belongs to the simplest idea of personal right and freedom. Thus, a free government formed to protect right becomes most conveniently an agent for general education, and cannot decline that agency without violence to nature; and the education it gives should always be such as will best encourage and guide the people in seeking their true happiness.

Let government then promote knowledge and virtue, if it will, for political ends, and frame its language to express the consciousness of its proper function as government, and thus clothe its concern for the education of the people with a genuine political aspect. Our glory is that we have a government that must educate for its own defence; that our social organization presupposes intelligence and virtue, loves light and hates darkness, and expects to live only while the people seek knowledge, and are jealous for human rights. Here is the great promise for our future in respect to general education. As we love liberty, we shall promote sound education; and political motives will serve this end where religious motives may be wanting. The source of this sentiment in favour of education is in the people, and from that source alone our example derives its great power for the world. Here the parts of our social system appear in their true relation to each other, and here we discover the source of the movements towards general education in some of the countries of the old world.

For, what is the real spring of those measures for public instruction which have, for a time, been transforming the mental condition of the people in some of the eastern monarchies? Not the hope of perpetuating despotism, and keeping people quiet with that kind of beneficence. But the rulers who have the natural foresight discern the signs of the times. They know that the attractions of liberty are irresistible; that human nature, with its eyes open towards the bright fields of freedom, is surprisingly far-sighted and infallible, like the bird of passage on the wing for his mild and sunny clime; that men see their path towards such a field by a light indefinitely feeble, gravitating, as it were, not blindly indeed, but by the sentient law of all moral life.

This is perceived and understood by all men of intelligent reflection; not excepting monarchs themselves, and the strongest advocates of monarchy. And such irrepressible motions of human nature in the direction of liberty, together with the forces providentially appointed to retard, and perhaps to regulate their progress, contain both encouragement and instruction for us. Why has Prussia been rearing and supporting a system of general education, which has been regarded in some enlightened quarters, as, in several respects, a model for the world? And some other states of central Europe are enjoying the benefits of popular instruction on a scale so large and progressive, that our information hardly keeps pace with its ad-

vancement. Why in so many parts of our mother country do the venerable patriots and Christians show such unwillingness to fall behind in the cause of popular education, and the enlargement of popular liberty; collecting and publishing for the benefit of their people, whatever, in the progress of education here, is adapted to encourage the pursuit of knowledge among the people there? The instruction of the people is not a selfish and favourite device of despotism. Those rulers who are bent on perpetuating arbitrary power, do not become the patrons of universal education. That is not the way to make people know or choose only monarchy for government, and only the will of the monarch for law. The ends of arbitrary power are not thus to be secured. But the eyes of the enlightened parts of Europe are on that future towards which this country is leading the way. All foresee the progress of liberty, and know it to be irresistible. They witness the movement of enlightened thought, not only in a few favoured minds, but in the masses. And reflecting rulers, whose selfishness and bigotry are not too strong for their wisdom, throw themselves upon this current of human affairs, laying hold on general intelligence and virtue as the only hope of social order in any form.

The future of those nations is not to be mistaken. The people are preparing to be free. Knowledge and virtue are of the nature of freedom. Men with these endowments cannot belong to the soil. They rise into the sphere of right. They are not mere subjects of law, but authors and judges of it. The law must become the utterance of the people's thought. Whatever is incompatible with these must be abolished; and the texture of the social fabric must become the product of the public mind. Such a process is going on in those countries, and such results await them.

But with us that process was anticipated in our very beginning. We began with a preparation to enjoy the immediate fruits of knowledge and virtue. The people and the government stand right toward each other. No change has been needed here from the first. There could be no fundamental change for the better. The foundation of our system was laid in the broadest liberty. Any revolution would be retrograde. Our people have no antiquated, hereditary restrictions to throw off. They have no additional liberty to contend for. They wear no political bonds but such as they impose on themselves. The union of intelligence and freedom here is in the popular mind, and there it must ever be preserved. And although, in our republican way, the apparent motion is from knowledge and virtue towards freedom, the real motion, by the established law of humanity, is from freedom towards knowledge and virtue.

J. W. Y.

THE HEARING EAR.

ASK the preciousness of the word preached, not of the rich, but the poor, not of the learned, but the simple, not of the gay, but the sorrowful, not of the critical, but the believing. People may have so much of ordinances that they may deem of them as the Church in the wilderness did of manna, which they considered 'light food;' whereas some, who have their faculties exercised by reason of use, find the gospel like the manna of the rabbins, which had the taste of every kind of food. Those who have heard most sermons, as, for example, ministers, elders, professors, and the children and families of such, are not the persons who partake of them with the greatest relish. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." Ask the invalid, who has been to church rarely for years; ask the servant, who is seldom allowed to go; ask the nursing mother; ask the pious settler in distant clearings of the West; ask the protestant dweller in popish lands; ask those who have lost their hearing. All these, supposing them to be God's children, will give you a comment on the forty-second psalm. Each of them will be able to say, "My soul thirsteth for God, for the living God: when shall I come and appear before God?"

While preachers address themselves to the high-priced pews, to professional and educated men, to distinguished visitors, and, alas! to reporters, they often know not that the person to whom the message comes with most power, and who peradventure is the best judge of it, is the most distant old woman in the gallery, the beggar in the stranger's pew, or the "poor man in vile raiment." James ii. 2.

In every church there are persons who long for the Lord's day, with intense hungering and thirsting for the word. No ordinary excuse will keep them away. They go with preparation, expectation, and supplication, and they are the persons who always go early. I have heard an intelligent and refined, but afflicted, lady say that the happiest hours she had during the week were those which she enjoyed in the house of God; there the burden was graciously removed. There are many who have no books, or who have no time to read them, or who indeed never learnt to read; such come to the service of God with very different purposes and results from the accomplished theologian, or the fastidious scholar. Such a poor but blessed hearer is remembered by faithful ministers, who, amidst their fine dishes, will sometimes drop a crumb of the 'children's bread.' Such a worshipper may appropriate David's words, "I opened my mouth and panted, for I longed for thy commandments." "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth!" "My soul breaketh for the longing that it hath unto thy judgments at all times." "I have rejoiced in the way of thy testimonies,

as much as in all riches." Or of an earlier than David: "I have esteemed the words of his mouth more than my necessary food."

Many things go to show that there were times in Presbyterian history, when preaching was more valued than now. Read in Calderwood, Wodrow, and Gillies, and you will find abundant example. They preached often, and earnestly, and long. Now I would no more recommend long sermons to modern hearers, than middle-age armor to modern recruits; yet the willingness of whole congregations to hear frequent and protracted discourses, shows the measure of their hunger and thirst. The fast days mentioned in John Howe's life, and the sacramental services remembered by many of us, were lengthened to a degree which would be intolerable, and therefore unadvisable; but must we not admit that our fathers took more delight in these exercises than we?

There is a fault both in preachers and people. Preachers aim at rhetoric and eloquence, and some even employ a very meretricious sort. It is neither the rhetoric nor the eloquence that converts the soul. Simplicity, which is consistent with strength of argument and glow of passion, is necessary to make the word available to common hearers; and it is common hearers who have the greatest interest in preaching, because it is to many of them their only source of spiritual instruction. This class of hearers is uniformly pleased with sermons which teach them something, which have plenty of scripture passages, and which are perfectly intelligible. Hear one of the greatest among Christ's ambassadors, "Woe to those preachers," says Luther, "who aim at high and hard things, and, neglecting the saving health of poor unlearned people, seek their own honour and praise, and therefore to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither Doctors nor Magistrates, of whom are here in this church [of Wittenberg] above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to those that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will needs teach high things touching matters of state, thereby aiming at praise and honour; they will please the worldly-wise, and meantime neglect the simple and common multitude. An upright, godly, and true preacher should direct his preaching to the poor simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadin for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they say. When they come to me, or to Melancthon, or to Dr. Pomeranus, let them show their cunning, how learned they be;—they shall be well put to their

trumps. But to besprinkle sermons with Hebrew, Greek, and Latin, savours merely of display, and suits neither time nor place." To these pithy sayings of Luther, let me venture to add, that the grand attraction of preaching is its evangelical savour. There is something in the gospel which suits the poor stricken hearts of sinners. In any region of town or country, the house where the pure, free, unconditional, sovereign gospel is proclaimed, whether with high figure and mellifluous voice, or with rugged style and a stammering tongue, will be filled with hearers. As Dr. Rush used to say, "Shiloh is the great attraction, 'and unto Him shall *the gathering of the people be.*'" Till a whole land becomes apostate, there will be great numbers here and there who love to have the banner of redemption displayed, and to "see the King in his beauty." Every one of these will love the preached word. There is a fault also, a grievous fault, in hearers. We educate our children to undervalue the word, and overvalue the preacher. We encourage them by our example to run with itching ears, after this or that notability of the day, even to the neglect of their appointed place. If the elegant or popular pastor is away, and some aged man of God from the country preaches—"what a weariness is it!" When we come home on the Sabbath, how many comparisons between different orators; how much stricture on the blemishes and defects of our own pastor; how little attempt to draw attention to what has been said, or to deepen its impression! May it not be in requital for such contempt of ordinances, that God sometimes removes them, threatening as of old: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12. C. Q.

THE GOSPEL AND THE FEMALE SEX.*

It has long been noticed that there is a greater aptitude in the female character to receiving religious impressions than in the male; and that the number of pious women in every community is usually greater than the number of pious men. Should any one attempt to explain this fact by asserting it to arise from the superiority of the intellect of man, he would be as shallow in his philosophy as he would be false in his theology. That there are some faculties which man possesses in larger development than woman, is true; but it is equally true that there are others which woman possesses in larger development than man. Now a careful examination will show that the origin of the fact alluded to is found, not in the respects in which

* This article is part of an excellent Sermon to Young Ladies, delivered by the Rev. T. V. Moore, of Richmond, Va., and recently published.—Ed.

woman is man's inferior, but in those in which she is his superior. To aver that an aptitude for literary pursuits was a mark of inferiority, because their votaries are so often found pale, sickly, and feeble in body, would be really as just an inference as the assertion that the religious proclivity of the female heart arises from the want of logical strength in the female mind. For even were this a complete statement of the points of difference, the intellect is not more above the body in the standard of excellence than the heart is above the intellect. We esteem a noble mind to rank above a noble body; but we also esteem a noble heart to rank above a noble mind. Hence, if the only difference between the sexes was, that one possessed a larger development of mind and the other of heart, the facts that were traceable mainly to the larger development of heart would certainly not be referable to that which was a mark of inferiority, but rather the reverse.

But this is a narrow and incomplete view of the real differences between the sexes and their legitimate results. The position of man in the world demands for him strength in the physical powers of the body, and the logical powers of the mind; for he is sent to subdue the earth, and to conquer nature in those rude and intractable forms in which we find it congealed and petrified by the curse. This pioneer work demands also that he should have the rule in human society, and should occupy the relation to woman which we find ordained by the word of God. But whilst man possesses the physical powers of the body, and the logical powers of the mind, woman possesses the intuitional powers of the mind, and the higher attributes of the heart. These powers do not qualify her to bear the rule in the circumstances in which the human race is placed; yet this arises not from the inferiority of these powers, but from their want of adaptation to the work. The pen will not answer the purposes of the sword; and as the human race is situated, the sword must be the final arbiter of human things, not because it is in itself superior to the pen, but because in the circumstances of the race, it alone is suitable to be the ultimate resort. The attributes of man's nature stretch out their strong and rugged roots towards the earth, for it is in contact with its hard and rocky realities that his work is found; whilst those of woman lift up their graceful stems, and unfold their fragrant foliage to the sky. But these more tender and delicate branchings of a common nature cannot be, therefore, adjudged inferior; for, like the wondrous vision that hung above the sleeping patriarch at Bethel, they may become the ascending and descending steps that connect earth with heaven. For the immediate purposes of the human race on earth, these powers must be made subservient to others; yet judged by a higher standard they cannot be pronounced inferior.

Man excels in the logical powers of the mind—woman in the intuitional. Man can reason more strongly than woman; but woman, other things being equal, can usually decide more accurately than man. A woman will more generally reach a right conclusion in

every thing she fairly contemplates, although she cannot tell how she has reached it, or lay bare the steps of the process. The result has been reached, not by logic, but by intuition. There is an instinctive suggestion of what is true and right, although she cannot always say why it is so. There is a fine and delicate perception of influences too impalpable and imponderable to be weighed in the scales of logic ; and yet, like that recognition which sensitive nervous structures give of invisible agencies in nature, will sometimes reach more accurate results than are given out by the electrometer and the crucible. The mind of woman is intuitional, and that of man logical ; but every philosopher will assure you that intuition ranks above logic in the scale of excellence.

Now it is to the intuitional powers of the mind that religion makes its strongest appeal. It differs from other departments of human thought just as mental and moral philosophy differ from natural ; or as art, in its higher aspects, differs from mathematics. A profound mechanician or chemist may be a mere driveller in ethics or psychology ; and a geometrician as acute as Euclid, may look with contempt on an *Iliad*, a *Paradise Lost*, a *Parthenon*, or a *Laocoon*, because they prove nothing ; but it will not follow that mental and moral must rank below natural philosophy ; or art below mathematics, either in themselves, or in the powers demanded for their culture. So as religion makes its appeal to the intuitional more than to the logical powers of the mind, it belongs equally to these higher departments of thought. When, therefore, we remember that it is to these powers that religion appeals, and that it is in these powers that woman excels, we see the intellectual cause that explains the fact with which we set out. For the great purposes of the race, these powers cannot be invested with supreme authority, but judged by a higher and more absolute standard, they are not inferior but really superior to those powers which are more largely developed in the intellect of man. The subordination of woman, therefore, in the social economy of life, and her weaker development of the logical powers, neither prove her inferiority in other respects, nor warrant a derogatory inference in regard to her religious proclivity, which does not arise from either of these sources in which she is inferior.

But there is another reason for this general fact. It is the superior development of the affections which we find in the nature of woman. The purpose for which she was designed in the wondrous economy of human things, demands this difference. The richest and juiciest fruit must grow, not from the sturdy and earth-bound roots of the tree, but from the branches that put forth their delicate foliage, and their fragrant blossoms towards the sky. The heart is developed in our history earlier than the head, and the character and destiny for both time and eternity determined more by the affections of the one, than by the faculties of the other. Now it is during this decisive development of the heart that the future man comes into the most abiding contact with woman. The mother and the sister, by virtue of their home position, do more to mould the character of the child

than all other external influences combined. The faces first imprinted on the tablet of memory, and last effaced from its treasured records, are those of the mother and sister, and the tones that echo longest in the mysterious music of the soul, are those mellowed by their affection. It is, therefore, in wondrous and beautiful adaptation to the necessities of our nature, that God has provided that they with whom the expanding affections come first in contact, should, by the constitution of their nature, be adapted to receive and retain them. As the sheltering leaves and fragrant blossoms of the vine are adapted to breathe some of their own richness and sweetness into the growing fruit, so it is arranged by God that the first objects with which the twining tendrils of the heart come in contact in these decisive stages of our early history, should be adapted in their yielding gentleness to give fitting shape and fulness to this early development.

Now as the light and warmth of the sun must be absorbed and assimilated by the growing fruit from the beginning, if its juices would be properly elaborated, and its richest maturity reached, so must there be an absorption and assimilation of influences from heaven in the expanding soul, that it may reach its fullest and richest maturity of development. Hence, as God has so arranged that the branches and sprays should be more fitted to conduct these influences to the fruit than the roots and stems, so has he also arranged that the natures with which the heart first comes in contact, should be natures most capable by their susceptibilities and affections of conveying these heavenly influences to the unfolding germ of immortality. Religion being a thing of the affections to a great extent, in its highest development, it naturally finds its largest scope in that division of our race that possesses the largest development of the affections. And when we look at the position that this portion of the race occupies in its arrangements, we find in this superior religiousness of woman one of the most wonderful arrangements of God; an arrangement that proves design as clearly and beautifully as any fact in anatomy, and shows that the hand of a designer has been at work in the constitution of human society. Hence, instead of furnishing ground for the shallow sneer of the sceptic, this fact, when deeply pondered, is one of the highest and holiest finger-prints of Jehovah that we find impressed on earthly things.

But there is an inference that follows from this, by inevitable sequence, which may not be as welcome as the premises from which it is deduced. It is, that *religion is the crowning excellence of the female character, and that the woman who lacks it, as shown not only by the word but by the providence of God, so far fails of the dignity and destiny of her nature, and lends her example to endorse those depreciations of her nature, against which we have tried to defend it.*

THE OLD FARMER'S ELEGY.

BY JOSIAH D. CANNING.

ON a green grassy knoll, by the banks of the brook,
That so long and so often has watered his flock,
The old farmer rests in his long and last sleep,
While the waters a low, lapsing lullaby keep.
He has ploughed his last furrow, has reaped his last grain,
No morn shall awake him to labour again.

Yon tree, that with fragrance is filling the air,
So rich with its blossoms, so thrifty and fair,
By his own hand was planted; and well did he say,
It would live when its planter had mouldered away.
He has ploughed his last furrow, has reaped his last grain,
No morn shall awake him to labour again.

There's the well that he dug, with its waters so cold,
With its wet dripping bucket, so mossy and old,
No more from its depths by the patriarch drawn,
For "the pitcher is broken," the old man is gone.
He has ploughed his last furrow, has reaped his last grain,
No morn shall awake him to labour again.

'Twas a gloom-giving day, when the old farmer died;
The stout-hearted mourned, the affectionate cried;
And the prayers of the just for his rest did ascend,
For they all lost a brother, a man, and a friend.
He has ploughed his last furrow, has reaped his last grain,
No morn shall awake him to labour again.

For upright and honest the old farmer was;
His God he revered, he respected the laws;
Though fameless he lived, he has gone where his worth
Will outshine, like pure gold, all the dross of this earth.
He has ploughed his last furrow, has reaped his last grain,
No morn shall awake him to labour again. [Selected.]

ADDING A CEREMONY.

MR. EDITOR:—When I came to * * * I found a practice in our church, which I abolished instantly upon my own responsibility, for I considered it injurious to true Presbyterianism. This practice I will explain in the short article below:

There is in many of our churches a practice which is not Presbyterian, and yet which is becoming more and more common every day. I mean the practice of requiring a public profession of faith from the baptized children of the church when they desire to come to the

Lord's table. And indeed, in some churches there is a printed covenant or promise, which they are required to subscribe before the whole congregation. The origin of this ceremony I have not been able to discover; it has been in use in some of our churches for many years. From its nature I would refer it to independency. I will give a few reasons why this practice should be discouraged.

1. It is contrary to our book. Baptized persons are recognized as already in the church, and when they come to years of discretion they are to be reminded of their privilege and duty. Of *unbaptized* persons, who apply for admission to sealing ordinances, it is said (Directory, chap. ix. 4,) "they shall in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation, and thereupon be baptized." The distinction, then, is very clear—*unbaptized* persons must make a profession, because they are without the Church—the baptized child has already the privilege, for he was initiated in infancy.

2. This usage has the tendency to remove from the baptized children of the church their obligations in regard to communion. They see here a ceremony which implies that their baptism was a mere form, and only after this public exhibition have they the right or privilege to approach the Lord's table. Their responsibility is lost, as a new gateway is formed in the church. They see the baptized children make a public promise with all the solemnity of an oath, as though heretofore they had been aliens from the commonwealth of Israel, and strangers to the covenant of promise.

This custom certainly has the effect to draw off the attention from that great Scriptural and Presbyterian fact, that *all* baptized children, when there is nothing against their character, have the privilege to sit down at the Lord's table. I say we are losing sight of this truth, and this usage is one of the causes of its being hid. To some this may seem an unusual objection, but the more its influence is examined the more will the truth of the objection appear.

3. It is a mere form, and like all forms it carries danger with it. It has no authority in Scripture, for baptism is there the initiation into the church, and when administered to adults it is proper, and according to our book, that they should make a public profession, for this is *their* first step. But where have we the command to bring forward those who desire to assume their baptismal privileges, and cause them to covenant before the whole congregation? It is, therefore, either something added to baptism, or it is a mere form, useless and dangerous. Why not introduce the right of confirmation at once?

There is, I say, danger in this usage. Many rest upon it as some meritorious work. Many timid and weak Christians (as I know) are kept back from the Lord's table, not desiring this public exposure, which they feel to be unessential. Many come with a kind of superstitious feeling, as if grace was to be conferred thereby.

Now the only advantage which I have ever heard as resulting from

this practice, was its solemnity—affecting the beholder and the receiver. So are the dim lights of the candles on the popish altar. So is the chanting in solemn measure in an unknown tongue. In the effect consists the advantage.

Such an act needs no external helps to make it more solemn. This is the very argument of Popery and Prelacy, and is contrary to the very spirit of true Presbyterianism. I hope soon to see all our churches discard this ceremony, which has been surreptitiously introduced, and return to the simple direction of our book. To consider all baptized children as already in the church, and no external form to be used before allowing them to approach the table of their Lord. D.

THE PROTESTANT CHURCH IN HUNGARY.

[We have received from the Rev. *Charles L. Brace*, who has recently returned from Hungary, a few sheets from his new work on that country, just published, which we lay before our readers. Mr. Brace says: "Stripped of their means by the war; deprived of their schools and colleges, and their Church Councils, the Protestants of Hungary are now in their sorest need; a few more months—unless aid can be given—may see the old Protestant Church of Hungary utterly blotted out. Aid in money would be that which would be of most avail, as the existence of the Protestant schools, and of hundreds of churches, will depend on their having the means to meet the extortionate demands of the government. There would be no difficulty in transmitting such aid through the Society for *Foreign Missions of the Free Church of Scotland*, or through responsible private persons in Vienna."]

HISTORY OF THE PROTESTANT HUNGARIAN CHURCH.

It might be thought, as so little has ever been heard of the Protestant Church of Hungary, that it had a very quiet, pleasant existence, and had escaped the storms which have given such deep root to the other churches of Europe. But it is not so. Whatever vigour it has, comes from its *struggles*; its whole history has been a history of disaster and persecution, of a privilege won here by misfortune, and a liberty gained there by blood. It has been far from aid, in a land whose Catholic clergy are the richest in Europe. The whole weight of the Austrian government—to whom its every principle was odious—has been thrown against it. Yet, despite all this, the little church, winning strength and simplicity from its trials, has grown steadily on, until now it contains more than three millions of men, and embraces the intelligence, and virtue, and talent of Hungary within it.

The first great guarantee of the rights of the Protestant Church in Hungary was gained in 1606. There had been for two years an incessant persecution against them by the Jesuits, and by their influence the Emperor Rudolph had succeeded in carrying through, in the Hungarian Parliament, the resolution that "no more com-

plaints of Protestants should be presented to that body," and that "the old laws against heretics should be renewed." The result was a terrible confusion through the land, to such a degree that one of the princes of Siebenbürgen, at that time an independent state, took advantage of it, to make an attack upon the Austrian provinces, and nearly succeeded in breaking to pieces the monarchy. Alarmed by this, the Austrian cabinet concluded the celebrated "Peace of Vienna," of 1606, according to one article of which "all persons in Hungary, whether noblemen or citizens of the free cities, or soldiers in the border-guard," should be allowed the free exercise of their religion, and Protestants should have the liberty, as in previous years, of presenting their petitions to the Hungarian parliament.

The security gained thus for the Protestant Church, however, did not continue long. In a few reigns another pupil of the Jesuits, Ferdinand II., had ascended the throne, under a solemn vow "to hunt every Protestant from this kingdom," even "if it cost him his crown and his life." Now commenced another time of darkness and suffering for this sorely-pressed Church. The Protestants were robbed, condemned without trial, in every way despoiled of their rights, until at length their troubles brought another Prince of Siebenbürgen to their aid; and the "*Treaty of Linz*," in 1645, was won with the armed band from Austria, and, approved by the Parliament, became one of the laws of the land. By this their rights were secured in the most solemn manner again, and complete liberty of conscience was not only granted, as in 1606, to certain classes, but to every class, "even the peasants, and all subjects through the land."

The Protestant Church of Hungary seemed at length to rest on a sure basis; but hardly twenty years had passed before the Jesuits again commenced their workings. The teachings of Luther and Calvin were proclaimed an invention of the devil. Preachers were forced from their office; churches occupied by soldiers; and the peasants driven to mass with the bayonet; and, in 1670, under pretext that the Protestants had been implicated in a conspiracy which was discovered in Hungary, the whole Church was nearly destroyed. Only some twenty parishes survived. The going over to Protestantism was treated as *perjury* by the laws of the land, and the whole reformed religion was utterly forbidden in all the newly-conquered parts of Hungary. Under Maria Theresa's much-praised government these attacks continued. The "Council of State," a kind of "Star-chamber," was formed, and the most severe measures were constantly enacted by it against the unfortunate Protestants. A convert from Catholicism was punished with two years in a fortress. Non-observance of festivals was atoned for with heavy fines. The Jews were utterly forbidden to embrace the new faith. Freedom of the press was prohibited, and Catholic books forced upon the schools. The Protestants were shut out from all offices, their institutions of learning closed, and their young men forbidden to go to foreign universities. Everything seemed to forbode

an extinction of this weak, little sect. Perhaps this might have been the result, but in some way the dreaded enemy of Maria Theresa, the indomitable old Frederic of Prussia, heard of their sufferings; and though he always felt himself entirely at liberty to ill-treat the Protestants at home as he chose, he would never allow other people to abuse them. He wrote, in consequence, a stern, pithy letter to the queen, in regard to her treatment of "his brethren," which instantly produced a change in the legislation towards them, and gained them a breathing time.

Their privileges, however, were at length recovered, in the very last years of the eighteenth century, and, what is most remarkable, through the efforts of the *Catholics* of Hungary themselves. Indeed, it should be remembered that the attacks on the Protestants have scarcely ever come from their fellow-countrymen. The two churches in Hungary have generally lived very amicably. The hostility is from Vienna.

All the rights granted them by the two former treaties were secured to them again, and firmly established by royal decree, and by the acts of the parliament of 1792. They have passed since then through other persecutions, but have safely weathered every storm; and poor and small as the sect is, it has contained, during the last twenty years, the best men of Hungary in talent and character within it. Misfortunes have given it strength; and it is firmly founded now on the love and confidence of the people. It leads the education of the nation, and is the repository of free thought and pure morals. Naturally, after such a history, its deepest and strongest sentiment is a hatred of religious despotism. But its trials are not by any means over. Within the last year a blow has been aimed at the Church of Hungary by the Austrian government, more deadly than all the attacks through which it has yet passed—an assault so insidious and well-directed that it must make every friend of Protestantism tremble for its very existence in Hungary. The mode in which this attack was made was through an "edict" from *Haynau*, to the military commandants in Hungary, with regard to "the new forming of the Protestant church," dated February, 1851.

CONSTITUTION OF THE HUNGARIAN PROTESTANT CHURCH.

In order to understand this edict, it will be necessary briefly to look at the constitution of the Hungarian Church, against which it is especially aimed. The whole Hungarian people are remarkable for one tendency, whether in matters of State or Church—a tendency which, in my view, even now in their misfortune gives us hope for their better future—an inclination to *govern themselves* by representative assemblies. Their Protestant Church is a complete democratic and representative system in its government, more so than any Church in Europe except the Scottish. It is, however,

peculiar in its constitution, uniting characteristics both of our Congregational and Presbyterian Churches.

Every church, or parish, chooses its own preacher, appoints his salary, dissolves connection with him when it chooses, and manages its parish-schools in the most truly *Congregational-like* manner. Yet above it is a series of representative assemblies which have even a legal power over its movements. First comes the assembly of the *Seniorate* [or *Presbytery?*], composed of the preachers from several neighbouring churches, together with delegates from the congregations. This decides upon certain school and parish affairs, and is presided over by two members, chosen from themselves, a Senior and Curator. Above this again, is the assembly of the "*Superintendents*," the highest church convention, which decides upon all the most important matters before the National Church.

The "Superintendent" is a kind of Protestant bishop, presiding over many "Seniorates," and having the oversight of several hundred thousand souls. His duty is to visit the various parishes under his charge, to examine the candidates for the ministry, and to keep watch over the morals of the clergy. I have called him a "bishop," still it must not be supposed he has anything of the pomp or luxury of a prelate about him. He is usually paid from two to three hundred dollars a year for travelling expenses, but otherwise must be at the head of a congregation, and perform the usual duties of a clergyman. As far as I have known the "Superintendents," they are generally men of talent and wide influence, but in their mode of life extremely humble and simple. They are chosen almost directly from the people. This "Assembly of the Superintendents" is composed also of men sent directly by the congregations as delegates, and is presided over again by *two* members, one a Superintendent, and the other the "Upper Curator." And here we must call the attention of the reader to one very singular provision of this constitution, in which, perhaps, it differs from any other Church-constitution existing. The Hungarians, as is natural, after such a history of suffering under ecclesiastical tyranny, have a deep and abiding dread of priestly rule. Accordingly, they have established, that in every church, every assembly, every council, there should be certain men, appointed from the *laity*, to aid in guiding the proceedings, and especially to take charge of the monetary matters. In consequence, every Assembly of the Seniors, every Convention of Superintendents, every church-meeting, has its *two* presiding officers—clergyman and layman, the latter usually having the title of *Curator* or *Inspector*.

The Constitution, as we have sketched it, is somewhat modified in different parts of the land, under the somewhat different forms of Lutheran and Reformed. The choice of the preacher has come often to be determined almost by the approval of the "Assembly." The assemblies themselves have a greater or less proportion of lay members; still, in its main principles, the Constitution is the same through the whole country. Under it the Hungarian Church has

thrived. Laity and clergy have worked well together; and the referring of everything to the people, the constant use of representative bodies, has given a life and energy to it—a sense of *personal* responsibility, such as is scarcely known in any other Church of Continental Europe. It is the same church-system which has nourished the incessant mental activity, and the free character of the Scottish race. It was a like system which trained the founders of our Republic, and prepared the New England men for a wider range of “self-government.” Is it to be wondered, if the Hungarians cling to this Church-constitution as the surest pledge of success to their principles?—as the life and support of their religion?

At this, most wisely, the tool of Austrian tyranny and Jesuitism has aimed his attack.

ATTACK ON THE HUNGARIAN PROTESTANT CHURCH.

The edict of “Field-Marshal General Haynau” is perhaps the sentence of death to the old Church of the Hungarians—a Church for which they and their fathers have given their blood and their toils so long.

By Baron Haynau’s plan, the Church utterly loses every right for which it has struggled for three hundred years—rights guaranteed by repeated treaties, and established by the very Austrian Constitution of 1848, to which he himself appeals. All its elections for church-offices are at an end; all its representative assemblies are dissolved, and even in every council of the church for spiritual improvement a soldier must be present as censor. The highest officers of the Church are tools of a Jesuit ministry, and before entering on their religious duties must receive the secret instructions, and lay their pledges in the hands of military authorities. The guards which the Hungarians have preserved so long against priestly despotism, are thrown down, and their officers from the laity are to be henceforth appointed by the clergy, who are themselves the creatures of the government.

More than this, all the public funds of churches and schools are to be under the control of a military board, and every church-officer, under the new regulations, is to be in the pay of the Austrian government.

Add to this an order which has appeared within three or four months from the “Ministry of Instruction” in Vienna, completely changing the form of the Protestant schools, forcing the books and the teachers recommended by government upon them, enacting that all the public institutions which do not make the required outlay of money shall be at once degraded and lose their privileges—and is it not all enough to make one fear for the very existence of Protestantism in Hungary? If these orders are thoroughly carried out, the Hungarian Protestant Church either becomes *Catholicised*, or is made into a mere police institution of Austria. All life and

voluntary energy are destroyed. Its spiritual leaders are only the agents of a Catholic cabinet, and its young men bred up under the teachings of Rome. Is it to be wondered at, if the Church of Hungary, now in its time of utmost need, utters its despairing cry for *help*, to its brethren in all lands?*

Remember, ye in America, of whatever religion—ye who love free thought, and who labour to spread free institutions, what it means to *Catholicise* Hungary! It is to crush and extinguish the last hope of a better future for that generous nation. It means to introduce, not the Catholicism of America, or of France, or of England, but the lying Jesuitry, and the freedom-hating Catholicism of Vienna and of Naples. It means to utterly blot out the old Church Constitution, which for so long has cherished and nourished independent thought.

And you, Protestants of America, whose ancestors have won, in toil and suffering, the same privileges which the Hungarians now are losing; you who know their value, who know that the cause of a pure faith, and the hope of a better time for humanity, depend on these principles, have you nothing now to do, or speak for your brethren in their sore and trying need? *Christ's cause* calls to you from Hungary!

And you, clergymen of my country, whose glory and whose power it has ever been in America, that you have stood first in the struggle for religious and civil liberty, remember that your brethren, the Protestants of Hungary, are in the heat and burden of the contest which you have finished. The surges of attack are beating over them, and they must have your aid soon or never. With their downfall, with the ruin of Protestantism in Hungary, goes out the last glimmer of a pure faith in Eastern Europe.

The expression of our sympathy to the world can do something; the offer of our means and money, more. It can help build up the two Protestant universities, which have been utterly sacked and plundered during the war; it can aid to restore the hundred and more churches entirely stripped of their means by the Austrians; it can enable the Protestants so to regulate their schools that even the extortionate demands of the government can find no pretext to abolish them. No nation of the earth has so *generous* a reputation as the American. Their sympathy is published to the world for unfortunate Hungary. What better opportunity, practically and peaceably, to manifest it?

* Let no one take consolation from the fact that all these ordinances are given for a "state of siege." The government journals of Vienna openly assert that it will need many, very many years, before "martial law" can be removed from Hungary. And, as I believe, it will never be removed until that day of God shall dawn, which shall restore Hungary and the oppressed of Europe everywhere to their rights.

AN EXCURSION TO CHARLESTON, S. C.

In former days an excursion to Charleston was a very formidable one; especially when taken by land and by sand through Raleigh, Fayetteville, and Georgetown. Railroads, however, have considerably nullified time and space; and the Palmetto city is now quite neighbourly to that of Brotherly Love.

We started from Philadelphia on Monday, May 17th, at 2 P. M., in the Express train to Baltimore. This railroad has been considered for some time among the most indifferent, in all respects, in the United States; but it must be confessed that an improvement has taken place. Reaching Baltimore at half-past six, we crossed over to the Norfolk boat, on board of which were over one hundred delegates to the General Assembly, from different parts of the North and West. These delegates were all presented with a return ticket from Charleston to Baltimore, through the liberal arrangements of the proprietors of the different lines on this route. Our passage down the Chesapeake was pleasant and interesting—until the time arrived for refreshing the weary body by sleep. One hundred and fifty beds on a small steamer! "What kind of a night had you?" This question reminds us of the answer of an honest Dutchman, who had bought an almanac ten years old. "Well, Harmanus," asked his friend, with a knowing look, "how do you like your almanac?" The Dutchman, taking his pipe out of his mouth, replied, with mysterious and innocent sagacity, "In ter weather, mine almanac ish exshellent, but in ter moon, tish not so goot." So we can answer, that as to the weather, our excursion was first-rate, but as to the sleeping part, it was deceitful moonshine. In the morning early, we passed, at "Old Point Comfort," the greatest fortifications in the country, named "Monroe" and "Calhoun," commanding the entrance of James River. These works were prosecuted with vigour when that great man—John C. Calhoun—was Secretary of War, and one of the most popular men in the United States.

After landing at Portsmouth, opposite Norfolk, we started at nine o'clock, A. M., in the fine cars of the Roanoke and Sea Board Railroad line, one of the most substantially constructed and best managed lines we know of. The distance to Weldon, N. C., is eighty-two miles, which was accomplished in exactly three hours. The route is level and uninteresting in general, except from its novelty, which latter characteristic is always gratifying to a traveller, and compensates for even positive inconveniences, of which we had none. At *Weldon* the dinner was of the same sort as the sleep of the preceding night; and at half-past one we were glad to recommence our journey on the Weldon and Wilmington road, distance one hundred and sixty-two miles, and time eight hours. This road is in excellent order, and a miracle in comparison with what it was a few years ago. It is not as well managed as the Roanoke and Sea Board Road, but it is nevertheless much to be commended. The country from Weldon to

Wilmington is included in the Pine Barrens which stretch from New Jersey through the Southern Atlantic States. There is little to attract the eye, except the magnificent pine-trees, which are a source of wealth, yielding turpentine in apparently inexhaustible quantities. *Goldborough*, about sixty miles from Wilmington, is an interesting and beautiful village, and tempts the traveller to stop on his journey. *Wilmington* is rapidly improving, and bears every mark of substantial prosperity. The new buildings, and those now in progress, are, many of them, highly creditable in their style of architecture. The hotels are commodious. After remaining at Wilmington all night, we took passage in the *Gladiator* for Charleston. The Cape Fear River is navigable above Wilmington, and from the latter place to the ocean is deep enough for large vessels. There is a bar at its mouth, which requires a quarantine, unless the tide is high. The *Gladiator* stopped at *Smithville*, at the mouth of the river, for three or four hours, waiting for high water. The village has the honour of a fortification; but in its general aspect does no particular credit to the distinguished and numerous family whose name it bears. After a pleasant voyage, with pleasant friends, we reached Charleston the next morning, May 20th, at 5 A. M.

The entrance into Charleston is beautiful. The city presents a commanding appearance. Fort Moultrie stands in all its glory, the memorial of ancient valour and patriotism, and bearing an historical renown worthy of the Palmetto State. It was on the 28th of July, 1776, that the British forces, under the command of Sir Peter Parker, attacked the fort on Sullivan's island, preparatory to the reduction of Charleston. These forces consisted of two ships of fifty guns each, four frigates of twenty-eight guns, and other vessels of sixty, making an aggregate of one hundred and thirty-eight guns. On the fort were mounted twenty-six cannon, with which the garrison, comprising three hundred and seventy-five regulars, and a few militia, under the command of Colonel Moultrie, made a most gallant defence. The enemy were beaten off with the loss of two hundred men, killed and wounded, whilst the loss of the garrison was ten killed and twenty-two wounded. The fort was built of palmetto, a tree of a remarkably spongy nature, which resisted the shot; and, in compliment to the commanding officer, the fort was from that time called Fort Moultrie.

The location of CHARLESTON, at the junction of the Ashley and Cooper rivers, is not unlike that of New York. On landing, the traveller commonly wends his way to the Charleston Hotel, a large and well-conducted establishment, on the general plan of the Astor House. As our large company came to attend the General Assembly, it is proper here to allude to the hospitalities of the citizens on this occasion. The committee of arrangements possessed a forethought, tact, and comprehension of management, which won universal admiration and gratitude on the part of the delegates. At the Lecture-room of the Second Presbyterian Church, the place of *rendezvous*, carriages were in waiting to convey the delegates to the

different houses to which they were assigned; a member of the committee accompanying and introducing each party. It is impossible to enter into details. But all agree in rendering thanks to the unbounded and courteous hospitality manifested to the Assembly on this memorable occasion. We trust that Philadelphia, after the lapse of seven years, will imitate Charleston in her cordial welcome of the Assembly to the places of its ancient abode. As the boys say, it will have to *try hard*.

Charleston is a well-built and handsome city. The style of its private residences is peculiar, and suited to a warm climate. Many of the houses have verandahs, extending along their length, and frequently two stories high. The moisture of the climate gives a dingy appearance to the bricks; but there is an air of comfort and gentility which cannot be concealed. The public buildings—the churches, banks, benevolent institutions, &c., are creditable to this ancient city. One of the state colleges is located in Charleston, and has for its President, *Perinneau Findley, Esq.*, a distinguished grandson of the distinguished President Findley, of Nassau Hall. We were indebted for a visit to this interesting institution to the Hon. *Mitchell King*, President of the Board of Trustees. This venerable gentleman, at the head of the Charleston bar, is eminent as a general scholar, as well as in professional attainments and social virtues. His mansion is the abode of elegant, refined, and hearty hospitality. Mr. King has the finest private library of classical and general literature and history that we have ever seen, and appears well versed in the contents of almost every book. He is a Ruling Elder in the First Presbyterian Church, and bears so remarkable a likeness to Benjamin Franklin, that a stranger is instantly struck with it. Charleston enrols many eminent men among its citizens; but the above brief allusion to Mr. King—which, we trust, will be pardoned—must suffice as a specimen of its learning, courteousness, and general excellence.

The chief attraction of Charleston is its famous promenade on South Bay. This surpasses any promenade within our knowledge. It reminds one of the Battery at New York in old times, when the citizens used it freely as a place of pleasant and social resort. But there is more *availability* in the Charleston promenade—more use made of its luxuries—more scope for every day enjoyment and social intercourse. The breeze, too, is more sea-pure and fresh; and the elegant private mansions, occupying one side of the street for a long distance, reflect an elegance upon the scene which enchants the eye. Towards the evening, when carriages and pedestrians resort in large numbers to the South Bay, the animated and animating view leaves an impression that cannot be erased.

Charleston is among the oldest settlements in our country. The charter of the Carolinas was granted by Charles II. in 1663, and the plan of a city laid out at the junction of the Ashley and Cooper rivers in 1671, under Governor Sayle, which was named in honour of the king. Governor Sayle, however, falling a victim to “the damps

of the climate," the actual settlement of the place dates from 1679. The first settlers had planted themselves higher up on the banks of the Ashley, and began to remove to Charleston in that and the following years.*

Dr. Thomas Smyth has the following statements about the religious history of the city :

"Presbyterians were among the first settlers in South Carolina. They have been proportionably numerous in all periods of its history, and during the latter part of the eighteenth century the great majority of emigrants were Presbyterians. In the year 1704, when there was but one Episcopal congregation in the whole province, then numbering towards six thousand white inhabitants, the dissenters had three churches in Charleston, and one of the first regular churches formed in the colony was independent. As early, however, as the year 1690, the Presbyterians, in conjunction with the Independents, formed a church in Charleston, which continued in this united form for forty years. During this period two of their ministers, the Rev. Messrs. Stobo and Livingston, were Presbyterians, and connected with the Charleston Presbytery.† After the death of the latter, twelve families seceded, and formed a Presbyterian Church on the model of the Church of Scotland. Their building was erected in 1731, near the site of the present, which was completed in 1814."

The church alluded to by Dr. Smyth, as founded in 1690, was doubtless the church now called the "Circular Church." Holmes, in his *American Annals*, probably alluding to the same church, says : "In 1698 a church was gathered by the Rev. John Cotton, son of the celebrated minister of Boston, who died after the short ministry of about one year. In the short time of his continuance there were about twenty-five members added to the church, (besides those first incorporated,) and many baptized, it being much of a heathenish place before."‡

The French, or Huguenot, Church is supposed to have been the first Protestant church established in Charleston ; a number of Huguenots having come over to South Carolina shortly after the revocation of the edict of Nantes, in 1685. We regret that we cannot give the details of the history of this interesting church.§ After becoming extinct as an ecclesiastical organization, it was revived a few years since, and a beautiful building was erected, in which the congregation now worships with encouraging evidences of prosperity. The Rev. *Mr. Petrie* is the pastor.

The First Presbyterian Church was erected in 1731, the members of our denomination having until that time remained united with the

* Holmes' *American Annals*.

† This Presbytery was formed about 1720, but was never in connection with the General Assembly.

‡ Holmes' *American Annals*, vol. ii. page forty-two, and note.

§ We attempted in vain to secure a copy of a sermon delivered by the Rev. Mr. Howard at the re-organisation of the Huguenot Church a few years since.

Independent, or "Circular" church. The first Presbyterian church was supplied with ministers from the Church of Scotland, and has never been in connection with our own General Assembly. Its present convenient and tasteful edifice was erected in 1814, and the church, under the ministrations of its popular pastor, the Rev. Mr. Forrest, continues to prosper.

The *Second Presbyterian Church*, in which the General Assembly held its sessions, was formed in 1809. It grew out of the necessity of providing new accommodations to meet the religious wants of the city, the old Scotch church being filled to overflowing. This edifice was finished in 1811, at an expense of \$100,000, and upwards. It is a beautiful and spacious edifice. Without being offensively decorated, its style of architecture is airy, tasteful, and elegant. We know of no church, built at that period, which compares with it; and indeed few modern churches surpass it in the various qualities it combines as a house of worship. Its first pastor was the Rev. *Andrew Flinn*, D. D., who was called in 1809, and died in 1820. Dr. Flinn was celebrated for his eloquence. He was Moderator of the General Assembly in 1812. The pastors who succeeded Dr. Flinn, were *Artemas Boies*, called in 1820, and left in 1823; the Rev. *Thomas Charlton Henry*, D. D., called in 1823, and died in 1827; the Rev. *William Ashmead*, called in 1829, and died the same year; and the Rev. *Thomas Smyth*, D. D., called in 1832, and spared to the present time. Under the ministry of Dr. Smyth the church has attained a high degree of prosperity, both spiritual and temporal; and few pastors have done so efficient service in the kingdom of Christ in the various forms of usefulness opening to the ministerial office.

The *Third Presbyterian Church* was formed a few years after the erection of the second. The beloved and lamented Dr. *William A. McDowell* was, we believe, its second pastor. Its present pastor is the Rev. Mr. Dana. A new and elegant edifice, in the Grecian style of architecture, has recently been erected by this flourishing congregation.

The *Glebe Street Presbyterian Church* is the only other church belonging to Presbyterians. It is now without a pastor. Its house of worship is a convenient and attractive one.

In connection with the Second Presbyterian Church, but not as a distinct ecclesiastical organization, there is a large and flourishing *African congregation*, under the pastoral care of the Rev. *Ferdinand Jacobs*. This enterprise was commenced by the Rev. *John B. Adger*, but his declining health compelled him to relinquish it—not, however, until it was placed, by the providence of God, in a prosperous condition. No services were so interesting to the members of the General Assembly as those held in the African Church. God, who made of one blood all the nations of the earth, has condescended to bless "in heavenly places in Christ Jesus" many of the sons and daughters of Africa; and it was refreshing to the descendants of Japheth to unite with those of Ham in celebrating the dying love of Him who

preached "the gospel to the poor." It may be here remarked, that the Africans throng the galleries of the different churches in the city on Sabbath afternoons, and are among the most attentive of the hearers. Whilst very strict police regulations exist in regard to the slaves, the latter are privileged to enjoy religious opportunities of a most edifying kind; and it cannot be doubted that at the last day a large throng of masters and servants will rise together in the resurrection of the righteous.

Charleston is destined to be a large city. A railroad is a mighty power in compelling prosperity. What was chimerical in one generation becomes the chief source of strength and blessing in another. Charleston will soon be united to the Mississippi States by railway communications, which equal in enterprise those of any other portion of the United States. The following is a table of distances:

Charleston to Augusta,	-	-	-	-	137 miles.
Augusta to Atlanta,	-	-	-	-	171 "
Atlanta to Chattanooga,	-	-	-	-	142 "
Chattanooga to Nashville,	-	-	-	-	145 "
Total distance,	-	-	-	-	<hr/> 595 miles.

From Nashville, a road will be soon made to Louisville; and other connecting links with the West and South West will be established, so that Charleston is destined in a short time to be in close commercial intercourse with the whole valley of the Mississippi.

We left Charleston with a high estimate of its growing importance as a city, and with indelible impressions of the kindness and hospitality of its inhabitants. That visit of the General Assembly will assist in strengthening social, patriotic, and ecclesiastical ties. Our delegates generally felt that the *United States cannot afford to lose South Carolina*. Long life to the Palmetto State and to the Union!

In returning northward, we had a delightful journey through Wilmington, Richmond, and Washington, in company with kind friends, for whom we bless God, and whose friendship, freshly formed, will, we hope, endure.

Between the two routes—by Norfolk or by Richmond—the preference is generally given to the Norfolk route. The distance from Philadelphia to Charleston either way is about five hundred miles; and the fare, including meals, about \$22.00

Notwithstanding many apprehensions about sickness, we believe that the health of the delegates in Charleston was better than on the average for several years past. Indeed, no case of sickness occurred within our knowledge. All the mercies of the Lord, which attended the meeting of the Assembly and the excursions to and from it, are new pleas to live to his praise.

Biographical and Historical.

BIOGRAPHICAL SKETCH OF JOHN CHESTER, D. D.

[A short time since we were favoured with a communication entitled "*Recollections of the Rev. John Chester, D. D.*" from one who had good opportunities of knowing the worth of this eminent and excellent man. As it has always been a part of the plan of this Magazine to give the portraits of the *Moderators of the General Assembly*, we determined to take advantage of the occasion, and to present, in connection with the "*Recollections*," a portrait of Dr. Chester, and a biographical sketch of his ministerial life. Dr. Chester was Moderator of the General Assembly in 1823.]

BIOGRAPHICAL SKETCH.

JOHN CHESTER was born at Wethersfield, in Connecticut, in August, 1785. His father was Col. Chester, an officer in the revolutionary army, and a gentleman of great respectability and usefulness. His mother, who was a Miss Huntingdon of Norwich, was a lady of fine talents and accomplishments, and of eminent piety. Her son at an early period was placed under the care of the Rev. Dr. Backus, of Bethlehem, (afterwards President of Hamilton College,) with a view to his preparation for a collegiate course. In the year 1801 he was admitted a member of Yale College, and was graduated in 1804.

Soon after leaving College he seems to have had deep regrets that his college life had not been passed to better purpose, and to have formed resolutions that gave quite a different complexion to his future course. His mind became gradually impressed with religious truth, until he believed that he had felt its renovating power; and the result was that he determined to give himself to the Christian ministry. Having engaged temporarily in the instruction of a school in Hatfield, Mass., he prosecuted his theological studies at the same time under the direction of the Rev. Dr. Lyman, the minister of the parish in which he resided; and in 1807 he was licensed to preach by the Association of Hartford county, Connecticut. After preaching successively for a short time at Marblehead and Springfield, in Massachusetts, he received a call from a church in Middletown, Conn., and another in Cooperstown, N. Y.; but these calls were declined. He was ordained and installed on the 21st of November, 1810, as pastor of the Presbyterian Church in Hudson. Here he laboured with exemplary diligence and fidelity till his removal to Albany, in the year 1815.

The Presbyterian church in Albany having become too small for the congregation, it was resolved on the erection of a new edifice, and the formation of a new religious society, and some of the most influential individuals connected with the enterprise had their eye upon Mr. Chester, from the beginning, as a suitable person to become its

pastor. In due time a call was actually made out for him, of which he signified his acceptance, and on the third of November, 1815, the solemnities of his installation were performed by the Presbytery of Albany. From this period till 1828 he devoted himself with untiring assiduity to the best interests of his flock, and indeed to all the temporal and spiritual interests of humanity within his reach.

Towards the close of 1827 Dr. Chester (for the degree of Doctor of Divinity was conferred upon him by Union College in 1821,) began to develop symptoms of disease which awakened serious apprehensions in his friends that his usefulness, and even his life, might be drawing to a close. In the spring of 1828 he found his health so much impaired that he reluctantly yielded to the wishes of his friends, and journeyed south as far as the White Sulphur Springs, in Virginia, but without any decided benefit.

His last meeting with his congregation in public was a scene of the deepest interest. Before the close of the morning service he requested the congregation to join with him in the singing of that inimitable hymn, "*Jesus, lover of my soul,*" and his rich and melodious voice, mingling with the voices of many of his charge in the utterance of sentiments which, in the uncertainty of his earthly prospects had become more dear to him than ever, produced an effect which the most insensible could not escape. After the singing he addressed the congregation for a few moments with deep emotion, and on his pronouncing the benediction, requested the male members to remain after he had retired. He then read to them a brief but most touching communication, which fortunately is still preserved, in which he expressed his apprehensions that the interests of his congregation might suffer by reason of his protracted separation from them consequent upon his illness, and begged permission to resign his pastoral charge. No sooner had he retired, to give them opportunity to act on the subject of his resignation, than they declined the acceptance of it in the most grateful spirit, at the same time conveying to him, with their affectionate wishes, leave of absence for one year.

After this Dr. Chester contemplated a voyage across the ocean, and was actually making his arrangements for it when his disease assumed a more alarming character, and seemed to betoken the near approach of death. At this time he was in Philadelphia, at the residence of his venerable father-in-law, *Robert Ralston, Esq.*; and here he remained till the 12th of January, 1829, when death released him from his sufferings. In his last days and hours Christianity breathed continually from his lips, in expressions of submission and thanksgiving; of good-will to his friends, and of confidence in his Redeemer.

RECOLLECTIONS OF THE REV. JOHN CHESTER, D. D.

Doctor Chester and myself were natives of the same State, and passed our early years at no great distance from each other. He was, however, so much my senior as to be in the ministry before I

had passed my boyhood; and though I had long heard of him as a popular preacher, I never happened to see him till a short time before I entered the ministry myself. The interest which I felt in him had been not a little increased, from the fact that a near relative of mine, a young man, had sat under his ministry for some time at Hudson, and used to speak not only of his popularity as a preacher, but of his generosity as a man, in terms of no measured praise. While I was in Yale College, he delivered one year the address before the Phi Beta Kappa Society, which, owing to some circumstances that I could not control, I failed of hearing. The subject of it, however, I remember, was the connection between science and religion; and the critics about old Yale pronounced it an excellent performance.

The first time that I remember to have seen Dr. Chester was while I was a student at Princeton, when he preached the annual sermon before the Board of Directors. He had by that time become very corpulent, insomuch that when he entered the church I thought I had rarely seen a larger man. He moved, however, with an elastic, graceful step; and passed into the pulpit in a way that betokened anything but infirmity. When he opened his lips I was struck with the remarkable shrillness of his voice, as contrasted with his imposing personal appearance; but his voice was uncommonly distinct, as well as sweet—far more penetrating than many voices that I have heard, of much larger compass. His sermon did not seem to have been written specially for the occasion, and if my memory serves me, he officiated in the place of some one who had unexpectedly failed; nevertheless, the whole service was highly edifying and acceptable. The discourse was strongly evangelical in its tone, and somewhat ornate in its style; and the manner was simple and graceful, earnest and impressive. I remember one or two of his figures to this day, which I then thought, and still think, exceedingly beautiful.

My first introduction to the Doctor was in the autumn of 1820, when I met him at Norwalk, Connecticut, at the ordination of the Rev. Sylvester Eaton. He had long been intimate with Mr. Eaton, and had looked upon him, I believe, during his education, as a sort of protégé, and hence had consented to make the journey from Albany to preach his ordination sermon. The two men were in some respects alike, both in appearance and character—both were of a fine portly habit—both had countenances beaming with good nature—both had warm and generous hearts; and both by their great frankness and uncommon social qualities, kept everybody around them in bright sunshine. Dr. Chester, though a Presbyterian by adoption, was a Congregationalist by birth and education; and he was evidently quite at home in meeting his congregational brethren, as they were delighted with the opportunity of welcoming *him*. His sermon on the occasion was apparently more elaborate and less imaginative than the one I heard at Princeton; it was full of evangelical thought, well digested and felicitously expressed; in short, it was well fitted to the taste of a cultivated New England audience, and was received with many ex-

pressions of favour. But the most remarkable thing about it was the address to the pastor elect; for, in conformity with the New England style, it included such an address; and I doubt not, also, that it was prompted by the peculiar relations which the preacher and pastor elect sustained to each other. He introduced his address with "My dear Eaton;" and as he proceeded, his emotions became so strong as almost to impede his utterance. It seemed as if the fountains of feeling in his great heart were about to be broken up; and it is hardly necessary to say to anybody who ever knew Sylvester Eaton, that *his* kind spirit too was stirred to its lowest depths. It awakened the sympathy of the audience in a high degree, and everybody felt that even if there had been less of instruction and solid thought in the body of the discourse than there really was, the deficiency would have been made up by the extraordinary pathos and power of the close. Though I had never spoken with Dr. Chester before, and my acquaintance with him then was limited to a few hours, I felt, on taking leave of him, that I could never think of him but as a friend, and that I would never needlessly forego any opportunity of renewing my intercourse with him.

My next meeting with him, I think, was in the summer of 1821. I had just experienced a heavy domestic affliction, and reached Albany on Saturday, on a journey to Niagara falls, which I had taken to recruit my health and spirits. I met him in the street, soon after my arrival, and he greeted me in his usually cheerful and animated tone, which led me to suppose, for the moment, that perhaps he was not aware of the affliction which had overtaken me; and I thought it no more than proper that I should advert to it. "Yes," said he, "I know all about it; the paper has been sent to me; but I shall talk with you more about it by and by." He subsequently referred to it with great tenderness. I had, during the Sabbath, much delightful conversation with him, that showed that his heart was full of tender Christian feeling. I did not hear him preach, but he offered a prayer at the close of the afternoon service that was remarkable for its appropriateness, fervour, and pathos. I recollect the interest which he expressed to me in behalf of some poor, suffering woman in his congregation; and he apologized for not waiting to see me off in the morning, on the ground that her case was an urgent one, and must immediately be looked after.

In the spring of 1827 (possibly it might have been 1828), I passed a few hours in Albany, and had another interview with Dr. Chester. It was just at the time when the new measure dispensation was opening upon the churches, with all its thunderings and lightnings, and other appalling demonstrations. One or two churches in the region were already convulsed, others were beginning to tremble, and no church might feel too confident of its own stability. Many excellent people stood aghast at what was doing, fearing, on the one hand, to help forward the work lest they should lend an influence in aid of delusion; and fearing, on the other, to oppose it, lest they should be found fighting against God. Dr. Chester seemed

to me to feel little embarrassment on the subject. He doubted not that some good was accomplished; but, on the whole, he regarded the excitement, especially in its remoter bearings, as adverse to the interests of genuine religion. He was not without serious apprehension that the influence might reach his own congregation; and though he seemed to have made up his mind to admit and cherish whatever of good might come, he was firmly determined to set his face as a flint against the peculiarities of the new system. His conduct subsequently was in full accordance with this determination. He never could be otherwise than gentle and kind, even in opposing what he considered error and delusion; but though the current set in against him with tremendous power, he always remained steadfast to his own convictions.

My only remaining interview with Dr. Chester, to which I think proper to advert, was the last that I ever had with him. I had heard of his declining health through the summer of 1829, and was surprised one day to receive a message from him that he had arrived at the house of one of his friends, who lived in my parish (my residence was then in Massachusetts), with a request that I would not wait for him to call upon me, as he wished, on account of his feeble health, to avoid all unnecessary exertion. I immediately called, agreeably to his suggestion, and was not a little shocked to observe the change that had come over him from the time of my seeing him before. I doubt not that my countenance revealed my surprise; and I could not help telling him that he looked very ill. But he answered me with his usual cheerfulness and buoyancy, assuring me that he was much better than he had been, and pleasantly intimating that I had a sharp eye for seeing the dark side. He was then making his arrangements to go to Europe, whence I had just returned; and he promised to let me know more specifically when he should sail, that I might send him letters of introduction to some of my friends. But notwithstanding his spirits were so good I could not but feel sad misgivings in regard to his prospects; nor was I at all disappointed that it turned out that I never saw him again. I heard from time to time that his disease seemed to be rapidly gaining upon him, until at length the intelligence met my eye, in the *New York Observer*, that both his labours and sufferings were closed by death.

It happened, not long after Dr. Chester's death, that I was thrown into circumstances which afforded me a good opportunity of judging of the estimate in which he was held by his own people, and by the community generally in which he lived; and I have found everything as my personal knowledge of him would have led me to expect. His congregation all seem to have looked up to him, not merely as a pastor, but as an affectionate friend, to whom it was their privilege to confide everything. Perhaps I should be justified in saying that, while he never intentionally neglected any body belonging to his pastoral charge, he was more frequently to be heard of at the extremes of society than among the middle class; for while his early

associations, as well as cultivated taste, naturally attracted him to the higher circles, his humane and sympathizing spirit rendered him at home in the habitations of the poor and wretched. It was no uncommon thing for him, as I have often heard, to be seen going, with his basket of provisions on his arm, to minister to the wants of some needy family. Some who used to be the sharers of his bounty, I have heard pour blessings upon his memory, with floods of tears, declaring that however well they might love another minister, no other could ever fill the place in their hearts which had been allotted to *him*. Though almost a quarter of a century has passed since he was taken to his rest, his memory is still cherished in the congregation with undiminished gratitude and reverence; and though comparatively few remain who were actually embraced in his charge, or have intelligent recollections of his ministry, yet the parents have taught their children to reverence him, and more than one generation must pass away before his name will cease to be among them as a household word.

I may be permitted to mention an incident which has lately occurred, that forms a touching illustration of the affectionate remembrance in which Dr. Chester is still held by his former flock. One of his daughters, who is married, has been passing the winter at Albany, and expressed a wish that her child should be baptized in the church which is so intimately associated with the memory of her father. Her wish was, of course, cordially responded to, and, on a recent Sabbath afternoon, the baptism took place. I have not often witnessed a scene more tender and interesting in its associations. The name of her child was JOHN CHESTER. The service was performed on the spot where she had herself been baptized, some twenty-five years before. The young mother maintained a dignified composure while the ordinance was administered, though she was evidently struggling with strong emotions. And I believe the whole congregation sympathized with her. The name of her venerable father, pronounced over one of his grandchildren, where he had himself baptized not a small number who were then present, I doubt not, quickened the pulsations of many a heart. Many an eye wandered after the child as it was carried from the church, as if it had been some bright little creature dropped down from the skies. The whole scene was a beautiful but involuntary tribute to the memory of one who had long since passed away, but whose exalted virtues gratitude still keeps in fresh remembrance. B.

PRESBYTERIAN HISTORICAL SOCIETY.

WE lay before our readers the proceedings of the meeting, held in Charleston, S. C., at which the Presbyterian Historical Society was formed, and also the Constitution of the Society.

The call for the meeting was as follows :

The undersigned, believing that the formation of a Presbyterian Historical Society would be attended with many advantages, do invite a meeting to be held in Charleston, on the evening of May 20th, to take the subject into consideration.

C. VAN RENSSELAER,
JOHN C. BACKUS,
CHARLES HODGE,
NATHAN L. RICE,
THOMAS SMYTH,
RICHARD WEBSTER.

MINUTES OF THE MEETING FOR ORGANIZATION.

At a meeting called by notice, given to all interested in the formation of a Presbyterian Historical Society, and held in the Second Presbyterian Church, on May 20th, 1852, the Rev. John McLean, D. D., of Princeton, N. J. was called to the chair, and the Rev. E. P. Rogers, of Augusta, Geo., was appointed secretary.

The meeting was opened with prayer by the chairman.

The Rev. C. Van Rensselaer, D. D., then addressed the meeting, in a statement of the object proposed, its desirableness, and the means of attaining it; and offered the following resolutions:—

Resolved, That in the judgment of this meeting it is expedient to form a Presbyterian Historical Society.

Resolved, That a committee of five be appointed to draft a Constitution to be submitted to the consideration of this meeting.

The Rev. Thomas Smyth, D. D., of Charleston, S. C., seconded these resolutions, in an address upon the general subject. Remarks were also made by the Rev. G. Howe, D. D., and the Rev. Messrs. Wilson and Buist; and the question being then taken on the passage of the resolutions, they were unanimously adopted.

The following persons were appointed a committee—Rev. Dr. Van Rensselaer, Rev. Dr. Howe, Rev. Mr. Wilson, Rev. Mr. Buist, Rev. Professor Scott.

The committee reported a constitution—which, on motion, was accepted and adopted, and is as follows :

CONSTITUTION OF THE PRESBYTERIAN HISTORICAL SOCIETY.

ARTICLE I. This Society shall be known by the name of the "PRESBYTERIAN HISTORICAL SOCIETY."

ART. II. The objects of this society shall be to collect and preserve the materials of the history of the Presbyterian Church in the United States of America, and to promote the knowledge of said history as far as possible.

ART. III. Any person may become a member of the society by the payment of two dollars as an initiation fee; and shall thereby be entitled to receive annually a copy of the Annual Report.

ART. IV. The Officers of the Society shall be a President, six Vice-Presidents, a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee, to be elected annually at the time and place of the meetings of the General Assembly.

ART. V. The Executive Committee shall be composed of nine members, of whom the Corresponding Secretary shall be one *ex-officio*, to whom shall be entrusted the work of devising and executing measures to accomplish the purposes of the Society. They shall cause an address to be delivered during the meeting of the General Assembly, shall make an annual report of their proceedings at the anniversary meeting, and shall have power to issue from time to time all necessary publications, subject to the direction of the Society, and to provide means for defraying the necessary expenses of their operations.

ART. VI. The formation of a LIBRARY, containing manuscripts and publications, old and new, being essential to the prosecution of the objects of the Society, the Executive Committee shall have the oversight of this subject among their other duties.

ART. VII. This constitution may be altered by a vote of two-thirds of the members present at any annual meeting.

The following persons were nominated as the officers of the Society.

President.

JAMES HOGG, D. D.

Vice-Presidents.

{ CHARLES HODGE, D. D.
GEORGE HOWE, D. D.
HON. WALTER LOWRIE,
R. J. BRECKINRIDGE, D. D.
WM. B. SPRAGUE, D. D.
WM. H. FOOTE, D. D.

Secretary.

RICHARD WEBSTER.

Treasurer.

JAMES N. DICKSON, Esq.

Executive Committee.

{ C. VAN RENNELAER, D. D.,
J. C. BACKUS, D. D.
THOMAS SMYTH, D. D.
DAVID ELLIOTT, D. D.
WM. C. ALEXANDER, Esq.
JOHN FORSYTH, D. D.
R. DAVIDSON, D. D.
WILLIAM SHIPPEN, M. D.
SAMUEL AGNEW, Esq.
R. WEBSTER, *ex-officio*.

The meeting then adjourned.

Charleston, May 20th, 1852.

E. P. ROGERS, *Secretary.*

The General Assembly

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

THE General Assembly of the Presbyterian Church met in the city of Charleston, S. C., on May 20th, 1852, and was opened with a sermon by the Rev. E. P. Humphrey, D. D., the Moderator of the last Assembly, from Matthew vii. 17. After which the Assembly was organized by the election of the Rev. JOHN C. LORD, D. D., of Buffalo, N. Y., as Moderator.

After giving a tabular view of the acts and proceedings of the General Assembly, we shall make a few remarks on two or three points.

LIST OF THE ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY.

1. The Assembly refused to encourage the project of establishing a cheap newspaper under its superintendence.
2. The subject of preparing a version of the Doctrinal standards of our Church in the German language was referred to a select committee, to report next year.
3. The Assembly declined acting on the proposition to amend the Book of Discipline, so as to allow testimony to be taken by a commission, not members of the Judicatory itself.
4. Reports were received, and acted on, from the Boards of Missions, Domestic and Foreign, Education and Publication.
5. The Synod of the Pacific was formed.
6. The Synod of Iowa was formed.
7. The Synod of Arkansas was formed.
8. The delegates from corresponding bodies were heard, and their statements responded to by the Moderator.
9. The order to elect annually a preacher on the subject of Popery was rescinded.
10. The Assembly decided that re-ordination was not necessary in the case of ministers coming from the Methodist Church, but that the same *qualifications* are expected as are demanded of all other candidates.
11. The Assembly declined taking measures to amend the Book of Discipline, so as to allow a minister and one elder to form a quorum, when the only other elder is from any cause incompetent to act.
12. Buffalo was appointed as the place of meeting of the next Assembly; but the New School Assembly having appointed the same place, the subject was reconsidered, and *Philadelphia* selected.
13. Polemic theology was transferred to the department of Didactic theology in the Seminary at Princeton; and the professorship, vacant by the death of Dr. Alexander, was named "the Professorship of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons."

14. The Rev. Edward Payson Humphrey, D. D., was elected to the above professorship.

15. The Rev. Stuart Robinson was appointed to preach the annual sermon on Domestic Missions, and the Rev. Samuel Beach Jones, D. D., was appointed the alternate.

16. The Assembly declined to instruct the Board of Publication to publish cheaper editions of their books.

17. The Synodical records were examined.

18. The trustees of the General Assembly were ordered to open separate accounts with each of the funds, keeping each fund distinct by itself; and also to avoid borrowing from one fund to another.

19. The boundary line between the Synods of Indiana and of Northern Indiana was slightly changed; as was that between the Synods of New Jersey and Philadelphia.

20. The Assembly declined to appoint a "general concert of prayer against Romanism."

21. The preparation of a commentary on the word of God was recommended to the favourable consideration of the Board of Publication.

22. The Assembly recommended the churches to take up collections on some Sabbath in October, for the purpose of assisting to erect a new church in the city of Washington.

23. The duty of disbursing "the fund in aid of superannuated and disabled ministers and their families" was transferred from the Board of Publication to the Trustees of the General Assembly.

24. The Charleston Union Presbytery, now an independent body, on declaring its adhesion to the Assembly and its standards, was ordered to be enrolled as one of the Presbyteries of the Synod of South Carolina.

25. A narrative on the state of religion was adopted.

26. The subject of the religious rights of Protestant citizens in foreign countries was referred to a special committee, to report to the next Assembly.

FUNDS OF THE GENERAL ASSEMBLY.

The General Assembly of 1851 appointed a special committee, consisting of Stacy G. Potts, Robert Carter and C. Van Rensselaer, to examine into the state of the funds belonging to the Church, and to report to the Assembly of 1852. This report was drawn up by the Honourable STACY G. POTTS, of Trenton, N. J., now one of the Judges of the Supreme Court of New Jersey. No one but a thorough accountant and an able financier was competent to the task. Judge Potts devoted several weeks exclusively to this important investigation, and declined all professional engagements at a time when he had a very extensive practice at the bar, this being before his appointment as Judge. The labour of the Report consists in tracing each fund through a series of investments to its original basis, as far as can now be ascertained. It is necessary here to state, that the funds of the Assembly consist of professorships, scholarships, and various other trusts, amounting in all to a large number of different funds, each being given for a specific object, and by many different individuals. Now, according to the ordinary principles which govern the administration of trusts, each of these funds should be managed upon its own basis. If fifty men intrust

to my individual management funds for specific purposes, each has a right to know how his money is invested, and where it is. I have no right to throw all these funds into a common stock-concern, and make each bear a *pro rata* loss on the various investments; but a distinct account is to be kept with each individual. This principle appeared to the writer so obvious, that when he was appointed a trustee of the General Assembly in 1846, his first act was to present a resolution which aimed at putting back each fund upon its separate basis, abolishing the joint-stock investments, and securing the amount on bond and mortgage. The last two measures were finally carried; but the first was *said* to be utterly out of the question, and it probably never would have been carried, had not the Assembly appointed this committee of general investigation. What was stoutly resisted as impracticable *has been done* by the skill of Judge Potts. This eminent professional gentleman has gone over all the accounts with an industry, patience, and self-denial, which deserve the lasting gratitude of the Church. He has succeeded in tracing each fund through all its windings and losses, and in separating the investments into their true and honest commercial details. The Assembly unanimously ordered that the treasurer should hereafter open a separate account with each trust fund, and that the trustees should manage the finances hereafter on the principles recited. The following are the resolutions of the Assembly:

Resolved, That the Trustees of the General Assembly be directed to separate the different trust funds, now amalgamated, and to manage hereafter each fund on its own basis; and that, for this purpose, separate accounts be opened by the Treasurer, and each fund credited its proportion of the securities, as ascertained and specified in the report of the special committee on finances, made to this Assembly, and that hereafter no borrowing from one fund to another shall be practised under any circumstances.

Resolved, That the fund entitled, "The permanent fund of the Theological Seminary," which is applicable to the general purposes of the Seminary, and is under the control of the General Assembly, be divided between the three original Professorships, to supply losses which have accrued upon the original investments.

Resolved, That it be recommended to the Directors of the Theological Seminary at Princeton, New Jersey, to take measures to supply the losses sustained on the Scholarships, applicable to the purposes of education in said Seminary; and that the respective Scholarships shall hereafter remain unoccupied, until the annual interest arising from each shall, with other funds as above recommended, be sufficient to make up the original investments; *Provided*, that the *present* incumbents of the Scholarships be allowed to retain the usual income for the usual time.

In explanation of the second resolution, all that it is necessary to state is, that its object is to simplify the accounts by merging into the three original professorships a fund, which is entirely under the control of the Assembly, and which, by the very terms of its collection is applicable to the purpose to which it is here set apart. The losses on the professorships having been made up by the liberality of individuals and churches, no action was necessary on that point.

The third resolution aims at supplying the losses on the scholarships. This is a subject of great importance. If the funds had been lost in the ordinary course of Providence, a plea might be made to absolve the Church from the responsibility of their restitution. But these funds were invested in stocks and in securities not recognized by the laws of Pennsylvania as proper for the investment of trust funds, and in a way now condemned by the judgment of all sober-minded men. The Assembly has therefore a personal responsibility in

repairing such losses, made under its own authority. Two measures are recommended. First, That the Directors of the Seminary endeavour to supply the losses on the scholarships by such means as their judgment may devise; and second, That the interest on the scholarships shall be added to the principal until the loss on each is made up. This last measure will be effectual in time, if nothing else is done; and it will operate as a stimulant to do something else. For the scholarships, which are defective, will not be available for the students in the Seminary until the principal is made up. This will subject the Seminary at Princeton to a temporary inconvenience, which, it is hoped, its friends will relieve by making annual contributions to the scholarships, until they are restored to their original value. Even if it should take ten or twenty years for the added interest to make up the original principal, this is far better policy, and better principle too, than to be indifferent to the losses on the legacies and trusts of the dead, incurred by unwise speculation, and thus discouraging the hope of future legacies.

On the whole subject of the finances of the Church, it becomes the Assembly to have a watchful oversight. Particular care should be taken in the election of trustees, and a special committee be appointed from time to time, at least once in five years, to make a minute and thorough investigation.

PROFESSORSHIP AT PRINCETON THEOLOGICAL SEMINARY.

The Professorship in the Theological Seminary at Princeton, N. J., vacant by the death of Archibald Alexander, D. D., occupied considerable attention. The Directors of the Seminary had recommended almost unanimously [twenty-two to one] that the subject of *Polemic Theology* be transferred from the vacant chair to the department of *Didactic Theology*, where it originally belonged. This transfer was warmly opposed by a few members on the ground that it was taking away the most important part of the subjects belonging to the new Professor; that the remaining topics were not sufficient to engage the exclusive time of an able man; that theology ought not to be taught by one man alone, who thus acquired too much influence; and that the new professor could not "leave his mark" upon the minds of the students, if confined to the topics of the new arrangement. These views were advocated by the Rev. S. Robinson, M. D. Hoge, Professor Goodrich, and Thomas W. Bullock, Esq. On the other hand, it was maintained that Polemic and Didactic Theology were naturally and inseparably united; that the ablest writers had generally treated them as belonging to the same department; that the plan of the Seminary contemplated only one Professor of Theology; that Polemic Theology had been temporarily disconnected from the Didactic chair for particular reasons, which ceased at Dr. Alexander's death; that no one in the church was so competent to teach Polemic Theology as Dr. Hodge; and that the vacant Professorship had three important departments, fully sufficient to tax the intellectual energies of the greatest mind, viz: Pastoral Theology, Church Government, and Sacred Rhetoric. This side of the question was sustained by the Rev. Dr. John Maclean, R. H. Richardson, Dr. John Hall, Dr. George Howe, and others. The assembly, with a unanimity quite remarkable under the circumstances, decided upon the transfer recommended by the Board of Directors.

The title of the vacant Professorship was then changed to that of "Pastoral Theology, Church Government, and the Composition and Delivery of Sermons."

The election of the new Professor occurred on the 27th of May. The following was the result of the balloting :

	FIRST BALLOT.	SECOND.	THIRD.	FOURTH.
H. A. Boardman, D. D.,	75	89	78	73
E. P. Humphrey, D. D.,	45	62	86	112
Wm. S. Plumer, D. D.,	35	32	8	1
C. C. Jones, D. D.,	10	—	—	—
J. C. Young, D. D.,	11	5	1	—
A. T. McGill, D. D.,	6	1	—	—
Thos. Smyth, D. D.,	3	1	—	—
N. L. Rice, D. D.,	3	—	—	—
George Junkin, D. D.,	3	—	—	—
Mr. Cook,	—	—	—	1
	<hr/>	<hr/>	<hr/>	<hr/>
<i>Whole number of votes,</i>	191	190	173	187
<i>Necessary to a choice,</i>	96	96	87	94

It will be seen that on the second ballot Dr. Boardman only lacked seven votes of an election. Almost any one, on examining the first two ballots, would say that the probability of Dr. Boardman's election on the third ballot was as forty-nine to one. The particular causes which gave a new turn to the vote on the third ballot we deem it unnecessary at the present time to state.

There were one or two things about the mode of conducting the election that did not strike us favourably, and which we mention, not as affecting at all the final result, but as of doubtful propriety. 1. In so important an election there ought to be more formality in taking and in counting the ballots. Dr. Lacy moved that the roll be called, and every member deposit his ballot on the announcement of his name. Another member moved that the election be made *viva voce*. These motions were, however, withdrawn. Either of these modes would have been far preferable to the one practised. 2. After the tellers had collected the votes on the third and fourth ballots, and were engaged in counting them, the Moderator several times called upon members, who had not voted, to deposit their ballots, and ordered a hat to be passed to a particular part of the house. After the tellers *have begun to count the ballots*, it would be generally regarded as irregular to receive any new ones. 3. One of the assistant tellers informed us that Dr. Humphrey was, or would have been, elected on the third ballot; but that he [the teller] finding that Dr. Humphrey would have only a majority of one vote, either withdrew his vote, or declined voting. "Did you not vote by ballot?" we inquired. He replied, "No." This was violating order in two ways; first, in not voting by ballot, as the *rule required*; and second, in determining how to vote after he had found out the general result.

These things are mentioned simply to call attention to irregularities, which, however innocent, are of injurious tendency.

DR. HUMPHREY, the Professor elect, will give very general satisfaction, not only in our own denomination, but among our New School and Congregational brethren. He possesses talents of a high order, and whatever he does, he does well. There can be no doubt that he will make a distinguished and useful Professor. He is a son of President Humphrey, of Amherst College; is a graduate of that institution, and studied theology at Andover. After leaving the Seminary he had a call to the large Congregational church at Amherst, and had also the offer of the Professorship of Sacred Rhetoric at the College; but he do-

clined both of these appointments, preferring to be a missionary at the West. He commenced his ministry in the Presbyterian Church at Jeffersonville, opposite Louisville, and was shortly after called to the Second Presbyterian Church in Louisville. He possesses great personal influence and social worth, and is perhaps the most popular man in our Church in the West. His two sermons before the last two General Assemblies are among the finest specimens of ministerial ability; and contributed, not a little, to elevate him to his present responsible position. May the blessing of God be with him, and with the institution to whose service he has been called.

THE BOARDS OF THE CHURCH.

The reports of the different Boards were well received, and their different objects met with favour from the Assembly. The Report of the Board of Domestic Missions was one of extraordinary merit, as was universally remarked, and therefore there is no harm in our relating it. At the risk of being misunderstood, or severely criticized, we venture to call attention to an encroachment, which does not appear to us to be for edification. We allude to the passing of *complimentary resolutions* about the Boards. The resolution of thanks to Dr. Leyburn personally was appropriate and well deserved, in view of his retirement from an office he has filled with so much satisfaction to the church. But the resolutions, about which we express doubts, are the two following:

Resolved, That the Assembly hereby tender its thanks to the Board of Publication, for the energy, wisdom, and success with which they have carried forward the work during the past year.

Resolved, That the warmest thanks of this Assembly are due to the Rev. C. C. Jones, D. D., and the Board of Missions, for the energy, zeal, and good judgment with which their whole work has been prosecuted during the past year: and the Assembly would further express its special gratification with the enlarged and liberal views of this great subject presented in the Annual Report.

Perhaps, before we go farther, it may be well to state, that the Chairman of the Committee, to whom the Report of the Board of Education was referred, (with which Board the writer is connected,) inquired of us whether it was not customary to offer a resolution complimentary to the Board. Receiving a reply in the negative, he still was kind enough to intimate his intention to offer one, when at our earnest solicitation it was withheld. As this happened before either of the above resolutions was offered, we are at least consistent and honest in opposing the introduction of such commendations. We oppose them,

1. Because such resolutions are in bad taste.
2. Because they become merely formal, if offered every year; and, if not offered every year, the discrimination is an implied censure upon the year omitted.
3. Because, if made to one Board the friends of the other Boards will consider it due to them to do the same. Who doubts that, if the Report of the Board of Foreign Missions had not been already acted on, the example would have been followed?
4. Such resolutions, if persisted in, will do the Boards more harm than good. Would not the voluntary societies be ultimately injured by an annual puffing on the part of their Directors?

We throw out these remarks for consideration. Doubtless there are differences of opinion; but we shall not hesitate to resist the course commented upon so far as we have any influence in the Board of Education.

GENERAL CHARACTER OF THE ASSEMBLY.

It has never been our privilege to attend so able a body as was the General Assembly of 1852. Although there was no one ruling mind, as in some Assemblies, there was an unusual amount of general talent and ability. The discussions were conducted usually with power, and always with courteousness. The general influences of the body will be salutary and useful, and the measures adopted for the edification of the Church.

"Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee."

Review and Criticism.

The Princeton Pulpit. Edited by JOHN T. DUFFIELD, Adjunct Professor of Mathematics in Princeton College. New York, Charles Scribner. 1852.

This elegant volume contains sermons of ministers who are identified with Princeton, and almost all of whom are now living there. Drs. Alexander, Miller, and Dod are no more, but the discourses here brought to view are animated memorials of their ministerial service. The volume contains discourses by Drs. Miller, Alexander, Carnahan, Hodge, Maclean, J. W. Alexander, Dod, Hope, Forsyth, J. Addison Alexander, the Rev. Messrs. Schenck, Green, Giger, Cattell, and Duffield. The latter gentleman is the editor, and most worthily has he performed his part. One of the objects of the compilation is to assist in paying off the debt of the Second Presbyterian Church in Princeton. These sermons are good specimens of the powers of the different writers. There is something characteristic in most of them, which imparts a double interest. The sermon entitled "*Faith in Christ the source of Life,*" is one of the richest of practical sermons, and one whose precious truth suffers dishonour in some of the theological systems of the day. We might specify other discourses as eminently edifying; but every reader will have his choice, and none will be disappointed in the general excellence of the volume.

"*The Princeton Pulpit*" was a bold idea. There is great promise in the expression; not more than is realized in the performance.

The Testimony and Practice of the Presbyterian Church in reference to Slavery: with an Appendix, containing the position of the General Assembly (New School), Free Presbyterian Church, Reformed Presbyterian, Associate, Associate Reformed, Baptist, Protestant Episcopal, and Methodist Episcopal Churches. By the Rev. JOHN ROBINSON, Pastor of the Presbyterian Church, Ashland, Ohio. Cincinnati, John D. Thorpe. 1852.

This volume contains the action of the Presbyterian Church on the subject of slavery at different periods. It is a manual containing much useful information. The documents, emanating from the Synods and Presbyteries, which are not generally accessible to readers, add much to the value of the work. We refer particularly to the report made to the *Synod of*

North Carolina in 1847, beginning on p. 132 of this volume, and the plan of labour adopted by the *Presbytery of Georgia*, beginning on p. 142. These documents are drawn up with great ability, fidelity, and discrimination, and are a fair index of the sentiments of our brethren in the slaveholding States. Mr. Robinson, living in the neighbourhood of abolition excitements, discusses at length, "Is secession a duty?" We agree with Drs. Hoge, N. L. Rice, and Lord, that he discusses it in a "clear and conclusive manner," and that "it will not be easy to controvert his reasoning." The work will be very convenient for reference; and we trust that it will do much good. There are varieties and shades of sentiment among good people on this, and on all other subjects, which should be borne in mind by any reader who may not altogether agree with particular parts of the volume.

Nature and Revelation: an Address delivered before the students in Princeton Theological Seminary, by the Rev. WM. BLACKWOOD. Philadelphia, Wm. S. Martien. 1852.

Mr. Blackwood has made an earnest and able plea in behalf of the study of the sciences which involve the evidences of Christianity. Nature and Revelation are the works of the same divine Author; and every theological student should maintain an interest in the progress of knowledge and science, and be conversant with the facts continually brought to light. Mr. Blackwood's address made a deep impression in its delivery; and its publication will not only confirm it on the minds of those who heard it, but carry conviction to others.

[Notices of other books are deferred till next month.]

Lessons by the Way.

RULES FOR VISITORS AND TRAVELLERS.

IF RESIDING IN THE COUNTRY.

1. NEVER neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain uninvited company on the Lord's day, and pay no visits, unless to the sick and needy as acts of benevolence.
4. Never engage in anything, either on the Lord's or any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember that you are to "stand before the judgment-seat of Christ."

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.
2. Make your arrangement, if possible, to stop in some place where you can enjoy suitable religious privileges.

3. If at a public house or watering-place on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honourable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

5. Carry tracts and good books with you, to read, distribute, or lend, according to circumstances.

6. Seek for opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to "stand before the judgment-seat of Christ."

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God is that you may maintain your Christian integrity, honour God, live in obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," because "the love of God is shed abroad in the heart."

Friend! reader! would it not be well to ponder carefully these things?

[Selected.]

TEARLESS GRIEF.

There scarce can be a sadder view,
Than grief within a tearless eye;
The heart, impaled by suffering through,
Yet cannot weep, the fount is dry.

Ah! once I saw a lovely boy,
Bruised into fragments of cold death;
And scarcely an unmoistened eye
Looked on the mangled form beneath,

Save one; and not a tear was there,
Yet misery's dark picturings
Had marked a something like despair
Upon her face, with her heart-strings.

It was the mother, yet her eye
Ne'er trifled with a tear;
Grief in no rain-cloud flitted by,
Her bosom was its bier.

Yes, there are souls that cannot weep,
Whose grief tears cannot sound;
No blood flows from their stricken heart—
The barb fills up the wound.

[Selected.]

TRIFLING 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, 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 convicted 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 fullness 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.*

 THE HOUR OF TRIAL.

EVERY man shows fair in prosperity ; but the main trial of the Christian is in suffering. Any man may steer in a good gale and clear sea ; but the mariner's skill will be seen in a tempest. Herein the Christian goes beyond the Pagan's, not practice only, but admiration. "We rejoice in tribulation," saith the chosen vessels. Lo ! here a point transcending all the affectation of Heathenism. Perhaps some resolute spirit, whether out of a natural fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of loss or pain ; but never any of those heroic Gentiles durst pretend to a joy in suffering. Hither can Christian courage reach ; knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." Is he bereaved of his goods and worldly estate ?—he comforts himself in the consciousness of a better treasure, that can never be lost. Is he afflicted with sickness ?—his comfort is that the inward man is so much more renewed daily, as the outward perisheth. Is he slandered and unjustly disgraced ?—his comfort is that there is a blessing which will more than make him amends. Is he banished ?—he knows he is on his way homeward. Is he imprisoned ?—his spirit cannot be locked in—God and his angels cannot be locked out. Is he a dying ?—to him "to live is Christ, and to die is gain." Is he dead ?—he "rests from his labours," and is crowned with glory. Shortly he is perfect gold, that comes more pure out of the fire than it went in ; neither had he ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth.—*Bishop Hall.*

HEAVEN OPENING ON THE SIGHT.

Oh! the shadows of earth are fast fading away,
 And my soul from her slumber is waking;
 I see from afar, all beauteous and bright,
 O'er the tops of the mountains, a gleaming of light—
 The dawn of the morning is breaking.

Oh! waste not a sigh on earth's perishing joys,
 Regret not the scenes that are fading;
 For holier and purer the light that I see—
 A new world is opening its beauties to me,
 As *this* from my sight is receding.

Yet there *are* ties on earth—O so tender and true!
 And must not tears fall as they sever?
 Oh no! though the knot may be loosened awhile,
 Yet the tears that are falling may flow with a smile,
 For Heaven will renew them for ever.

Then waste not a sigh on this perishing world,
 It is heaven which is opening before me;
 And now, that fair light grows more beauteous and clear,
 And *now*, the celestial city is near,
 And *now*, all around me is glory.

[Selected.

FRAGMENTS.

MONEY.—A philosopher has said, "Though a man without money is poor, a man with nothing but money is still poorer."

WORLDLY gifts cannot bear up the spirits from fainting and sinking when trials and troubles come, no more than the headache can be cured by a golden crown, or toothache by a chain of pearl.

WHY WE PRAY.—We do not pray to inform God of our wants, but to express our sense of the wants which he already knows. As he has not so much made his promises to our necessities as to our requests, it is reasonable that our requests should be made, before we can hope that our necessities will be relieved. God does not promise to those who want that they shall "have," but to those who "ask;" nor to those who need that they shall "find," but to those who "seek."—*Hannah More.*

WE should never estimate the soundness of principles by our own ability to defend them, or consider an objection as unanswerable to which we can find no reply.

INCONSISTENT PROFESSION.—To have an orthodox belief and a true profession, concurring with a bad life, is only to deny Christ with a greater solemnity.

LICENTIOUSNESS.—The freedom of some is the freedom of a herd of swine that ran violently down a steep place into the sea, and were drowned.—*Jay.*

FAITH.—When Latimer was at the stake, he breathed out these words: "God is faithful."



DR. ALEXANDER'S CHAPEL.

THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, PRINCETON, N. J.

DR. HODGKINS.

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Miscellaneous Articles.

THINGS NEW AND OLD.—No. III.

BEHOLD THE MAN!

LITTLE did Pilate think, when he uttered this sentence, that the great Sufferer whom he thus contemptuously showed to the people, would become the object of religious veneration, and his very sufferings be commemorated in every subsequent age of the world. Little did he think, that the great and good of all future time would *glory in that cross, and those stripes*, which he so confidently believed would have been to Christ and his followers a perpetual and indelible reproach. After the soldiers had platted a crown of thorns and put it on his head, and stripped him of his own garments, *then came Jesus forth, wearing the crown of thorns and the purple robe; and Pilate saith unto them, Behold the man!*

I. We may contemplate this scene in the first instance as a *mere fact*. Facts always have an interest, infinitely greater than theories. Narrated facts form the most striking mode of conveying instruction, even on those subjects which concern us for eternity.

The fact here referred to is an interesting and touching one, even if it related simply to the history of a *mere man*. For any man who possessed the character of Jesus of Nazareth; who, of all the posterity of Adam, was never known to sin; who employed his days on earth in deeds of mercy toward an afflicted, needy, benighted, depraved, and oppressed world; for such a man to be brought before a human tribunal, and in violation of the laws, as well as the forms of justice, to be condemned to the cross, is an event deeply interesting and important in itself.

But when we add to this, that it was not a mere man that bowed under this fearful condemnation, the wonder increases immeasurably.

It was the arraignment of the great Lawgiver before the bar of his own subjects! It was the condemnation of the great Judge of quick and dead by a bench of criminals! It was the crucifixion of the Son of God, the Saviour of the world! It was because the sin of man called for atonement of infinitely more worth and dignity than men, or angels, or all created beings could supply, that in the fulness of time *God sent forth his Son, born of a woman, made under the law, to redeem them that were under the law.* And when we behold this being of such pre-eminent dignity thus arrayed before the bar of Pilate, we are prepared to feel that such a fact may well be the astonishment of the world, the admiration of all intelligent beings. We cannot contemplate it without strong emotions. What are all other facts compared with this! It is more touching and tender, more sublime and awful, than any other to be found within the annals of history. It is a fact that astonished, when the apostles first went forth from Judea, and proclaimed it to the world. It was equally astonishing as the report of it grew and spread through the nations. Nor is it less astonishing now. Nor will it lose any of its importance or power as it is told in ages to come. The oftener it is told, the better it is understood; the more frequently and devoutly it is commemorated, the more will it be seen to possess an importance that perpetually grows upon the mind, and gradually leaves out of sight and out of remembrance every other occurrence in the history of time.

II. Again, Behold the man! AS THE MOST AFFECTING EXHIBITION OF THE DIVINE LOVE AND MERCY. Reason and the works of God show us that he is good. And if good, then must he be *disposed* to be merciful. Whether the divine mercy will be extended to the final forgiveness of sin, and if thus extended, *how far, in what way, and on what terms*, are questions which can be decided only by the word of God; and no where in the word of God, as in the facts and principles disclosed and established by the incarnation and death of his only Son. When Pilate brought him forth to the people, covered with blood from the wounds where *the ploughers had been ploughing upon his back, and making long their furrows*, there was exhibited in this spectacle more than all things else, the reality, the fulness, and the glory of the divine love and mercy. Here is the mystery of love; *not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins.* As if, until God gave his Son, men had never seen anything deserving the name of love. *In this*, says the same apostle, *was MANIFESTED the love of God, because that God sent his only begotten Son into the world that we might live through him.* As if, since this *manifestation* of love, nothing more now remained to be known of it, in any age, or any world. *God COMMENDETH his love toward us, in that while we were yet enemies Christ died for us.* As if, since such a *commendation*, nothing could ever be said or done to commend it more.

Did ever the divine love and mercy shine so resplendently as here? What manner of love is this? Was ever love so pure, so munificent,

so free, so self-denying, so tender? "*God so loved the world!*" O is not this a demonstration of love that ought to send the power of conviction and the raptures of surprise to the remotest world that Omnipotence has formed? All that we can say of it is, that it is ineffable; all that we know of it is, that *it passeth knowledge*. There is mighty influence in love. Men resist power, they repel severity, they shrink and flee before the angry tempest of divine wrath, but they are subdued by love. Behold it! the love of a beseeching God, standing as it were upon the summit of Calvary, and with open arms bidding the anxious and despairing sinner come.

III.—Again, BEHOLD THE MAN! AS THE ONLY RELIEF FROM THE APPREHENSIONS OF GUILT, AND THE ONLY MEANS OF ALLURING THE SOUL TO CONFIDENCE IN GOD.

There are seasons when men feel that they are sinners, and justly deserve the penalty which is threatened to transgression. You see this in the moral history of nations that have never been enlightened by the sacred Scriptures. The greater part of the religion of Pagan lands ever has consisted, and still consists, of *rites of expiation*, the design of which is to deprecate the displeasure of an incensed Deity. What is the import of those bloody sacrifices, and self-denying rites, and painful penances, which have been multiplied without number in the ritual of idolatry, but the effort of a guilty, yet blinded conscience, groping, in the hour of its extremity, after some atonement on which to roll the burden of its sins?

And are there no pangs of a disquieted conscience in Christian lands? Does the sinner, with the Bible in his hand, and under the light of these holy Sabbaths, and within the pale of these sacred altars, and enjoying all the benefits of that moral training by which he may be fitted for heaven, never say, with deep and lengthened emphasis, *How can man be just with God?* When he bows his knee in prayer, and yields himself to every solemn thought and recollection, is his soul never cast down within him at the remembrance of his iniquities? and does he never cry out in agony, "*Men and brethren what shall I do to be saved?*" And does he never, after long and fruitless search, and many an anxious inquiry for the Comforter, exclaim, "*O that I knew where I might find Him?*" To all such persons we say, Behold the interesting and wonderful Personage whom Pilate brought forth to the people. *Him hath God set forth to be a propitiation through faith in His blood, for the remission of sins, that God might be just, and the justifier of him that believeth in Jesus.* He comes with the fatal instrument which bore the seal of God for their destruction from his presence, cancelled in his own expiatory blood. He comes to offer *himself* for them; his woes for their woes; his life for their lives; his death for theirs; and O, ineffable wonder! to become *accursed* in their place.

It is a fact of precious import that the conscience is *satisfied* with this expiation. With the blood of bulls and goats she is not satisfied. Nor is she tranquil while reposing on the efforts of self-righteousness, and penitence, and resolution of amendment. But the weary pilgrim

looses his burden when once he comes in sight of the cross. If he can but get a view by faith of a dying Saviour and his atoning blood, he has peace. It is a calm and settled peace. It is the peace of reconciliation to God through the blood of his Son. It is the serenity of filial confidence, by which he goes to God and says, *Abba, Father*; and there at his throne meets the smiles of paternal tenderness and love.

IV. Still again, *Behold the man!* IN THE VARIETY, RICHNESS, AND CERTAINTY OF THE BLESSINGS imparted by his gospel. *I am come*, says the Saviour, *that they might have life, and that they might have it more abundantly.* The crucified Redeemer is to this ruined world what the Tree of Life was in the world of Paradise. To eat of it is to live for ever. Its fruit hangs in full maturity and rich abundance. Are we rebels against God? here is reconciliation. *God is reconciling the world unto himself by Jesus Christ.* Here he publishes a general amnesty to this race of sinners, the blessings of which *are to all and upon all them that believe.* Are we condemned; here is justification, through his righteousness imputed to us, and received by faith alone. Are we unholy; here is sanctification, by that Spirit, and through those truths, which are fitted in themselves, and ordained, in the counsels of heaven, to become *the wisdom of God, and the power of God to salvation.* Here is strength for the weak, and wisdom for the unwise. Here are consolations for those who are born to trouble; wealth and well-being for those whose inheritance is want and woe; hope and triumph for those who are sunk in disappointment and despondency; joy and gladness for those whose allotment would otherwise be grief and tears. Nor are these uncertain mercies. They are glad tidings which come to us from Him *whose word is truth.* He has said, *Surely, blessing, I will bless thee.* Wherein *God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* The hope of the Christian, therefore, is *both sure and steadfast.* He can desire no greater certainty. He has *strong consolation.* He has the *full assurance of faith.* *Behold the man!*—just about to ascend the fatal mount—just about to be lifted up from the earth, not only to avert the curse which threatened to sink a guilty world to perdition, but to impart to unnumbered millions of immortal spirits *all spiritual blessings in heavenly places in Christ Jesus,* and finally *fill them with all the fullness of God.*

V. Once more, *Behold the man!* and in him, the wonderful expedient by which THE WORLD IS TO BE SUBJECTED TO THE AUTHORITY OF ITS RIGHTFUL PRINCE. *Behold him* who is destined to *turn men from dumb idols to serve the living God, and to wait for his Son from heaven.* There is an attraction in his cross, which is to persuade men all over the world to renounce their systems of error for the revelation of God; to abandon their rites and sacrifices for the one oblation of our great High Priest; and to forsake their sins for obedience to the laws of the only King that God has *set upon his holy hill in Zion.* This very man, loaded with infamy, and

thus brought forth by Pilate to his enraged enemies, is destined to achieve the victory announced in the terms of the first promise, by *bruising the head of the Serpent*. He it is to *whom the gathering of the people, as to the true Shiloh, shall be*. The government of this world, from the moment of the first apostacy, was put into the hand of Jesus Christ. *Art thou a King then?* said the astonished Procurator. *Verily, said the Saviour, for this end was I born, and for this end came I into the world! But my kingdom is not earthly*. I claim no temporal power. I ask no secular aggrandizement. Though now disgraced with this crown of thorns, and humbled by this purple robe; though I see the mount where I shall so soon be stretched on the cross; yet have I come to set up a kingdom of truth and grace, *of righteousness, and peace, and joy in the Holy Ghost*. Jesus Christ is head over all things to the church. All the energies of the divine government are surrendered at the foot of the cross. Separate from these great spiritual and eternal interests, the providence of God has no interests to establish, no distinct sphere of operation in which to move, no end at which to aim. This is the centre where all these lines converge. The world was made for *that Man of sorrows*. Behold, then, the position occupied by Him who once stood at the bar of the proud Roman! Who is he, but the *King of kings, and the Lord of lords? he who was before all things, and by whom all things consist, and that made peace by the blood of his cross?*—BLACKWOOD.

FRIENDSHIP.

In passing o'er this life's campaign,
 We meet with friends, but part again;
 Our meeting like the summer's rain,
 So brief it is, yet not in vain:
 Their memories still remain.

Life is but passing to and fro,
 The changing of a moment's glow
 Of happiness to look of woe;
 The meeting friend, the meeting foe—
 A pageant, quick, yet slow.

But while to me dark scenes are lost,
 When ceasing to be tempest-tossed,
 The bright still linger, and, embossed
 With many a jewel, and flower crossed,
 My sympathies accost.

If, after sleeping on the hill,
 And dancing on the sparkling rill,
 The sunbeams pass, and all is chill,
 I fancy that I see them still:
 They do my spirit fill.

If, after climbing the mountain's height,
 And viewing thence a scene so bright,
 So passing fair, so full of light,
 I scarce can feast enough my sight—
 It disappears in night:

I still can raise, by mental aid,
 The universal veil of shade,
 Survey the scenes by fancy made;
 They haunt my dreams, my thoughts pervade—
 Their beauty cannot fade.

Just so in life with friends I meet,
 Whom but for few short days I greet,
 Whose charms and social converse sweet
 Would fain arrest my roving feet—
 The heart, their source and seat.

And though I pass from them away,
 The friendly smile, the laugh so gay,
 The cheerful word, the pleasant day,
 Will not forgetfulness obey,
 But cling to me, and stay.

I could not, if I would, forget
 These cheerful friends with whom I've met,
 Whose lustrous virtues, brightly set
 In eyes of blue, or brown, or jet,
 My purest thoughts abet.

I see them not; I hear no more
 The voices which in days of yore
 Have welcomed me at friendly door;
 But still, enshrined in memory's lore,
 They live for evermore.

[Hogg's Instructor.

THE LABOURERS ARE FEW.

No one denies that there is a loud call for more labourers to enter into the ripening harvest. No one denies that the numbers are few who enter in. But why this scarcity, is a question to which different men give different answers. It has become common to answer it by saying, that the support of the ministry is so small that few will enter in—they fly off to other professions. This no doubt is the *fact*; but should it be brought forward as the *ground* of this failure? We believe that such an opinion as this, repeated over and over again in our religious papers, increases the evil. The apostle Paul to the Philippians declared, "Not that I speak in respect of want, for I have learned that in whatever state I am, therewith to be content." To find the reason of this lack of men, we must go to the bottom, and if we do, we will learn that it is a *lack of faith*, of a self-consecrating piety in our young men, which is the source of all the trouble. Those

who desire to take upon themselves the office of a bishop, should do it without reference to the support which they are to receive—they must trust God for that. They must enter upon this work, although they see starvation staring them in the face. This may seem strong language, but it is the truth as derived from God's word.

And I would here be understood as referring to the first decision of this question by the young man. The whole subject of an adequate support to the ministry is most important and essential, and one that demands the earnest activity of the church; but I declare again, with the Bible to sustain me, that it has nothing to do with the decision of the question by our young men; it must not weigh a feather in their judgment.

But it may be said that it does influence them, and practically prevents many from entering upon the work. This but brings me back to the first ground of the difficulty—not that the support is insufficient—for with this they have nothing to do—but it is a lack of trust in God's superintending care. Our Saviour, when he sent forth his disciples first, said to them, "Provide neither gold nor silver, nor brass in your purses—nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his hire." They were worthy of the support, but they had nothing to do in providing it on their entrance upon the work.

If we want the ranks of our ministry filled up, let us pray that God would pour down a self-consecrating spirit upon our young men—with a willingness to enter upon the work for the love of Christ and of souls—looking to God for the gold, and the silver, and the brass, and the scrip, and the raiment, and the staff to support them in the midst of all their trials and discouragements—and thus we will be praying in the most effectual manner for more labourers to be sent forth into the harvest.

SAMUEL.

THE RICH YOUNG MAN.*

OUR Lord says, "Lay not up for yourselves treasures on earth." These words contain a plain and positive commandment, which it is dangerous to violate. Persons follow the course which is here forbidden, when they anxiously accumulate wealth and property; allow these to occupy and engross their affections; use them for selfish and secular purposes, and make them the source whence their happiness and their honour are drawn. As an illustration of the danger which such conduct involves, we invite attention to the case of the young man who refused to part with his worldly property, and to follow Christ.

This instructive and touching incident is recorded in Matthew xix. 16—22, Mark x. 17—22, and Luke xviii. 18—23. Observe the *char-*

* From the Record of the United Presbyterian Church of Scotland.

acter of the person spoken of, the *request* which he preferred, the *offer* made by Christ, the *rejection* of that offer, and the *irreparable loss* sustained.

First, The character of the person spoken of. He was a young man; a "very rich" young man; a young man of rank and authority, "a ruler;" and a young man of blameless external conduct. He had kept from his youth all the precepts of the divine law. Youth, wealth, rank, and unblemished reputation, induce us to attach special interest to the words and actions of this person.

Second, The request which he preferred. He was not fully contented with what he had. There was something which he desired, and which he was very anxious to possess. He came to Christ, therefore, and inquired, "What good thing shall I do that I may inherit eternal life?" The question was one of transcendent importance, and it was presented in an earnest and respectful manner. He came to Jesus "running;" he kneeled down before him; he called him, "Good Master;" and he sought information on the most momentous point that can engage the attention of either young or old. Ah, it was an interesting sight to behold this opulent, youthful Jewish ruler, kneeling at the feet of the divine Teacher, and asking to be instructed how he should gain eternal life. Such a question invariably awakens interest in the hearts of all who know the value of the soul; but this is peculiarly the case when the inquiry is made by the young. The Saviour viewed him with affectionate regard. "Jesus," it is said, "beholding him, loved him."

Third, The offer which Christ made to him. The young ruler said that he had kept all the commandments from his youth. This answer showed that he was ignorant of the spirituality of the divine precepts, of their extensive application, and of the sinful state of his heart. Jesus presented a test which at once proved the worldliness of his disposition, and that he had neither understood nor obeyed that law, which, as "a schoolmaster," leads all whom it rightly instructs unto Christ. He said to him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." Let us endeavour to realize this most striking scene. Here is the Son of God, manifest in the flesh, who is about to set up his spiritual kingdom in the world, to send out his servants to proclaim pardon, salvation, and life eternal to perishing sinners, and who, at a future day, will judge all classes of men, saying to this young person, Dispose of thy worldly possessions, from which death in a few years will for ever remove thee; give the proceeds to the poor, and thou shalt have treasure in heaven, which thou shalt unchangeably enjoy; enter into my service, and become one of my disciples, and thou shalt share in the rewards and the glories which all that make sacrifices for me shall receive. Oh what a magnificent offer was this! It was a call to the noblest and the most advantageous course of conduct that could possibly be chosen. It was an invitation given by the King of grace and glory, to be one of his honoured followers. Had

the highest angel got the offer, with what exulting gladness would he have embraced it. He would have left heaven's brightness, put on the appearance of a man, and gone forth to the darkest parts of the earth to preach Christ and him crucified; and he would have rejoiced in the opportunity thus granted of testifying his love for his divine Lord, his affection for men, and of adding a greater lustre to his celestial rank and station.

Fourth, The rejection of the offer. The young man looks anxiously up into the kind and benevolent face of Jesus. He sees his eye beaming with gentle regard, and his heart beats high with the expectation of a favourable answer. The words fall from the lips of the divine Teacher—"Sell thy property, give the money to the poor, and thou shalt have treasure in heaven; and come, follow me." A pang of disappointment shoots through his soul; his countenance becomes dark and sad; his head drops upon his bosom, and tears gather in his eyes. He would have eternal life, but he cannot take it on these terms. He thinks of his large possessions; of his splendid mansion, and numerous servants; of his broad and fertile fields; of all his wealth, pleasures and honours; and, as he does so, the world places its cold hand on his heart and draws him to itself. He feels that he cannot part with his property, resign his honours, take up the cross, and submit to be a follower of the poor and humble Jesus. This is a path to eternal life which he is not willing to tread. The struggle is severe; sorrow fills his heart; but the things of time gain the victory. He prefers the treasure on earth to the treasure in heaven; the service of the world to the service of Christ. His choice is made; and he rises from his knees, turns his back on the divine Saviour, and walks away with slow and sad steps. He "went away grieved, for he had great possessions."

And fifth, The irreparable loss sustained. It was a dreadful hour in the history of this young man when he deliberately left Jesus and returned to the world. He was not far from the kingdom of heaven; another step and he might have been saved; but he went back to perdition. How would the devils exult when they saw him forsaking Christ. Ah, had he accepted the offer, and said, Lord, I count all things worthless in comparison of thy service and of eternal life, to which it leads, and I will gladly follow thee whithersoever thou wilt, how wise and how happy would have been his choice! His name would have found a place amongst the distinguished servants of Christ; he would have been fitted for noble deeds on earth, and his rewards in heaven would have been great, bright, and enduring. But he put the offer away from him, and rejected eternal life. One could weep at the sight of this young man leaving the Saviour, and saying to his large possessions, "Ye are the portion that my heart has chosen." How ruinous was his conduct. No subsequent intimation encourages the hope that he repented and returned to Christ. The divine Spirit does not even mention his name; for he would not confer this distinction upon one who had such an offer made to him by the Son of God, and who deliberately put it away. So that we may say, in regard to

him, that he lost the honour of the service of Christ, the high advantage of doing good to his fellow-men, the treasure promised him in heaven, and his immortal soul.

We see the greatness of his loss in the gain won by another who voluntarily did what he refused to perform. Barnabas sold his estate, gave the money to the poor saints, took up his cross and followed Christ; and the Bible calls him "the son of consolation," "a good man, full of faith and of the Holy Ghost," and records his deeds for the instruction and the example of all succeeding generations. The one went back to the world, to dishonour and to eternal night; and the other came to the light, walked in it while on earth, and then passed away to heaven, to shine there amid unending joy and glory.

The conduct of this young Jewish ruler addresses a solemn lesson to the young men of our church. Jesus is in our day inviting young men of piety, talent and enterprise, to follow him and preach the words of eternal life. But how few comply with his call? They prefer worldly avocations. Now, we are far from saying that all who do so, turn their backs on Christ; for we know that there are very many of the young men of our church, engaged in secular pursuits, who love Christ, and who are daily seeking to honour him. But in so far as any one stands aloof from his service, because of its perils, its sufferings, and its poverty, and chooses a secular pursuit, because it promises to be more lucrative, there can be no doubt that, in that aspect of the matter, such a person displays the spirit and imitates the conduct of this young man. Oh, let the young men of the church retire to their closets, and there, on their knees, and while they listen to the dismal wailings or the ecstatic songs of coming eternity, look first at the conduct of this young ruler and its results, and then at the conduct of Barnabas and its results, AND MAKE THEIR CHOICE.

FORSAKING GOD AND HEWING OUT BROKEN CISTERNS.

"My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The sin held up by the prophet to our wonder and abhorrence is described as two-fold. "My people have committed two evils." In the remainder of the verse these "two evils" are set forth, chiefly in figurative terms, but such as are entirely natural, and easily admit of explanation. The only preliminary question has respect to the division of the sentence in a manner corresponding to the two-fold distinction in the introductory clause. In other words, what are "the two evils" here described?

A natural construction is the common one, which makes the "two evils" to consist in forsaking God, and in substituting for him other objects of confidence. True, these acts are inseparable, and imply

each other, but they are perfectly distinguishable, and the one tends to aggravate the wickedness and folly of the other. They have forsaken the fountain of living waters—this is one evil; they have hewed them out cisterns—this is another. There is something, however, in the structure of the sentence which deserves a more minute examination. The second clause of the antithesis includes another in itself. Not only is “the fountain of living waters” placed in contrast with mere artificial “cisterns,” but the contrast is then heightened by describing these as “broken cisterns that can hold no water.” To forsake a “fountain” for the most perfect “cistern,” would be folly; but to forsake it for a “broken cistern that can hold no water,” is the height of folly. There are, then, three points presented for consideration in this two-fold evil charged upon God’s people: The first is that they had forsaken him, the fountain of living waters; the second, that they had hewn them out cisterns as a substitute; the third, that the cisterns thus procured were broken, and could hold no water. The last clause seems to be a kind of after-thought, as if the prophet first intended merely to contrast the fountain and the cistern, but it was afterwards suggested to him, to enhance the greatness of the sin and folly by this new consideration.

The metaphors here used are so natural and simple that they need but little explanation. All doubt as to their application is removed by the express declaration that God is himself the fountain, from which it is easy to deduce the application of the other terms. Under the figure of a fountain God is set forth as a source of influence, *original, unfailing, and beneficent*. 1. The very contrast with a cistern renders prominent the first of these ideas, that from God, whatever flows at all, flows not as from a stream or reservoir, but from a spring, a source, a fountain-head. He is not only the Giver but the Author of all good. 2. Another idea naturally suggested by the figure is that God’s gifts are perpetual and constant, not dependent upon any ulterior power for their being and continuance, but fed by an infinitude of power and goodness. Nor is he merely the best of many independent sources from which creatures may derive supplies. He is the ultimate and universal source, from which all others are but streams and rivulets. 3. A third idea comprehended in the meaning of the figure here employed is, that the influence referred to is salubrious. To an oriental, in particular, whose habits and associations have been formed in countries destitute of numerous great rivers, and where springs, abundant and perennial, are prized among the choicest blessings of a merciful providence, the image of “a fountain,” of “a fountain of living waters,” that is, ever flowing, gushing with unfailing fulness, and with undecaying freshness, could not be brought before the mind without awakening associations of pleasurable nature, recollections of purification, refreshment, and relief. The figure is peculiarly adapted, therefore, to describe God as a source of beneficent influence. He is the fountain of existence to all creatures—not merely because he called them at first into existence, but because their continued being calls for a perpetual unceasing exercise of his

creative power—"in him we live, and move, and have our being." He is the fountain of life, in all its varieties of meaning. He "breathes the breath of life" into material bodies. He is the source of all intellectual activity. "The inspiration of the Almighty gives man understanding. He is the source of our capacity to distinguish good from evil—of our capacity to discern and relish spiritual food. He is not only the source of strength but of enjoyment. He is the fountain of all happiness, and as, in our case, sin is the great obstacle to happiness—his mercy is, to us, a source of cleansing—so that purified, refreshed, and rendered capable of knowing and enjoying God, we may say, in the language of the Christian poet, "We live to pleasure, while we live to thee!"

Now if it be true that God is not only the purest, but the only source, not only of being, of intelligence, of conscience, but of spiritual life and of eternal blessedness, this very fact is of itself sufficient to stamp the act of leaving him with folly. If, indeed, the choice were merely between greater and less degrees of excellence and blessedness, or if man had within himself a real, though inferior supply, of what he needed, independent of God's bounties, then the folly of forsaking God, though great in itself, would be comparatively small; but how immeasurably great does it become when we consider that the very constitution of his nature makes it necessary that he should derive subsistence and enjoyment from a source exterior to himself, and that in every case, without exception, where he turns away from God, he turns instinctively to something else. If he could really refrain from trusting anything or drawing upon anything for a supply of his necessities, there might be a shadow of excuse for his forsaking God; but since he must and always does trust something and depend on something, is it not unspeakably absurd that he should trust the creature more than the Creator, and depend upon the finite when the Infinite is, so to speak, at his command? Since the highest and most perfect creature is not self-existent, independent, or infinite in any of its attributes, to choose it rather than the Being from whom all that it possesses is derived, is to forsake a fountain for a cistern, an original unfailing source for a mere artificial temporary reservoir, dependent for all that it contains upon precarious supplies, if not upon the very source to which it is preferred. Even the highest and most perfect creature, therefore, cannot be put into the place of God without stupendous folly, how much less a sinful and defective creature, which is not only infinitely less than God, but corruptly opposed to him and alienated from him; and it is always upon such that the idolatrous heart fastens as a substitute for God. The same disposition that would lead it to depart from him, would lead it to turn away from all that bears his image. That state of the affections which would lead one to rely upon a sinless creature, as his portion and his hope, would lead him further, to an infinitely holy and almighty God. No man has ever yet been chargeable with forsaking God as the exclusive object of his trust and his affection, without the same being guilty of transferring that affection and that trust,

not only to a creature, but to a fallen and corrupted creature. No one has ever yet forsaken the fountain of living waters, without hewing out some artificial cistern to supply its place, so no one has ever thus devised a substitute for God, without finding it, even in his own experience, sooner or later, to be worthless; without finding that the cisterns which he has so laboriously hewed out to supply the place of the forsaken fountain, are but "broken cisterns that can hold no water."

In the text, this sin is charged upon God's ancient people, and their history is too minutely given in the Bible to admit of any doubt as to the sense in which the charge is brought against them. To them, as individuals, God was "the fountain of living waters," as he is to other men, because, like other men, they were dependent upon him for every good and perfect gift; but to them as a community, a nation, and a church, he was a "fountain of living waters" in a peculiar sense, because to them he was related by a covenant engagement, having undertaken to bestow peculiar blessings upon them, and to make himself known unto them as he did not to the world. But they had wilfully departed from this living fountain, and resorted to the broken, empty cisterns of the Gentiles. That any race or nation could become so brutish as to fall into idolatry, surrounded by the proofs of one supreme and perfect Being, might appear incredible, but for the melancholy proof that they have actually done so. But the case of other nations ceases to be wonderful when we compare it with the case of Israel, not only disregarding the light of nature and the voice of reason, but a special revelation; shutting their eyes upon the blazing noon, to grope in twilight and be lost in darkness. This, to resume the figure, was indeed to forsake the fountain of living waters, and hew them out cisterns, broken cisterns, that could hold no water. Of this the Israelites had been guilty as a body.

The church has often since been guilty of the same sin; for although merely national distinctions have now ceased, God has still a chosen, a peculiar people, known to the world as such by their profession and their privileges. To this church he is bound as to the old by covenant. To this church he has given a far clearer revelation and a spiritual worship. Yet of this church may it still be said, that in too many instances she has forsaken God, the fountain of living waters, by attempting to combine in one imposing ritual the pomp of heathenism with the simplicity of Christian worship; by allowing, under various pretences, self-created mediators to interpose between the soul and God; by exalting angels, saints, and priests, to an equality with God, as objects of religious worship; and by losing sight of the end in the means, of the substance in the shadow, of the soul in the body, of the body in the dress; mistaking the sign for the thing signified or represented, profession for conversion, the sacraments for sacramental grace, the cross for Christ, the church for God. In all these ways has the entire Christian world, or extensive portions of it, pulled down the throne of the Most High in his temple, and exalted those of idols, not the less to be dreaded and abhorred because less frightful to the

sense than Moloch or than Juggernaut. In all these ways has the church forsaken God, the fountain of living waters, and hewn out to herself cisterns, broken cisterns, that can hold no water.

To such defections there have always been exceptions. Even amidst the most extensive, and seemingly total apostasies, God has not left himself wholly without witness. Even in Israel, when Elijah's spirit was stirred, and then cast down within him, because he saw it "wholly given to idolatry," God had reserved no less than seven thousand who had not so much as bowed the knee to Baal. So in the darkest of those ages which preceded and produced the Reformation, there were always some who held fast their integrity. But even such, though guiltless of forsaking the fountain of living waters altogether, have too often resorted to the cisterns of the world, to its superstitions, its carnal pleasure, and its false philosophy, in quest of partial or occasional supplies. Nay, this may even be the case amidst the blaze of a recovered light, and within the reach of a resuscitated gospel. Even now, even here, men may leave the light of day to grope for truth in subterraneous caverns, or to dig for it in sulphureous mines. Yes, even true believers may be tempted into contact, not only with speculative error, but with practical enormities; not only to eke out the truth of God with man's philosophy, or the merit of Christ with man's performances, privations, or endurances, but also to appease the inextinguishable longing of a spiritual nature with forbidden pleasures. What mean the clouded brows, the tearless eyes, the clenched or folded hands, the steeled hearts, the unprofitable lives, of so many professed Christians—if not that they have forsaken the fountain of living waters, and drunk too often and too deeply of the world's poisoned cisterns? But to all such the fountain is still open and accessible. To all declining and backsliding Christians, whether led astray by doctrinal perversions of the truth, or by seductive appeals to the corruption still remaining and too active in their hearts—to all such there is still an invitation to return—return ye backsliding children to your father. And what wonder that God's erring and unfaithful people are thus warned and encouraged to return, when they who personally never knew him, but are driven by the impulse of their fallen nature farther and farther from that fountain of whose waters they have never tasted, are exhorted to draw near to it? Considered as a race, men were all once near to God. In the person of our federal head, we all drank of that fountain, and we all forsook it. We are all by nature far from it, and loath to be brought near, and yet we all feel our need of living water. We all laboriously hew us cisterns in the rock, or dig them in the sand, and please ourselves with the imagination that our wants are all provided for, until the time of our extremity approaches, when, with parched lips and aching brows, we draw near to our cisterns, and faint to find them empty, or sicken at their bitter and unwholesome waters. Now, now, is the accepted time for the preventing of such disappointments.

Fellow-sinner, whether a declining Christian or a stranger to the covenant of promise, stay your hand, suspend you labours; they are

worse than fruitless. Your unwearied efforts to procure repose or pleasure, independently of God and of the Saviour, may exhaust but cannot satisfy your souls. You are hewing cisterns in the solid rock, the labour of a lifetime, only to find, when you can work no longer, that your work has been in vain—only to find those capacious reservoirs, to prepare which, you have sacrificed your time, your labour, and your very souls, are broken cisterns that can hold no water—while around the very spot where you have laboured thus in vain, there are streams which might have led you to a gushing fountain of undying waters, cleansing, refreshing, healing and immortalizing. Even now the soothing, yet inspiring, murmur of that fountain falls upon the ear. Even now God may open your eyes, as he did Hagar's, to behold a fountain in the wilderness, of which he that drinketh shall never thirst, or only thirst to be for ever satisfied; for that water "shall be in him a well of water, springing up into everlasting life."

A. E. I. O. U.

SCRAPS AND FIGURES.

I.

'His youth and very juvenile appearance would be much against him as a physician.' This remark I met with lately in an interesting and useful book of biography. If the subject of it had been a preacher, instead of a physician, "his youth and very juvenile appearance" would not have been against him, but would rather have been decidedly in his favour. Whence is this difference? The congregation wants a minister that is young, the neighbourhood chooses a doctor that is well advanced in years. Is this popular judgment founded on taste? on caprice? on economy? on good sense? Do ministers deteriorate and doctors improve, as they advance in life? Are the children of this world wiser than the children of light in this thing?

II.

Suppose that Judas had not gone and confessed his crime; that he had not thrown from his hand the burning price of his treachery, and that he had not gone and hanged himself. Suppose further that he had put the money into some lucrative business; that he had acquired a fortune; that he had reared a family in affluence, and that when in old age he was laid on a bed of sickness and of death, a loving family had attended him with fond but unavailing assiduity, and bathed his cold, pale brow with tears of affectionate grief—would his character, in the sight of God, or in the decisions of justice, have stood any better than it now stands? Ah no! And no more is the character of other betrayers and despisers of Christ improved by their riches or their luxuries. Think ye that Judas was a sinner above all men,

because he suffered such things? I tell you, nay, but except ye repent, ye shall likewise perish. It is not because he suffered such things, but because he did such things. Treachery to Christ may be hidden from our eyes by the worldly splendors that attend it, but its criminality is not diminished thereby, nor is it less the object of God's reprobating curse.

III.

There is in —, a dwelling-house built in a circular form. It is said that the owner, an avowed and jeering infidel, assigned as his reason for building it in that shape, that he did not mean to give the devil a corner to hide in. Some people think it was a bad arrangement, not to leave the devil a corner, if he would be content with that; since, as it is, he seems to have possession of all the premises.

IV.

Most nations have indulged their vanity by claiming a higher antiquity than any authentic history accords to them. We find the gratification of our vanity in the opposite direction. An ancient writer, cited by Stillingfleet, says: The Greeks were beholden to their wits for their history: the same may be said of the chronology of most old nations. But, for our part, we are apt to connect with the recital of our doings and attainments some palpable allusion to our juvenility. It is with nations as with men: a very old person is inclined to make himself older than he is, while the young man finds it pleasant to say, as he considers his wealth, his scholarship, or his good standing in the political world, "and I am but nine and twenty." Other nations wish to be thought venerable; we desire the reputation of precocity. These men love to trace back their pedigree into remote ages of the past. Here a man can claim no higher genealogical honours than to say, My country is younger than myself; my father *signed* the declaration of its birth, and I was one of the *endorsers of it*.

V.

The religion of some people may be compared to the science of anatomy—the consideration of bones, muscles, arteries, nerves &c., in a dead state—a machine, of curious and interesting structure and connections. The religion of others is like physiology, that contemplates the same admirable system, pervaded by a principle of life; having functions in present operation, liable to injuries and diseases, demanding aliment and exercise for its health and growth, and needing sanitary treatment for the cure of its disorders.

VI.

In the negotiations for union, that have been going on between some of the churches, it is proposed to add some new articles of faith to their excellent standards. One of these articles is on the subject

of *Psalmody*. The reason why this article is necessary, the brethren tell us, is, that "the Westminster Assembly did not give any deliverance upon the subject." I would respectfully offer here a suggestion that is important if correct. It is this: that the *inspired writers* have not given any "deliverance" on the subject, which at all agrees with the dogmas of our *brethren*.

VII.

The minister who resorts to tricks, oddities, and devices, in order to attract notice to himself, is about as wise as the man who, for conspicuousness, walks in the middle of the street among the horses and drays, rather than on the clean shaded side-walk, with his fellow-men. He draws our attention, in the first place, and our ridicule in the second. If a minister's oddities are natural to him, we compassionately speak of them under the gentle name of eccentricities, and our sympathy impels us to do a little better than justice to any good sense which may be accompanied and encumbered by them. But if they are assumed to wheedle us of our admiration, we turn upon the deceiver the retribution of our contempt; we rank him with the sturdy beggar who has got a shilling from us by feigning himself a cripple. A minister that resorts to arts and tricks for popularity is sure of being detected, for he underrates the judgment of mankind, and so exposes himself, at a disadvantage, to its scrutiny and its sentence. Men may, for a while, laugh at his harlequin; but they will afterwards pin papers on his back, and keep him a harlequin for ever.

VIII.

"Enriched with all utterance and with all knowledge." Happy when these go together. But some have the utterance and not the knowledge; "*vox et preterea nihil*." Trumpets, truly! No wonder that sounding-boards have gone out of fashion in many pulpits: there is *sound* enough without them. Then, again, some have all knowledge but no utterance. They are learned, but not "apt to teach;" have good thoughts, but from bashfulness wrong ideas of solemnity; or, the imitation of bad models, have a dull or disagreeable manner of speech. Would it not be well if in our theological seminaries a little more attention was paid to the "utterance" of the candidates for the ministry, so that their "knowledge" may be in good measure pressed down, and also *running over*?

IX.

The crown of Christ's glory rests not the less easy on his head because that head once wore a crown of thorns, nor will the joys of heaven be less delightful to us because we pass through much tribulation to reach them.

X.

"It is the part of a Christian man," said A. Turretin, "not to multiply controversies unnecessarily." Augustine's sentiment was

the same: "melius est dubitare de occultis, quam litigare de incertis;" it is better to entertain doubts concerning obscure things, than to contend about uncertain things. O that those who are ever clamoring in "doubtful disputations" would consider the wisdom of these statements!

XI.

I lately opened an old book, which had a most elaborate title page, setting forth, among other things, that the subject was "succinctly, solidly, and satisfyingly handled by that faithful, fruitful, and famous minister of the gospel, Mr. James Derham."

XII.

He is the true hero, who can say, like Chrysostom, I fear nothing but sin.

Allegheny City.

J. F. M.

EVILS TO BE AVOIDED AND REDRESSED IN THE DOMESTIC MISSIONARY WORK.*

ALL institutions, however wisely framed and clearly defined in their principles, and perfect in their modes of operation, require, on account of the ignorance, inadvertence, and weakness of men, a ceaseless vigilance, care and firmness in their conduct, lest they be gradually, and it may be, eventually perverted from their original, and just, and beneficent designs, and the Church and the world lose the full benefit of them. The Domestic Missionary work of the General Assembly comes in for its share of the application of this remark, since in the conduct of it from year to year, the Board, and indeed many in the churches, have observed evils creeping in which demand, without any further delay, resistance and a prudent and a kind redress of them on the part of churches, Presbyteries, and all concerned, otherwise the consequences may become disastrous; and indeed without any disguise of the fact, we are now reaping to some extent the fruit of these evils.

Among these evils, which a sense of duty to the Assembly and the whole Church obliges the Board to notice, we respectfully enumerate the following:

I.—EVILS IN THE PRESBYTERIES.

1. In the first place, *improper applications approved, and sanctioned, and recommended by them to the favourable action of the Board.*

* This article is an extract from the Annual Report of the Board of Domestic Missions to the General Assembly, presented by the Rev. C. C. Jones, D. D.

For example. (1.) A church is anxious to obtain the services of a particular minister of some standing and celebrity, but cannot give a salary sufficient for his support, however adequate it may be for some other one. That church raises what it can, and comes on the Board, through a recommendation of the Presbytery, for the necessary supplement!

(2.) Churches that are abundantly able to support the gospel for themselves are recommended for aid; and it sometimes happens that there are churches in the same Presbytery not a whit stronger, nay even weaker, supporting their pastors and asking nothing! And in this manner the cause of Domestic Missions has been scandalized, and contributions have been withheld on the ground that the funds are improperly applied.

(3.) Applications are sent up for five, ten, fifteen, even seventeen long years in succession, for aid: and in some cases for increased aid, and no steps taken on the part of the Presbytery to bring these churches up to the self-sustaining point, or somewhere near it; and meanwhile, some of these churches have built their houses of worship, built their parsonages, and largely increased, if not doubled their membership and congregations!

(4.) Applications for aid of churches, which owe their origin to unjustifiable and unkind divisions among brethren of the same congregation—or to denominational pride and prejudice. “Because other denominations have churches and ministers, we must have ours too.” And in places where there is already an affluence of gospel privileges, and no room nor any prospect for another church to grow into any strength while the world standeth!

(5.) Applications for churches and fields, organized and set apart for the convenience or gratification of a few individuals, or for their interests, which lie contiguous to other churches and fields, and perhaps have been long connected with them, and being separated can never sustain themselves. Thus violating the order of the Assembly, and multiplying through their bounds feeble churches, instead of uniting them to contiguous fields, or making missionary circuits of them, and so saving the Board large expenses both in men and means.

(6.) Permitting brethren in connection with the Board to labour for unequal salaries, when both are equally laborious, and occupy fields of equal importance.

2. In the second place, *the neglect of Presbyteries of their duties to themselves, to the Board; and to the Churches.*

(1.) *Presbyteries* are not at the pains, nor self-denial and decision of acquainting themselves with the true nature and character of churches and fields, and the proper arrangement of them, so as to save the Board expense in men and means. This is their duty, and yet sometimes from timidity, or indisposition to interfere with existing relations, or to cross the wishes and purposes of others, they do nothing, and throw the responsibility upon the Board. The utmost confidence should exist between the *Presbyteries* and the Board, and

the freest communications should pass between them; and yet the Presbyteries in too many important instances fail to convey all the direct and necessary information in relation to churches and fields for which aid is asked, and the Board is left to spell out dimly its duty. And it happens, if aid is not granted, then comes a protest, with an array of facts showing it ought to have been granted; or it may be the Board has hit the mark, and the Presbytery expresses its gratification that aid was withheld. Or having granted aid, we presently hear from incidental sources "that it was an injudicious appropriation," "that the Board erred," and "that some of the churches in the Presbytery threaten to withdraw contributions, because such appropriation was made."

(2.) Then Presbyteries neglect their duty to *the churches*, applying for aid. They do not give them to understand from the beginning that they are to contribute to the support of the Gospel preached to them, nor afterwards do they impress that necessary duty upon them. This they should not leave to be done by the missionaries in charge, but attend to it themselves *officially, by letter, or committee; or by inquiry and direction* when convened in *regular meeting*. Some churches give little because they have never been called upon to fulfil the duty.

II. THERE ARE EVILS IN THE CHURCHES.

1. Having once come on the Board there is *a disposition to abide there*. They become so much accustomed to assistance, that they seem to think they have a prescriptive right, and can never do without it: thus sacrificing that noble spirit of self-denial and Christian independence, which is essential to our prosperity. And what should be said of churches that are abundantly able to support the Gospel for themselves, and to contribute to support it for others, and yet year after year are taking the bread out of the mouths of the needy, and consuming upon themselves, in their covetousness and sin, the money of the church, to which they have no just claim whatever, and which cannot descend upon them with a blessing? The resolution of the noble Synod of Virginia on this subject, at the meeting in October, 1851, will receive the universal assent of all our Synods. "*Resolved*, That for a church to consent to receive aid from the Board of Missions, which it might be properly expected to furnish itself, is a sin against God and his people, and a wrong done to the Missionary work. Our Presbyteries are hereby admonished of the duty and necessity of a close inspection of this matter within their respective bounds."

2. Then also may be observed a disposition in the churches to *make the Board bear the burden of all their wants, and deficiencies, and supposed necessities*. Instead of manfully and by faith grappling with their wants and meeting them with a generous liberality, if a house of worship is to be erected, or repaired, or a parsonage to be builded, then, although able to do it within themselves, or by their own efforts, they cut short the trouble, and tax the Board for

several years to the amount of hundreds of dollars, and finally bring their works with "measured steps and slow" to a conclusion. Not one cent of that money were they in strict justice entitled to! We find instances in which the impression seems to be made that the Missionary funds of the church are inexhaustible, and are deposited for the free use of all who choose to apply for them.

III.—THERE ARE EVILS ALSO IN THE BOARD.

Such for example. 1. *As a too great disposition to grant all applications on the face of them, if there be a reasonable prospect of meeting them.* Whereas, if the Board had *tens of thousands of surplus funds, no application should be granted, which did not commend itself as legitimate and just.* It is the right and duty of the Board to examine carefully into every application, and exercise their own wisdom and discretion in granting or refusing it, as they act under the appointment and by the authority of the General Assembly, and are responsible to it alone for their official transactions.

2. And further, there has been *too great leniency in suffering applications to be renewed, and churches to remain on the Missionary funds without a decided and regular reduction,* so as to remove them entirely away and put them upon their own resources. No duty is more imperative upon the Board as the keeper of the sacred funds of the Church, and as having the care of all the destitute fields in the land than this. They are bound to get the churches off the funds as speedily as they can bear it, and not suffer a dollar to be misapplied. In truth a resolute effort to this end must be made continually, for if all the churches that come on the Board are suffered to remain, shortly our Registers will contain the names of a moiety of the active ministry in our Church, and we shall pile up such a mass of appropriations as will bring upon us bankruptcy and ruin. Instead of *seeking to enlarge* the number of churches and of ministers drawing aid from the Board, our constant effort should be *to keep the number reduced* by getting rid of them as fast as possible, and by this means increasing the actual material, and body, and self-sustaining power of the Church: for this forms our foundation, *the base of our operations*; and the longer, the broader, the deeper, the richer, the stronger is this base, by so much more are our purely missionary enterprises sustained, extended, and crowned with success. On the contrary, if our missionary enterprises—or at least what we are pleased to call so—are extended, and still extended upon a diminished and still diminishing base, having no sufficient support to fall back upon, they must inevitably be crippled, overthrown, and come to desolation! We see the danger approaching, and lift up the warning voice against it.

The foregoing are the evils which the Board feel it their duty to bring to the notice of the General Assembly in the present Report; and aware that unless they be remedied, our great and good cause

will be seriously endangered; they have already set in operation a course of action, which we trust will result in our preservation through our present crisis and embarrassment, and insure, by the help of the Lord, our success in all time to come; a course of action which under the circumstances they deem all-sufficient. This action was published in a series of resolutions, passed in October last, accompanied with a few explanatory remarks; and it was also for substance during the autumn laid before *eleven synods*, and not only approved by them, but universally by the church as far as heard from. The substance of the action was that the propriety and justice of every application for aid should be carefully examined into, and the amount asked for reduced, if possible—that Presbyteries be requested to state the amount raised by churches or fields asking aid—whether said churches or fields have any prospect of becoming self-sustaining—or whether they might not be united with some other contiguous churches or fields, and so there be a great saving of men and means to the Boards, according to the order of the General Assembly; and that all churches on the Board, able to support the Gospel, have their appropriations reduced, and so be removed from the Board as speedily as possible, and indeed a system of reductions be carried on in all churches and fields as they are able to bear it; and appropriations be wholly withdrawn where it is improper to grant them. This action of the Board, in accordance with all the principles laid down by the Assembly, will, be kindly, prudently, and decidedly carried out, the Board fully expecting and believing that the Assembly and the whole Church will approve it. And up to this time, it has had the most decided, happy and promising effect.

Household Thoughts.

THE USE OF MEMORY IN JUVENILE EDUCATION.

THERE is a kind of prating very common among newfangled school-masters and school mistresses, which might be borne with as innocent vagary, if it did not breed practical consequences which are disastrous. It concerns memory. These wise reformers say, with a measure of truth, that in the old methods of teaching there was too much reliance on memory; but they do not carry our convictions when they propose to turn memory out of doors. One of their favourite absurdities is, that you must suffer a child to learn nothing, which it does not

understand. Upon this they found objections to the learning of our incomparable Catechism, and to the old fashioned textual tasks of the nursery. The practical results of this sophistry are already apparent in the lessened number of persons who can accurately repeat our formula of doctrine, or who have their minds stored with large continuous passages of Scripture.

This false maxim disregards alike the precedents of sound learning in all ages, and the observations of mental science. All agree that memory is a power very early developed. Just reasoning ought to infer that this law is intended to suggest the mode of dealing with the infant mind. Discrimination, judgment, and abstraction come later into play; at a period indeed when memory has lost both quickness and tenacity. Memory leads the way, by a wise and benignant arrangement, to lay up materials for the subsequent operation of the manlier faculties. And hence the educators of all generations but our own only followed the hints of nature and providence, when they made a great part of juvenile training to consist in committing wholesome forms to the memory.

We may readily convince ourselves of the truth of this, by carefully recalling the things which we remember longest and best. After the alphabet and the multiplication table, these will be found to be certain nursery rhymes, the jingle of childish games, snatches of songs, and riddles, or some short prayers; which suggests another important truth, that if we do not charge our children's minds with what is good, we leave them to be filled with trash. Parents who pretend to keep their little ones from learning anything, really abandon them to learn what is noxious; just as leaving ground untilled is a sure way to have a bountiful crop of weeds. Children not only are remarkably capable of receiving and retaining forms of language, but they have a marked propensity to catch them up. Witness the vulgar melodies and slang apothegms which they daily bring in from the streets. Upon this ductile surface it should be our religious care to impress what may be valuable for life.

But we are told that they do not understand what they get by heart. If by this is meant that they attain to no apprehension whatever of the truths conveyed, we regard the assertion as inaccurate. There are degrees in the clearness and adequacy of notions, in old as well as young. First impressions on all subjects are general, vague and dim, especially in untutored minds. Yet even these insufficient conceptions have their use, and gradually brighten into greater distinctness. The first time the child hears of Christ's death upon the cross, he has but a feeble apprehension of this great event; yet how valuable is this rudimentary knowledge, and what a basis it furnishes for subsequent instruction. But suppose the assertion true. Be it so, that the child understands nothing of the answer, or the hymn, or the verse. Let him nevertheless be taught to repeat it. He will retain the form in his mind, and will understand it hereafter. It is not pretended that the remembrance of the terms will be a hinderance to his comprehending them. It costs scarcely an effort now, though it

will be more and more difficult in later years. The very presence of the words in the memory will stimulate to future inquiry.

The beginnings of all sciences are taken on authority, and not on reasons. It is so in arithmetic, astronomy and theology. Teach a child the formula for summing up a column of figures; though it must be years before he can give the rationale of the process. Teach him the ten commandments; though no wise instructor will expound to him the details of every forbidden action. Teach him the Lord's Prayer; though some of its petitions will be growing on him as long as he lives. Teach him the Catechism; though some of its propositions may baffle his understanding, not merely now, but at three-score years and ten. If we wait till the pupil comprehends all that we teach, we defer putting him into the water till he has learned to swim.

We are willing to have the appeal made to facts. It is alleged that this method fills the memory with words, without resulting in real knowledge. Take the nations and churches in which the method has prevailed even to a proverb. For two centuries the Presbyterians of Scotland have drilled their households, from an early age, in the words of the Shorter Catechism. Now I demand, are the Presbyterians of Scotland, as a body, only repeaters of uncomprehended phrases, or are they intelligently acquainted with the doctrines they profess? The answer is obvious. No generation of Christians was ever more keenly alive to theological distinctions, or more guarded against erroneous teaching. Nay, we venture to assert, that those who were trained on this plan, which reformers seek to explode, bear a favourable comparison with the best of the present race who have been taught nothing which they did not understand.

The practical bearing of these observations on the work of household instruction is too plain to require much remark. We can scarcely go amiss in filling the memory of our children with sound religious forms. Wisdom is profitable to direct, as to time and measure, and the selection of the truths to be communicated. But the conscientious parent or teacher will ply the quick and plastic memory with abundance of holy lessons. Passages of scripture, evangelical hymns, and suitable catechisms will take the first place. In communicating these, we are giving a treasure for life. Perhaps we sometimes err by seeking too wide a variety. It is vastly important to go over the same ground again and again, so as to deepen the marks and render them indelible. We may also err by confining our children too much to infantile or juvenile matter. Let it never be forgotten, that the infant memory will never come again, and that it is now doing a work for all following years. Hence it is unwise to teach children only such hymns as are adapted to the season of youth. What they are now learning may be of use half a century hence; why should we not then entrust to them the maturest and noblest specimens of sacred song? The same principle may be applied to scripture lessons.

In all dealings with the memory, much depends on attention, exactness, frequent repetition, and avoidance of undue intervals. If pos-

sible, no day should pass without its line; and careful reviews and examinations will clench the nail which has been driven. Happy is the man or woman, who can look back on a childhood largely spent in storing up precious materials for guidance and consolation in mature life.

C. Q.

DAISIES.

ELIZA CRAVEN GREEN.

I HAVE a little maid at home,
Whose years are scarcely seven,
And she said, in her child-innocence,
“Do daisies grow in heaven?”

“I think they must, all silvery white,
Amid the pastures fair,
Where the little lambs of Jesus’ flock
Are guarded by his care!”

Such beautiful and blessed thoughts
Are folded up in flowers,
When linked by holiest sympathies
To childhood’s guileless hours:

And from the simplest things of earth
Lessons divine are given,
To lift the soul’s bright innocence
With loving hopes to heaven!

[*Hogg’s Instructor.*]

CHARACTER OF A CHRISTIAN LADY.

JEREMY TAYLOR thus describes Frances, Countess of Carberry, who died in 1650.

“If we consider her person, she was in the flower of her age; of a temperate, plain, and natural diet, without curiosity or an intemperate palate. She spent less time in dressing than many servants; her recreations were little and seldom, her reading much. She was of a most noble and charitable soul, a great lover of honourable actions, and as great a despiser of base things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality; so free in all acts of favour, that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again. She was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons; to all that conversed with her, and could understand her great worth and sweetness. If we look on her as a wife, she was chaste and loving, fruitful and discreet, hum-

ble and pleasant, witty and compliant, rich and fair—and wanted nothing to the making her a principal and precedent to the best wives of the world but a long life and a full age.

If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond; a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honour and proper worth, than by their relation to herself.

Her servants found her prudent and fit to govern, and yet open-handed and apt to reward; a just exacter of their duty, and a great rewarder of their diligence.

She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

But as she related to God in the offices of religion, she was even and constant, silent and devout, prudent and material. She loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be beyond all her hopes."

Biographical and Historical.

BIOGRAPHICAL SKETCH OF THE REV. HUGH CONN.

FEW of our readers have ever heard of the Rev. Hugh Conn, one of the fathers of the Presbyterian Church in the United States. Indeed not many memorials respecting him have come down to the present generation. He was born at Macgillegaro, in Ireland, about 1685, and having studied at the school in Foghanveil, he graduated at the University of Glasgow.

The trade from the Patapsco to Great Britain gave rise to a Presbyterian congregation in Baltimore county, and their application to the London merchants brought their case under the eye of the Rev. Thomas Reynolds, minister in London, and through his agency, the Rev. Hugh Conn came over to be their minister. Mr. Reynolds sent letters by him to several members of the Presbytery, with the pleasing intelligence that he designed to continue his bounty (which was thirty pounds a year) for the furtherance of the gospel. Mr. Conn's credentials were approved, and in September, 1715, Mr. James Gordon presented a call for him from the people of Baltimore county,

and he was ordained on the third Wednesday of October following.* Daniel M'Gill, James Anderson, and George Gillespie officiated on the occasion, and installed him pastor of the congregation of Patapsco. In September, 1719, he obtained leave to demit his pastoral charge, on account of his uselessness there, from the 'paucity' of his flock. He immediately took charge of the people on the east branch of the Potomac and Pommungke; they having, by their commissioner, James Bell, petitioned New Castle Presbytery for a minister. Bladensburg is the modern designation of his field of labour; Pamonkey being a creek in that vicinity. He remained there till his death.

He seldom met with New Castle Presbytery, but attended with creditable regularity on the Synod. He adhered to the Old Side.

Dr. M'Sparran, the Episcopal minister of Narragansett, Rhode Island, speaks of Mr. Conn as his senior at school, and mentions the remarkable fact that his unexpected death occurred while preaching at the funeral of a person who had died suddenly. President Davies, in two of his printed sermons, refers to the manner of his death. In one preached before the New Side Presbytery of New Castle, in October, 1752, he says: "Death may surprise us in the pulpit and leave the sentence unfinished on our lips. As Mr. Conn was observing 'Death may seize us the next moment,' just as he had expressed the word 'moment,' he fell back in the pulpit and immediately expired." In his New Year's day sermon, in 1760, President Davies says: "Consider the uncertainty of time to you. You may die the next year, the next month, the next week, the next day, the next moment. I once knew a minister who, while making this observation, was made a striking example of it, and instantly dropped dead in the pulpit."

Mr. Conn died July 28, 1752; the particulars of his decease are found in the Virginia Gazette of July 30.

The Rev. Mr. Conn was one of the first Presbyterian ministers who preached the gospel in Virginia. "The people of Potomake," having presented to the Synod, in 1719, a petition for a minister, Messrs. Conn and Cross were appointed to write them a letter, and a missionary was afterwards sent. In 1722, Mr. Conn was directed by the Synod to spend four Sabbaths among "some Protestant dissenting families in Virginia;" and this whole subject was afterwards referred to the Presbytery of New Castle. The early records of that Presbytery being lost, no precise information can be obtained of these localities, although it is probable they were between the Rappahannock and the Potomac.

Two important reflections are suggested by this brief sketch of Mr. Conn. 1. One is, how quickly the remembrance of men vanishes from the earth! Here was a faithful servant of Christ, one of the early fathers, whose name is now unknown in the church. Mr. Conn had an agency in forming the Philadelphia Synod in 1716, being one of the twenty-three or four original members. But his name has well nigh perished in oblivion. So will it be with the mass of members now composing that large and venerable body. In a few generations not many of the living will be remembered.

* Records, p. 37.

“The living know that they must die,
But all the dead forgotten lie;
Their memory and their sense is gone,
Alike unknowing and unknown.”

2. Another striking lesson derived from this biography, is the importance of preparation for death. The circumstances of Mr. Conn's sudden end, as mentioned by President Davies, are certainly remarkable. Without any premonition, in the very act of exhorting others, and with an impressive remark concerning death on his lips, God made the minister's own case the commentary of his solemn doctrine, and he fell dead in the pulpit in the sight of the astonished congregation. This occurred in 1752, just one century ago. God does not often array a more solemn concurrence of circumstances to preach to men a lesson of their mortality.

THEOLOGICAL SEMINARY, PRINCETON, N. J.*

THE first ecclesiastical action in reference to a general Theological Seminary for the Presbyterian Church, was taken by the Presbytery of Philadelphia, in 1809. The overture of the Presbytery was favourably received by the General Assembly. Three plans were proposed and sent down to the Presbyteries for their consideration, viz:

“The *first*, to establish *one great school*, in some convenient place near the centre of the bounds of our Church.

“The *second*, to establish *two such schools*, in such places as may best accommodate the northern and southern division of the Church.

“The *third*, to establish such a school within the bounds of *each of the Synods*. In this case, your committee suggests the propriety of leaving it to each Synod to direct the mode of forming the school, and the place where it shall be established.”

At the meeting of the next General Assembly, in May, 1810, the Presbyteries were called upon to state what they had respectively done with regard to the recommendation of the last Assembly, relative to the establishment of a theological school. The reports from the several Presbyteries on this subject, having been read, were referred to a select committee to consider and report on the same.

The committee reported that “the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favour, ought of course to be adopted;” and they recommended that the assembly should “commence a course of measures to carry it into execution as promptly and extensively as possible.” The Assembly among other resolutions, adopted the following:

* A minute history of the Theological Seminary at Princeton, N. J., is expected to appear in the 3d volume of “HOME, THE SCHOOL, AND THE CHURCH,” or the *Presbyterian Educational Repository*, which will be issued, Providence permitting, in November.

“Resolved, 1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand, that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action, for furnishing the Church with a larger supply of able and faithful ministers.

“2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

“5. That the Rev. Doctors Green, Woodhull, Romeyn and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary; embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students; and prescribing the best mode of visiting, controlling, and supporting the whole system. This plan to be reported to the next General Assembly.

In 1811, the committee presented to the General Assembly a constitution, in detail, of the contemplated Seminary, which was duly considered, amended and adopted. The Assembly of 1811 did little more than take measures for collecting funds for the proposed Institution, by appointing a number of agents in all the Synods for that purpose; who were instructed to proceed with as little delay, and as much energy as possible, and report to the Assembly of the next year. They also appointed a committee to confer with the trustees of the College of New Jersey, at Princeton, respecting any facilities and privileges which the said trustees might be disposed to give to a Theological Seminary, if located in Princeton.

At the meeting of the next Assembly, in May, 1812, the location of the Seminary was fixed at Princeton, in New Jersey; a Board of Directors was elected, and the Rev. *Archibald Alexander*, D. D., a native of Virginia, for some time President of Hampden Sidney College, and at that time pastor of the third Presbyterian Church in Philadelphia, was appointed Professor of Didactic and Polemic Theology. On the last Tuesday of June following, the Board of Directors held their first meeting at Princeton. On the 12th day of August, of the same year, the Board of Directors met again, and Dr. Alexander, the Professor elect, was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the Institution, on the last day mentioned, was *three*.

At the meeting of the Assembly, in May, 1813, the number of students had increased to *eight*. By this Assembly, the Rev. *Samuel Miller*, D. D., a native of the State of Delaware, and, at the time of his election, pastor of the first Presbyterian Church in the city of New York, was elected Professor of Ecclesiastical History and Church Government, was inaugurated by the Board of Directors on the 29th of September following. By this Assembly also, the location of the Seminary in Princeton, which had been before temporary, was now made permanent.

The General Assembly which met in May, 1815, taking into consideration the great inconveniences resulting to the Institution from the want of suitable apartments for the recitations, and other exercises of the Seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a public edifice in Princeton, which should contain all the public apartments indispensably necessary for the present, and also lodging rooms for the comfortable accommodation of the pupils. Accordingly, this edifice was commenced in the autumn of that year; was first occupied by the Professors and students in the autumn of 1817, when about one-half of the apartments were prepared for their reception; and was soon afterwards completed. This building is of stone; one hundred and fifty feet in length, fifty in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat, and tasteful, and, at the same time, of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the library, the recitations, the refectory establishment, and the accommodation of the steward and his family, this edifice will furnish lodgings for about *eighty* pupils.

During the first year after the establishment of the Seminary, the Professor of Didactic and Polemic Theology, besides his own appropriate duties, discharged, as far as practicable, those also pertaining to the Professorship of Oriental and Biblical Literature. And on the appointment of a second Professor, in 1813, they divided the whole course of instruction, prescribed by the plan of the Seminary between them. But the Assembly which met in May, 1820, finding that the health of the Professor of Didactic and Polemic Theology, as well as his other duties, did not admit of his longer continuing to conduct the instruction in the original languages of Scripture, resolved to authorize the Professors to appoint an assistant teacher of those languages. And to this office, Mr. *Charles Hodge*, a native of Pennsylvania, then a licentiate, under the care of the Presbytery of Philadelphia, but since ordained to the work of the Gospel ministry, and a member of the Presbytery of New Brunswick, was soon afterwards accordingly appointed. By the Assembly which met in 1822, he was elected professor of "Oriental and Biblical Literature," and was solemnly inaugurated in the following September.

Professor Hodge, soon after his appointment to the office of Professor of Oriental and Biblical Literature, with the consent of the Board of Directors, visited Europe; and, after spending some time in Great Britain and France, devoted himself more particularly to Biblical studies in the Universities of Berlin and Halle. He was absent about two years.

The General Assembly which met at Pittsburg, in the year 1835, appointed two new Professors, viz.: the Rev. *John Breckinridge*, D. D., a native of Kentucky, and for several preceding years Corresponding Secretary of the General Assembly's Board of Education, to be "Professor of Pastoral Theology;" and Mr. *Joseph Addison*

Alexander, A. M., of Princeton, to be "Associate Professor of Oriental and Biblical Literature." Dr. Breckenridge accepted his appointment, and was inaugurated on the 26th of September following. Mr. Alexander declined accepting his appointment to a professorship, for the present, and preferred occupying the place of Instructor in that department, at least for a time. The appointment was subsequently accepted, and Dr. J. A. Alexander duly inaugurated Professor.

In 1842, Dr. Alexander, the senior Professor, was at his own request, relieved from the department of Didactic Theology, which was transferred to Dr. Hodge.

On the decease of Dr. Miller, Dr. *James W. Alexander* was elected Professor of Ecclesiastical History by the General Assembly in 1849. He resigned the appointment in 1851.

The General Assembly in 1851 transferred Professor J. Addison Alexander to the Professorship of Ecclesiastical History, and elected the Rev. *William Henry Green* to the Professorship of Biblical and Oriental Literature.

On the decease of Dr. Alexander, the Rev. *Edward P. Humphrey*, D. D., was elected by the Assembly in 1852 to the Professorship of Pastoral Theology, Church Government and the Composition and delivery of Sermons.

The *funds* of the Seminary consist of a permanent endowment of *four Professorships*, which are believed to amount to about \$130,000. The *Scholarships* are in number about thirty-five, but many of these are defective as to funds. The *buildings* consist of the Seminary Edifice, the Chapel, the Library, the Refectory and three houses for the Professors.

The number of students, who have enjoyed the advantages of the Theological Seminary at Princeton, including those now at the Institution, is about 2000.

We append to this brief sketch, taken principally from Dr. Miller's statement, the following article in the Constitution of the Seminary.

Of Devotion and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation,

and self-recollection and examination; in reading the holy Scriptures, solely with a view to a personal and practical application of the passage read to his own heart, character, and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion, or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the Professors and Directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 2. If any student shall exhibit, in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the Professor who may observe it, to admonish him tenderly and faithfully in private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The Professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

Review and Criticism.

The Life and Correspondence of Lord Jeffrey. By LORD COCKBURN, one of the Judges of the High Court of Sessions. 2 Vols. A. & C. Black. Edinburgh. 1852.

THE master *critic* of the age—the associate friend and compeer of Dugald Stewart, Walter Scott, and Thomas Chalmers—one of the few who leave a mark behind them, giving character to the times. The life which has recently appeared by his friend and associate of the high Court of Sessions, Lord Cockburn, is modest and unpretending, and would seem to be just, reliable, and discriminating; as it is, certainly, very interesting. It is not a mere eulogy—a *nil de mortuis nisi bonum*—and is not characterised by superlatives or exaggeration; nor does it indulge in the great reviewer's own brilliant extremes of paradox. It gives one a full view of his whole career, his origin and early training, his character, his works, and his varied relations to the sphere in which he moved; his early struggles, his wonder-

ful industry, the vast achievements of his youth, nay, his boyhood; the unpopularity which it cost him so long a time to overcome after his talents were well known; his long uncomfortable, humble abode, in high up-stairs, poorly furnished apartments; the half-English voice which he brought back with him from Oxford, where he thought "prayers and drinking" were the principal things to be learned; his final triumph, both in the world of letters and in the law—his success in politics, his career in parliament, his character as a judge, his all-prevailing, never-ceasing love of the beauties of nature, his social habits, and the delights of his fire-side and domestic board.

The real kindness of his nature contrasts strongly with the severity of his criticisms, and this is now illustrated by his reconciliation with the great writers whom he had once offended by his caustic severity, from Joanna Baillie to Byron, and Moore, and Southey, and Wordsworth. The life exhibits his long intimacy with Sir Walter Scott, notwithstanding their opposite political views—his devotion to, and admiration of, the course of the Free Church of Scotland, and his noble defence of it in his official character as Judge, although never himself a professor of religion; his happiness at Carisbrook; his enjoyment of every thing sublime and beautiful, delighting as he did, equally in sea-side views, and in the high-lands, and their lakes; and his final, calm, dignified, and philosophical resignation of himself to the many warnings that the time to leave his worldly triumphs, his friends and home must soon come, after he had passed his threescore years and ten.

Lord Cockburn places him along side of Sir Dugald Stewart, Sir Walter Scott, and the Rev. Thomas Chalmers, as four of the great spirits to which Scotland has given birth in this our day: awarding to Scott and Chalmers most genius, but claiming for Jeffrey more varied and extended powers, and, perhaps, a more extended influence over the opinions of men. The list of his contributions to the Edinburgh Review, during the twenty-seven years it was under his control, gave a new era to literature. Their extent, and variety, and fulness, is truly wonderful. The volumes selected and re-published by him, before his death, constitute but a small portion, not including all the most racy. It is now well understood that Macaulay submitted to his critical judgment and careful revision the great history, so far as completed, which has since produced such a sensation in the world.

Reviewing this life, with much to love, respect, and admire, it is still melancholy not to see, from beginning to end, a single reference to any aspirations beyond the grave. Of a truth, Lord Jeffrey, like his friend and great compeer, Sir Walter Scott, was a man of the world—a true man of the world—one of the best of the mere men of the world: with generally just views, a noble, manly, and dignified carriage, loving to make all happy around him, ready to atone for a fault, and deeply conscious of his faults when pointed out to him, doing much good in his day and generation, and helping to bring about great reforms; still limiting his high aspirations to this world, and not sending out his great thoughts to that world of spirits where he has now gone, with the still greater, better, and nobler longings for the high things of an eternity to come.

Where shall we find a better lesson of the vanity of human ambition, than in the career of these two men—Scott and Jeffrey? Accomplishing all their hearts aimed at in this life; living out their long lives, brightest among the bright, and closing them philosophically; each, after a brilliant career in the world of fame—and then what, Oh what! as to that "world which is to come?"

* * *

The writer has been all his life a reader and admirer of Jeffrey, and in this biography of him by Lord Cockburn sees more than ever to admire; and, therefore, the greater his melancholy, not to have been able to trace, amid all his original thoughts, his bright conceptions, his brilliant imaginings, his many striking, just, and nice discriminations, his great powers, and his constant out-goings to make others happy, those blessed aspirings for communion with the society of the "just made perfect," through all eternity hereafter. Oh that genius would aspire always after the nobler triumphs of faith and hope!

* * *

The Friend of Moses: or a Defence of the Penteteuch, as the Production of Moses and an Inspired Document, against the objections of modern Scepticism. By W. T. HAMILTON, D. D., Pastor of the Government street church, Mobile. New York. M. W. Dodd. 1852.

We like this work better than any that has lately appeared on these general topics. There is true Old Testament religion in it. Dr. Hitchcock's book—we may say it with a full acknowledgment of the piety of its author—has always appeared to us to have the voice of Jacob, but the hands of Esau. It savours of the goat skins of scepticism; its general tendency is, in our judgment, irreligious. Dr. Hamilton has brought a large amount of learning to bear upon the subjects of discussion, and his zeal is not to *get round* the Bible, but to sustain it in its fair and obvious meaning. In the present unsettled state of geological science, whose theories have as many revolutions as there are geologists, no one mind can command universal acquiescence in its conclusions. Dr. Hamilton has done well in his chapters on the Deluge, which contain much forcible reasoning against the extravagances of Drs. Pye Smith, Hitchcock, &c. The chapter entitled "death among the creatures of God," does not produce full conviction of the correctness of its theory, although it is the most satisfactory argument we have read on the point in dispute. On the whole, although we disagree with Dr. Hamilton in some of his views, and keep others under consideration, we cannot withhold our admiration of the volume with which he has favoured the public. The following are the titles of his twelve Lectures. 1. The character of Moses as a scholar and a statesman. 2. "To the unknown God," or the necessity of a revelation. 3. The Bible as a revelation from God. 4. Authenticity and Genuineness of the Penteteuch as the work of Moses. 5. Genesis, the work of Moses, and inspired. 6. Creation in six days. 7. Population of the earth in the days of Cain, and longevity of the patriarchs. 8. The Giants. 9. Death among the creatures of God—its origin, extent, and consequences. 10 and 11. The Deluge universal. 12. Man one family.

The volume is issued in handsome style by Mr. Dodd.

THE GLORY OF CHRIST: Illustrated in his Character and History, including the last things of his Mediatorial Government. By GARDINER SPRING, Pastor of the Brick Presbyterian Church, N. Y. Two Volumes. New York. M. W. Dodd. 1852.

The author of the "Attraction of the Cross," and of the "Mercy Seat," again holds communion with the Christian public through the sacred themes relating to the divine Redeemer. Is there not danger of visiting the same scenes too often? Danger! The life of the soul is in Christ; and every new view of the cross is precious and vivifying. The soul, once relieved of its thirst by the fountain of waters, is not less willing to repair to it again. We thank Dr. Spring, in the first place, for his *theme*. Christ is not exhibited with sufficient prominence in the ministrations of the pulpit, or in the productions of the religious press. The central doctrine of religion is too

much concealed amidst the propositions of a formal morality, and the reveries and reveries of a world-wise philosophy. He, who in this, or in any age, aims to exalt the Saviour in the mind and heart of the community, does what Paul aimed to accomplish, and what he would still aim at, if he were alive upon the earth. Dr. Spring has shown the ripeness of his wisdom in the surpassing richness of his theme.

He has also skilfully *selected and arranged* his topics. It has been objected that the discussion about the millennium is out of place; but the objection comes from those who find their own crude theories put out of place by the concussions of the Dr.'s logic. Dr. Spring's readers will generally rejoice to find so timely and able a discussion of a subject directly related to the glory of Christ, and much abused by Judaizing and other speculations. The following is the table of contents of the two volumes:

Chapter I. The pre-eminence of Christ as the principal subject of revelation. II. The glory of Christ's divine nature. III. Christ glorious in his incarnation. IV. The human character of Christ glorious. V. Christ as a preacher. VI. The glory of Christ's miracles. VII. The glory of Christ's transfiguration. VIII. The glory of Christ in his humiliation. IX. Christ glorious in his resurrection. X. Christ's ascension glorious.

Volume II.—Chapter XI. The glory of Christ in the mission of the Holy Spirit. XII. The glory of Christ in the character of his followers. XIII. The glory of Christ spiritually discerned. XIV. Christ's glory in the wonder of angels. XV. The glory of Christ's millennial reign on earth. XVI. The same. XVII. Practical deduction from the doctrine of the millennium. XVIII. The glory of Christ as the final Judge. XIX. Christ glorious in the destruction of his enemies. XX. Christ himself the glory of Heaven.

As to the *literary character* of the work, Dr. Spring sustains the well-earned reputation of his skilful pen. The style is perspicuous, elevated, ornate; uniting smoothness with dignity, and diversified with happy illustration. In short, the religious spirit which pervades the work, the fundamental importance of its topics, its sound theology, and its general merit of attraction, commend it to all intelligent and Christian households.

"ROUND ABOUT THE THRONE:" a Discourse preached at the Funeral of the late Thomas Strang, of Yorktown, N. Y., By the Rev. M. T. ADAM. Peekskill, N. Y., 1852.

Mr. Adam has given an interesting view of a great theme and of a good man. In discoursing of "round about the throne," he refers *first* to the *place*, as 1. The most holy place. 2. The most glorious place. 3. The most happy place. *Secondly*, The *company* consists of, 1. Angels. 2. The four living creatures, or the representatives of the ministers of the church upon the earth. 3. The Elders, or the representatives of the members of the church. *Thirdly*, Their *employment*. 1. They are all united in a most exalted song of praise. 2. And they do it in exalted harmony. *Fourthly*. The *practical conclusions* are, that, 1. We learn where the believer is after death, and how he is employed. 2. How full of glory and blessedness is the prospect which opens to the righteous. 3. How willing the righteous may well be to take their departure to heaven. Mr. Strang was a venerable intelligent, and mature Christian, who departed this life in the eighty-ninth year of his age. Zealously attached to the doctrines and organization of his own church, he exemplified in life and in death the character of a faithful servant of Christ. This sermon, preached on the occasion of his funeral, and published by request, illustrates the wisdom of using the press as a means of evangelical instruction.

The Cyclopædia of Anecdotes of Literature and the Fine Arts, &c., by HASLITT ARVINE, A. M., author of the "Cyclopædia of Moral and Religious Anecdotes." With numerous Illustrations. Boston. Gould & Lincoln. 1852.

Mr. Arvine's book of religious anecdotes has had a great circulation; and this one will probably exceed it. The volume contains six hundred and ninety-eight pages, and three thousand and forty anecdotes, arranged under two hundred and eighty-nine different heads. Everything seems to be collected that can illustrate the subject. The reader will derive much information as well as amusement from the contents. The volume can be had at Daniels & Smith's, Philadelphia. We add a few anecdotes, taken at random.

LOUIS XI. BORROWING BOOKS.—In the year 1471, when Louis XI. borrowed the Works of Rhasis, the Arabian physician, from the faculty of medicine in Paris, he not only deposited in pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.

When any person made a present of a book to a church or monastery, in which were the only libraries during several ages, it was deemed a donation of such value, that he offered it on the altar *pro remedio animæ suæ*. in order to obtain forgiveness of his sins.

EIKON BASILIKE.—It is well known that a book under this title long passed as the production of King Charles I. The manner in which the imposition was detected was truly curious. In 1686, Mr. Millington, a celebrated auctioneer of that day, had to sell the library of the deceased Lord Anglesey. Putting up an *Eikon Basilike*, notwithstanding it was in the reign of the supposed royal author's son, there were but few bidders, and those very low in their biddings. Having thus leisure, while his hammer was suspended, to turn over the leaves, he read, with evident surprise, the following memorandum in Lord Anglesey's own handwriting:—

"King Charles the Second and the Duke of York did both (in the last session of Parliament, 1675, when I showed them, in the Lords' House, the written copy of this book, wherein are some corrections, written with the late King Charles the First's own hand) assure me that this was none of the said king's compiling, but made by Dr. Gauden, Bishop of Exeter; which I here insert for the undeceiving of others in this point, by attesting so much under my own hand.

ANGLESEY."

A CURIOUS FACT.—It is stated (1848) that of the volumes of D'Aubigne's History of the Reformation that have appeared, from 150,000 to 200,000 copies are in circulation in the English language, into which they have been translated; while in their native language, the French, their circulation scarcely exceeds 4000.

VOLUMES OF TITLE PAGES.—It is a curious circumstance that in the British Museum are now to be found nine thick volumes, entirely composed of title pages, the collector of which spoiled thousands of volumes to obtain them.

THE PLOUGHMAN.—The following line, from Gray, "The ploughman homeward plods his weary way," has been found to admit of the eleven following transpositions, without destroying the rhyme or altering the sense:—

The weary ploughman plods his homeward way.
 The weary ploughman homeward plods his way.
 The ploughman, weary, plods his homeward way.
 The ploughman, weary, homeward plods his way.
 Weary the ploughman plods his homeward way.
 Weary the ploughman homeward plods his way.
 Homeward the ploughman plods his weary way.
 Homeward the weary ploughman plods his way.
 Homeward the ploughman, weary, plods his way.
 The homeward ploughman weary plods his way.
 The homeward ploughman plods his weary way.

TITLE OF A POEM ON TOBACCO.—The authors of the time of Elizabeth and James I. often put quaint and ridiculous titles to their books. Amongst others we may mention Joshua Sylvester, a puritanical poet, who wrote a poem against tobacco, which bears this title: Tobacco battered, and the pipes shattered about their Ears that idly idolize so loathsome a Vanity, by a Volley of holy Shot thundered from Mount Helicon.

PRIVATE HABITS OF MILTON.—He arose at four in the morning; had some one to read the Bible to him for about half an hour; contemplated till seven; read and wrote until dinner; walked, or swung, and played music three or four hours; entertained visitors until eight; took a light supper; smoked his pipe; drank a glass of water, and went to bed. He never drank strong liquors, and seldom drank anything at all between his meals.

EARLY PRINTING.—Several years before the revolution, a type foundry was commenced at Germantown, but employed chiefly for the presses of its owner, Christopher Sower, who printed the Bible and other works in the German language.

In 1769, Abel Buel, of Killingworth, in Connecticut, began the casting of types, on a small scale; but the first, who regularly pursued this business in the United States, was John Baine, of Edinburgh, who settled in Philadelphia soon after the termination of the war.

The Religious World.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Finances.—The donations of the churches and individuals, the main reliance of the Board, are \$8651 larger than those of the preceding year. The receipts from all sources, including a balance of \$186 from last year, amount to \$144,059 06. Balance in the treasury, May 1, 1852, \$586 58.

Missionaries sent out.—Thirty persons were sent forth as missionaries and assistant missionaries during the year, seven of whom are ordained ministers of the gospel. The wives of missionaries, the teachers, catechists, &c., are called assistant missionaries.

Indian Missions.—Among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas, Sacs, Omahas and Otoes, Chippewas and Ottawas: eleven ministers and forty male and female assistant missionaries; four native assistants; 368 scholars under instruction, of whom 325 are boarded and clothed by the missions; church members reported, ninety-three.

African Missions.—In Liberia, four stations, and at Corisco, near the equator; three ministers and six assistant missionaries—all persons of colour but four; one hundred and fifty-nine scholars reported, of whom six are boarders; church members, ninety-six.

India Missions.—Lodiana, Furrukhabad, and Allahabad, with ten stations. Twenty-six ministers, of whom two are Hindoos; twenty-one American and twenty native assistant missionaries; scholars, chiefly in schools of a high grade, 1914—of whom 117 are boarded and clothed by the missions; church members reported, two hundred and thirty-one.

Siam Mission.—At Bangkok, two ministers, and two American and one native assistant missionaries.

China Missions.—At Canton, Ningpo, and Shanghai, ten ministers, and eleven assistant missionaries; scholars, two hundred and six; of whom eighty-seven are boarded and clothed by the missions.

Missions to Romanists.—Moneys have been remitted, as in former years, for the support of evangelists, colporteurs, &c., in Europe. In Hungary, Italy, Belgium, and France, \$4500 were thus expended last year.

Mission to the Jews.—Two ministers and a licentiate preacher are employed among their "kinsmen according to the flesh," in New York, Philadelphia, and Baltimore.

Summary.—Ministers, 64; assistant missionaries, 81; native assistant missionaries, 25; scholars, 2647—of whom, in boarding schools, 535; church members reported, 440. Statistics of missions to Romanists not included.

BOARD OF EDUCATION.

Abstract of the Annual Report for 1852.

PART I. The first part of the Annual Report, after alluding to the usual mortality among our ministers and to the decline in the number of young men seeking the ministry, points out some of the CAUSES which affect the decline in the number of candidates. 1. The sovereign good pleasure of God must be acknowledged in all our approaches towards the arcana of this subject. 2. The sins of the Church. 3. The prevalent low state of religion. 4. Imperfect household training. 5. Inadequate measures of public education. 6. The small salaries of ministers. 7. The want of steady and persevering attention to this whole subject on the part of the ministry. 8. The neglect of prayer. The special injunction, "Pray ye the Lord of the harvest" is practically in such disrepute that the small number of our candidates cannot be wondered at.

II. The second part of the Annual Report gives an account of THE OPERATIONS OF THE YEAR.

Candidates.—The number of candidates received during the year has been—

New, 67, restored, 2; total	- - - - -	69
Making in all from the beginning	- - - - -	2029
The whole number on the roll during the year has been	-	372
Of this number there were		
In their Theological course	- - - - -	144
" Collegiate do	- - - - -	145
" Academical do	- - - - -	71
Teaching and otherwise absent	- - - - -	12
	—	372

During the year *forty-eight* candidates are known to have finished their course of study.

The aggregate number, as compared with last year, shows a diminution of *sixteen*.

Institutions of Learning.—The number of *parochial* schools, so far as ascertained by the defective reports of Presbyteries, is 92. The number

of *Presbyterial Academies* is 41, and of *Synodical Colleges*, 11. Several revivals of religion have occurred during the year in these institutions, and general prosperity seems to attend them.

Teachers and Miscellaneous Department.—The Board are assisting in the education of six young men, most of whom are expecting to become teachers. The funds of this department are specially designated to its objects.

Agencies.—The agencies are the same as last year. The Rev. Mr. Speer has laboured in the Pittsburgh field; and the Rev. Dr. Wood in other parts of the West. Dr. Chester has, as usual, exercised a general superintendence.

State of the Treasury.—The following is a general view of the finances of the Board during the ecclesiastical year:—

	<i>Candidates.</i>	<i>Schools, &c.</i>	<i>Teachers, &c.</i>
Receipts, - - -	32,617 04	6,833 74	185 00
Balances, 1851, - - -	4,608 70	17 97	
Total, - - -	37,225 74	6,851 71	185 00
Payments,* - - -	32,399 35	6,383 44	75 00
Balances, 1852, -	\$ 4,826 39	\$ 468 27	\$110 00

The *African fund*, principal and interest, amounted to \$1133 86; of which \$56 00 were paid to a candidate.

Of the balances, \$1077 86 belongs to the *African fund*; and a considerable portion of the remainder has been already paid to meet the obligations due for the May quarter.

III. The third part of the Annual Report discusses the question, "WHO ARE THE PARTIES TO EDUCATION?" The main object in this discussion is to vindicate the Church as one of the parties in education; but the general position taken, is that parents, the Church and the State are respectively concerned in this great matter, each within its sphere.

Parents have the primary responsibility, whether education is conducted at home or in public institutions.

The Church is a party to education, 1. Because the true objects and nature of education necessarily include the inculcation of religion. 2. Teaching is one of the functions of the Church. 3. Children are considered by our standards as members of the Church, and under her care. 4. The ordinance of baptism justifies the Church in establishing for her children religious institutions. 5. The Church has a great interest in the work. 6. The Church is able effectually to superintend and to promote the work. 7. The history of the Church proves her to be a lawful party in the training of the rising generation. 8. The revelations of eternity will confirm the important relations of the Church to education.

The State is acknowledged to be a party to education; but the State has not only no monopoly in the work, but its authority is properly inferior to that of both parents and the Church.

In conclusion, the Report gives a few reasons for the vigorous prosecution of the Assembly's measures of public education. 1. Our covenant obligations. 2. The vindication before the world of the rights of the Church, as a party to education. 3. The influence of the Assembly's measures upon the State system. 4. The prosperity of our Church. 5. The interests of the other parties to education will be promoted by the sympathies, zeal, prayers and efforts of the Church on this great subject.

* Included in these sums is \$725, transferred to General Education Fund, by consent of donors.

PRESBYTERIAN BOARD OF PUBLICATION.

THE operations of the Board show an increase in the number of its publications, sales, and receipts as donations, over any previous year. During the year ending March 31, 1852, the Board have added to their catalogue 27 new books, (two of which are in the German language,) of which they have printed 67,750 copies; and 33 new tracts, (one of which is in the French language,) of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year, 818,250, being an increase of 388,000 copies over the former year.

They have also published from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath School Visitor, a strictly religious semi-monthly paper for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children. Thirty-four thousand copies are now published semi-monthly.

Receipts for the Year.—The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to \$17,996 89, including a legacy of \$325 33, being an excess of \$7,705 70 over last year. Total excess of receipts of both departments over last year, \$14,219 42, including the legacy just specified. Total receipts, \$84,510 61.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

Colporteurs and Colporteur Labour.—There have been one hundred and forty-one colporteurs employed during the year, in twenty-five different States.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

The following are the aggregate amounts of labour performed during the past year by the one hundred and forty-one colporteurs, viz.:—Time spent, 35 years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible, 2212; Presbyterian families without the Confession of Faith, 2772; volumes sold by colporteurs, 71,150; volumes granted by colporteurs, 5506; pages of tracts distributed by colporteurs, 581,956.

Donations.—The grants of the year have been as follows:—Sabbath-schools 869 volumes; ships-of-war, naval and military posts, 397 volumes; humane institutions, 68 volumes; literary and theological institutions, 2210 volumes; indigent ministers, 1293 volumes; feeble churches, 1355 volumes; individuals for gratuitous distribution, 336 volumes; and also 175,190 pages of tracts, independent of donations of tracts made by colporteurs.

PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.

<i>State of the Treasury.</i> —Total receipts from all sources for eleven months, (the present report owing to a change in closing the year extends over eleven months only,) is		\$81,748 98
Amount paid out for same time,	\$78,883 89	
Drafts drawn and not presented, April 1,	628 80	
	—————	79,507 69

Leaving a balance in all the Treasuries, of - - - \$2241 29

Against this is a note in Bank, and appropriations to missionaries due and unpaid on the 1st of April about \$7141 78; which leaves the Board in debt on the 1st of April, 1852, \$4900 49; or we may say \$5000. The estimate may be too low.

We have, then, for eleven months, \$81,748 98.

Against twelve months, the last year, \$82,818 51.

Operations of the Year.—The number of missionaries in commission are given for one year, from April 1, 1851, to April 1, 1852, and compared with the previous year, from April 1, 1850, to April 1, 1851. In commission April 1, 1851, 341; added to April 1, 1852, 197;—making a total of 538, and fifty-three less than the year before.

The number of churches and missionary stations wholly or in part supplied, has been, as far as reported, 1101, newly organized churches, 49, admissions on examination, 1919, on certificate, 1665, making a total of admissions of 3584; number in communion with churches connected with the Board, 24,082, Sabbath Schools, 643, teachers, 4356, scholars, 27,637, baptisms, 2367, houses of worship erected or finished, 79; of 538 missionaries in commission, 121 sent in no special report! These are the returns for eleven months.

Church Extension.—The scheme of Church Extension deserves to be again seriously urged upon the attention and support of the churches. It has been eight years in existence. Amount contributed by the churches, \$10,922, or only \$1365 annually!! Amount disbursed by the Church Extension Committee in the same time, \$41,923, leaving a balance unsupplied by the churches of \$31,201!! How has this large sum been made up? By individual donors.

The receipts for eleven months have been \$7101 40, of which \$2876 60, were contributed by the churches, and \$4224 80 by individuals. Sixteen houses of worship were aided to completion, and thirteen received assistance by special donations sent through the committee for the purpose.

Has it been successful? Two hundred and eighty-one houses of worship aided to completion demonstrates its success.

Conclusion.—Among our *advantages* for carrying on Domestic Missions, may be mentioned, 1. Our ecclesiastical organization, and the plan of operating through a Board. 2. Our remarkable unity of feeling and views, and the mutual confidence and affection which pervades the breasts of the brethren in all parts of our bounds. 3. The general intelligence of our officers and members. 4. Our soundness and unity in the true doctrines of the Gospel. 5. The possession of ample pecuniary resources. 6. The confidence of the people. 7. We have had the blessing of the God of Missions thus far resting upon our Church.

FREE CHURCH OF SCOTLAND.

THE total amount of the *Sustentation Fund* for the year was £91,468, being a slight decrease from the preceding year. The dividend to 724 ministers, after deducting expenses, was about £122.

The following financial tables are interesting.

I. General Abstract, showing the whole sums raised for the various objects of the Free Church of Scotland, for the year, from 31st March, 1851, to 31st March, 1852:—

Sustentation Fund	-	-	-	£91,468	15	0
Building Fund	-	-	-	36,654	18	3½
Congregational Fund	-	-	-	80,990	17	3½
Missions and Education	-	-	-	48,785	18	2
Miscellaneous	-	-	-	9,380	12	10

Total
£267,281 1 7½

II. The total amount raised for the last nine years.

Total sum raised from 1843 to 1844,	-	-	£366,719	14	3
“ “ 1844 to 1845,	-	-	334,483	18	9
“ “ 1845 to 1846,	-	-	301,067	5	8
“ “ 1846 to 1847,	-	-	311,695	18	7½
“ “ 1847 to 1848,	-	-	276,465	14	5½
“ “ 1848 to 1849,	-	-	275,081	4	4½
“ “ 1849 to 1850,	-	-	306,622	0	1½
“ “ 1850 to 1851,	-	-	303,484	6	9½
“ “ 1851 to 1852,	-	-	267,281	1	7½

III. Investments, viz.:	—For Foreign Mission,	-	-	£3,474	15	2
“	Education Fund,	-	-	7,000	0	0
“	Home Mission,	-	-	250	0	0
“	Highland Mission,	-	-	250	0	0
“	Colonial Scheme,	-	-	200	0	0
“	Jewish Mission,	-	-	200	0	0
“	Building Fund,	-	-	300	0	0
“	General Trustees,	-	-	2,000	0	0
“	College Endowment,	-	-	2,610	0	0
“	Bursary Fund for general purposes,	-	-	2,800	0	0
“	do. do., for special purposes,	-	-	9,000	0	0
“	Aged and Infirm Ministers' Fund,	-	-	6,380	0	0
“	Widows' Fund,	-	-	29,609	13	1

The business of the General Assembly was transacted with great harmony. Among the interesting items was the union of the Original Secession Church with the Free Church. This important re-union has given rise to much congratulation, and has been signalized by religious services throughout the bounds of the Free Church.

Jewish Mission.—The Free Church has missions at Constantinople, Pesh, Jassa, Lemberg, Berlin and Amsterdam. About twelve hundred Jewish children are in the schools; and during the last eleven years over two hundred souls have been introduced into the Christian Church. The income for the year was £4486.

New College and Divinity Students.—In addition to the requirement, adopted last year, making *Hebrew* a preliminary to admission to the theological class, the assembly has this year, with the consent of the Presbyteries, extended the theological course to *four* years. The whole number of theological students in the new college during the year was two hundred

and fifty two, of whom twelve belonged to the Irish Presbyterian Church, leaving two hundred and forty for the Free Church, of whom forty speak the Gaelic language. The number of students at Aberdeen was thirty-seven; making a total of two hundred and seventy-seven, being three less than the previous year. The number of *new* students was fifty-one; whereas the number of the preceding year was eighty-eight.

Foreign Missions.—The income for foreign missions was £9851. At the central institution at Calcutta, there were one thousand eight hundred and eighty pupils, and in all the schools at this mission two thousand eight hundred and twenty. At Madras the number of pupils is two thousand two hundred and forty-five; at Bombay one thousand three hundred and seventeen; at Puna five hundred and twenty-eight; at Nagpore three hundred and sixteen. There are also missionary stations among the Kaffirs in Southern Africa. Dr. Duff made a very interesting address in the Assembly. One of his objects in visiting Great Britain is to raise £12,000 to put up suitable buildings in Calcutta for the great Free Church Institution. Nearly half of this sum has been secured in England. The foreign missionary cause is a favourite cause with the Free Church, and is increasing in interest.

Church Building Fund.—Since 1848, this committee has received £102,908, and aided in erecting six hundred and one church edifices, besides a number in Sutherland, specially provided for. The total number of churches is eight hundred and thirty-one, and of manses upwards of five hundred. For the latter object the church has raised, since 1833, £96,968.

Widows' and Orphans' Fund.—The total amount of this fund is £31,981, of which £24,420 belongs to the Widows' department. There is also a fund for *aged and infirm ministers* amounting to £8812.

Home Missions.—The Home Mission committee have forty-eight stations under their care. The grants made to these by the committee amounted to £1120; are about £23 to each, on the average. In addition to this sum, the Free Church raised during the year £2498 for church extension in Glasgow, and about £4000 for the Highlands.

Colonial Committee.—The Free Church fosters Presbyterianism in the colonies; in Canada, Nova Scotia, West Indies, Otago, Australia, New Zealand, Van Dieman's land, Cape of Good Hope, Gibraltar, &c. The amount raised during the year, seems to be smaller than usual, about £4000.

Education.—The amount collected for schools was about £12,000, exclusive of the grants to the two Normal schools at Edinburgh and Glasgow. The average salary of the teachers in the parochial schools for the year was £49. The number of schools is about the same as last year; six hundred and seventeen is the number mentioned in the report. The aid received from the government was £5794. The total amount raised since 1843 for school building is £41,615. Dr. Candlish, in the report, speaks in an encouraging manner of the prospects of the education cause. He remarked that the two Normal schools were "in an unprecedented state of efficiency," and "I have the highest educational authority in Scotland for saying that they stand pre-eminent at the head, not only of Normal schools in Scotland, but of all similar institutions in Great Britain."

Sabbath-schools.—The number of Sabbath-schools is one thousand eight hundred and six; of teachers, nine thousand one hundred and twenty-two; of scholars, one hundred and three thousand and forty-five.

We intended to give a fuller sketch of the operations of the Free Church, but space prevents. In our next, we shall give an account of the *Established Church*.

August Gleanings.

OLD MR. THEYSAY.

Who has not heard of the world-renowned Mr. Theysay? I presume his name is familiar with all men everywhere. The high and low, rich and poor, bond and free, black and white, honoured and despised, and learned and illiterate, civilized and barbarian, Catholic and Protestant, Mussulman and Christian, all nations, kindreds, tribes, and tongues, have heard of Mr. Theysay. His name is almost a household word, familiar alike to the lisping infant and the man of fourscore. But who has ever given the world a history of this eminent personage? Numerous as biographers are, numerous as they have been in times past, no one has ever yet written and published the life of Mr. Theysay. Pardon me if I undertake the task of writing a brief history of him.

HIS PARENTAGE.—His father's name was Slander; his mother's, Tattler; of his genealogy nothing more is known. He was born in the town of Evil-Report, in the kingdom of Sin. In what age of the world he was born, tradition does not inform us; and as this is not a matter of much importance we let it pass now, to give our opinion when we speak of

HIS AGE.—We have said, it is not known in what precise age of the world Mr. Theysay was born. It is my opinion that he was born soon after Adam and Eve were expelled from the garden of Eden, though I do not deem it necessary to give the reasons on which this opinion is based. If I am correct in this opinion, he must by this time be very far advanced in life, and we should naturally expect to witness in him all the evidences of feeble old age—gray hairs, sunken eyes, and palsied limbs. But he is really as strong and active, as fresh and fair, as hale and hearty as he ever was. Remarkable old creature!

HIS EDUCATION.—Mr. Theysay's education is very limited, as he never was admitted into any of the institutions of learning. What knowledge he has he obtained principally from hearsay; hence, he does not have any correct knowledge of anything. His deficient education has ever been a serious embarrassment to him; for he never dares to make a positive assertion, but guesses it is so, hopes it is so, and so on.

HIS PERSONAL APPEARANCE.—I have spoken of him as being as strong, and active, &c., as he ever was. But who has ever seen Mr. Theysay? Have you? Has any one? Has the oldest man living? If any one has, I have not. If any one has, I know not the man. In my opinion, he is as intangible as Professor Bush's resurrection body, which we can neither see, handle, analyze, nor describe. "But we know he exists, because" everybody is talking about him. And I have come to the paradoxical conclusion that he exists, and does not exist; is everywhere and nowhere; is responsible and irresponsible—a sort of "will-o'-the-wisp, jack-with-the-lantern" kind of being, whose personal appearance can never be described.

HIS CHARACTER.—He is distinguished for wickedness only.

1. He is a slanderer. 2. A deceiver. 3. A liar. 4. A peace-breaker. 5. Everything that is bad, without possessing one redeeming quality.

Reader, is Mr. Theysay in your family? Drive him hence. Harbour him not a moment. Listen not to his vile slanders. He will involve you in trouble, while he will escape.

Christian brother, has he visited your little religious community? Beware of him. He will cause "divisions to spring up among you." Already he has caused you to treat brother E. with cold indifference. Let him influence you, and your once prosperous society will be destroyed.

I would say to all men, beware of Mr. Theysay. He is altogether irresponsible, and should be an outlaw. He should be compelled to adopt the language of Cain, "And it shall come to pass that every one that findeth me shall slay me!"

ALPHABETICAL NAMES OF CHRIST.

Advocate, - - - - -	1st John ii. 1.
Bright and Morning Star, - - - - -	Rev. xxii. 16.
Counsellor, - - - - -	Isa. ix. 6.
Deliverer, - - - - -	Rom. xi. 26.
Emanuel, - - - - -	Isa. vii. 14.
Friend, - - - - -	Prov. xviii. 24.
Governor, - - - - -	Matt. ii. 6.
Hope, - - - - -	1st Tim. i. 1.
Intercessor, - - - - -	Isa. lix. 16.
Jehovah, - - - - -	Isa. xii. 2.
King of kings, - - - - -	Rev. xvii. 14.
Lord of lords, - - - - -	Rev. xvii. 14.
Master, - - - - -	Matt. xii. 38.
Nazarene, - - - - -	Matt. ii. 23.
Only Begotten, - - - - -	1st John iv. 9.
Prince of Peace, - - - - -	Isa. ix. 6.
Quickening Spirit, - - - - -	1st Cor. xv. 45.
Rock of Ages, - - - - -	Isa. (marg.) xxvi. 4.
Saviour, - - - - -	John iv. 42.
Teacher, - - - - -	John iii. 2.
Unspeakable Gift, - - - - -	2d Cor. ix. 15.
Vine, - - - - -	John xv. 1.
Wonderful, - - - - -	Isa. ix. 6.
Young Heart, - - - - -	Sol. Songs ii. 9.
Zerubbabel, - - - - -	Zech. iv. 6.

The above list is perfect with the exception of the letter X. There are very few words in the English language beginning with that letter, and they are principally derived from the Greek.

 T H O U G H T S .

Nothing so sweetens the temper as eminent piety. The more intimate our intercourse with Christ, the more genial will be our intercourse with our fellow men. When dissatisfied with ourselves, and exposed to the accusations of conscience, we are very apt to disturb those around us with our petulance and ill humour.

Ignorance may be pleaded in extenuation of love of the world in youth, but what excuse can he have for such folly, who has long tried the world and found it to be emptiness and vanity?

He that is in the habit of neglecting the warnings with which he daily meets, will be most likely to neglect the last warning, and thus perish.

Sudden death is to some men sudden glory, but to most it is sudden destruction.

Sin is worse than pain. Pain may prove a benefit, while sin must ever prove an injury.

Thoughts on religion, when encouraged, prove highly beneficial; but when obtruded on the mind for the first time in the last moments of life, they become agonizing.

Benevolence consists more in the spirit with which we give than in the amount which we contribute. One thing we are to give heed to, that the "love of Christ constraineth us." Rich men may cast large offerings into the treasury without the slightest personal inconvenience or self-denial; but when the poor

widow casts in her two mites, which is all her living, we are sure that so exemplary an act of self-denial results from a profound sense of her obligation to God.

The parable of the wise and foolish virgins is exemplified much more frequently than most people imagine. Hundreds are dying daily, of whom it may be feared that they knock when the door is shut, and hence knock in vain.

The richest viands may be distasteful to the man who has previously gorged himself with some unwholesome food, and just so do men who have been feeding on the husks of the world, turn from the gospel feast.

When Satan tempts the afflicted Christian to rebellion by saying to him, "Where is now thy God?" he should promptly reply, "He is present with me, giving the evidence of his love to me as a son, by applying his chastening and purifying rod."

If men plot against your interests, commit your way to God in prayer. Thus you will have the advantage, for those who secretly labour to injure their neighbour cannot go to God and ask him to crown their efforts with success.—*Presbyterian*.

ST. ANTHONY AND THE COBBLER.

WE read a pretty story of St. Anthony, who, being in the wilderness, led there a very hard and strait life, insomuch as none at that time did not like; to whom there came a voice from heaven, saying: "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said to him, "Come and tell me thy whole conversation, how thou spendest thy time." "Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler; in the morning when I rise I pray for the whole city wherein I dwell, especially for all such neighbours and poor friends as I have. After, I set me at my labour, when I spend the whole day in getting my living, and keep me from all falsehood, for I hate nothing so much as deceitfulness: wherefore, when I make to any man a promise, I keep it and perform it truly, and thus I spend my time poorly, with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life." In this story you see how God loveth those that follow their vocation and live uprightly. This Anthony was a great, holy man, yet this cobbler was as much esteemed before God as he.—*Bishop Latimer*.

PERSON AND CHARACTER OF JOHN CALVIN.

CALVIN was not of large stature: his complexion was pale, and rather brown: even to his last moments his eyes were peculiarly bright, and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest neatness, as became his thorough simplicity: his manner of living was so arranged, that he showed himself equally averse to extravagance and parsimony: he took little nourishment, such being the weakness of his stomach, that for many years he contented himself with one meal a day. Of sleep he had almost none: his memory was incredible; he immediately recognized, after many years, those whom he had once seen; and when he had been interrupted for several hours, in some work about which he was employed, he

could immediately resume and continue it, without reading again what he had before written. Of the numerous details connected with the business of his office, he never forgot even the most trifling, and this notwithstanding the incredible multitude of his affairs. His judgment was so acute and correct in regard to the most opposite concerns about which his advice was asked, that he often seemed to possess the gift of looking into the future. I never remember to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his language; but he wrote admirably, and no theologian of his time expressed himself so clearly, so impressively and accurately as he, and yet he laboured as much as any one of his cotemporaries, or of the fathers. For his fluency he was indebted to the several studies of his youth, and to the natural acuteness of his genius, which had been still further increased by the practice of dictation, so that proper and dignified expressions never failed him, whether he was writing or speaking. He never, in any wise, altered the doctrine which he first adopted, but remained true to the last—a thing which can be said of few theologians of this period.

Although nature had endowed Calvin with a dignified seriousness, both in manner and character, no one was more agreeable than he in ordinary conversation. He could bear, in a wonderful manner, with the failings of others, when they sprung from mere weakness: thus he never shamed any one by ill-timed reproofs, or discouraged a weak brother; while, on the other hand, he never spared or overlooked wilful sin. An enemy to all flattery, he hated dissimulation, especially every dishonest sentiment in reference to religion: he was therefore as powerful and stormy an enemy to vices of this kind, as he was a devoted friend to truth, simplicity, and uprightness. His temperament was naturally choleric, and his active public life had tended greatly to increase this failing; but the Spirit of God had taught him so to moderate his anger, that no word ever escaped him unworthy of a righteous man. Still less did he ever commit aught unjust towards others. It was then only, indeed, when the question concerned religion, and when he had to contend against hardened sinners, that he allowed himself to be moved and excited beyond the bounds of moderation.—From Henry's "*Life and Times of Calvin.*"

GOD'S METHOD WITH THE SINNER.

ONE great recommendation of the whole doctrine of justification by faith, is, that it brings out clearly and unequivocally the personality of God on the one hand, and the sinner on the other. All the schemes of false religion tamper with one or other of these two things, the personality of God, or the personality of the sinner. But the great doctrine of justification by faith brings a personal God and a personal sinner face to face; God personally dealing with me personally. It is not that God deals in the lump with the Church; it is not that God sanctifies in the mass the Church, and then, that I am admitted through some mystical ceremonial rite, into the benefit of the blessing which the Church has received.

There is no such procedure on the part of the living God; it is the very error of Popery and Puseyism, that makes God deal thus in a wholesale way. No, it is not thus that God so deals with one Church on earth, as to have it in a state of acceptance and peace, and then that I am ceremoniously admitted into the benefits of that peace. God personally deals with me personally. It is not through the Church I come to my God, but through God I come to his Church. It is not a wholesale procedure on the part of God toward the Church collectively, that wholesale procedure becoming available through the admission, often unconsciously, of one and another into the communion of the Church; but God deals with us according to our rational nature, according to our nature as men, reasonable, intelligent, conscientious, free, living agents. The living God comes to me as a

rebel against his authority, asking no questions about the Church, but asking questions about his law, his authority, his government, charging me as a rebel against his throne, a breaker of his law, responsible personally and individually. He comes to me, and through the blood of his Son, he makes terms of peace with me, drawing me to himself, and then he makes a Church out of believing souls on earth, and ultimately a Church in heaven; not by any wholesale process, but by units, one by one, soul by soul, man by man, being brought personally, individually, to his bar. They are dealt with, they are made to confess, they are reconciled, they are adopted into a participation with the very sonship of Christ himself, and each one as thence proceeding as no more a guilty man, but an accepted and adopted child—thence proceeding to glorify God on earth, and enjoy him here and hereafter for ever. The entire community of saints is formed and named after Christ, its true and only head.—*Dr. Candlish.*

THE PRESCRIPTION.

“*This is for your health.*”—Acts xxvii. 34.

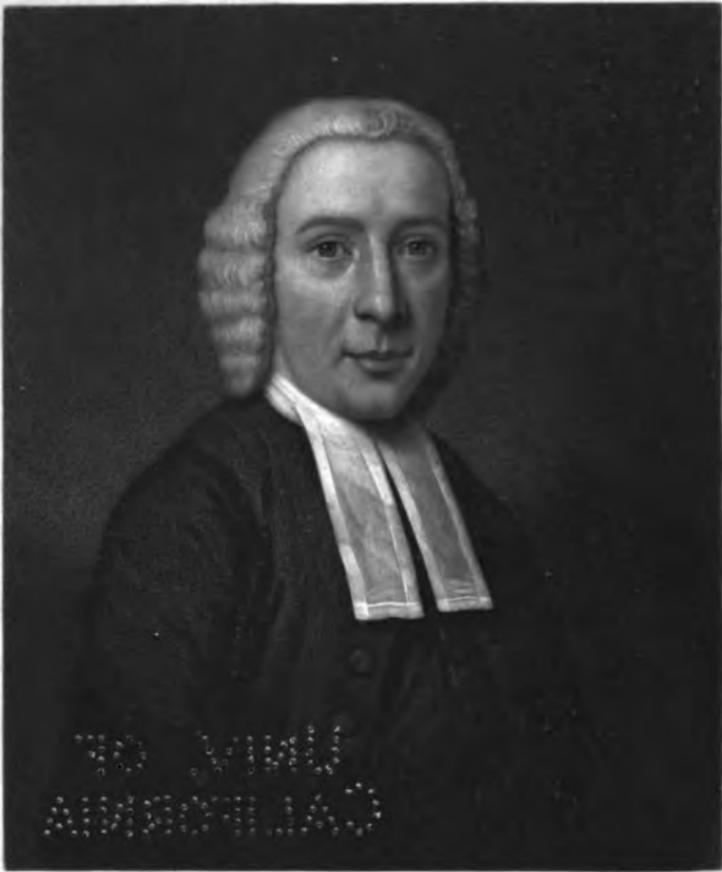
BODILY health is a great blessing, and should not be trifled with; but all means likely to preserve it should be attended to. Spiritual health is an invaluable blessing, and should be more carefully attended to. To preserve health where it is, or restore it where it is not, attend to the following prescription. It is valuable, it is important, because “it is for your health.”

First, you must take *exercise*: and I recommend that you *walk* daily in the paradise of God’s word: that you *work* in the vineyard of God’s church: and that you *exercise all the graces* of the Spirit. Attend particularly to these points, for “it is for your health.”

Second, pay attention to your *diet*: let your *food* be the best; the bread of life and the living waters of salvation are recommended; they satisfy and sanctify; they make healthy and keep healthy: be sure you take *sufficient*; a little will preserve life, but much is necessary to health: take your food *regularly*, for regularity is important; you cannot “prosper and be in health” unless you live upon Christ, and live upon him every day.

Third, as to your *medicine*: it is made up of the bitter herbs of disappointment, losses, crosses, temptations, bereavements, troubles and trials of various sorts; it is very unpleasant, but very profitable; unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride, or selfishness; but this medicine is intended to prevent or remove these evils. Your heavenly Father will *prepare* it: divine Providence will *present* it: you are to *beg* the divine blessing upon it: *take it* and *expect* benefit from it. Do not despise your medicine, for “it is for your health.”

Fourth, we prescribe *tranquillity*: you cannot be healthy, unless you preserve tranquillity of mind; in order to which, *live in peace with God*, as a loving child with a kind and tender Father; cast all your cares upon him, daily confess your sins before him, and get a renewed manifestation of his pardoning love: *be content with your lot*, it is appointed for you by infinite wisdom and love; it is the very best that can be, and this you will see and confess by-and-by: *trust the promises and providence of God* for the future; live by the day; take no anxious thought for the morrow, but leave the future with the Lord, for “it is for your health.”



REV. CHARLES BEATTY

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THE
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Miscellaneous Articles.

TEMPERANCE, THE CIVIL LAW, AND THE GOSPEL.*

THE intemperate use and the indiscriminate traffic in intoxicating drinks are evils which may be viewed in two distinct aspects; first, as they affect the moral character and the future prospects of the individual participating in them; and, secondly, as they affect the social and civil interests of men.

The first of these aspects is by far the most serious and important, inasmuch as here men come into direct contact and collision with the law of the eternal God, and expose themselves to consequences as momentous as eternity can make them. The drunkard, as such, is a violator of a law holy, just, good, and immutable; and were he guilty of no other offence than his intemperate lust, he would be subject to everlasting banishment from God, and everlasting exclusion from happiness. He debases and perverts those powers which should be employed in the service of his God. He contemns the authority, abuses the goodness, and defies the anger of the holy lawgiver, and thus necessarily unfits himself to serve God, and to enjoy his favour here or hereafter. Moreover, by this debasing lust the drunkard is led to the commission of other sins, which affect his own soul and the dearest interests of others. The indiscriminate trafficker in ardent spirits incurs God's displeasure by being accessory to the sins of others. He violates the prohibition, "Neither be partaker of other

* This article is the substance of an *Address* delivered by the Rev. SAMUEL BEACH JONES, D. D., at a Temperance Mass Meeting in Bridgeton, N. J., on July 5th., 1852. That part detailing the existing laws of New Jersey against ardent spirits has more than a local interest. Many of the States have incorporated in their statutes the same general principles. Although there are differences of opinion on the subject of temperance, especially in the relations of the civil law to its suppression, few can fail to be benefitted by the clear reasoning, excellent sense, and Christian spirit of this Address. It is published in the Magazine by particular request.—*Ed.*

men's sins." Even human governments recognise, and are bound to act upon, the principle involved in this prohibition. They punish accomplices, as well as the principals, in crime. They lay their grasp upon accessories before and after the fact of crime; because they have aided and abetted the active offender. Will God's government prove less equitable and strict than man's?

Viewed in this light, the intemperate use and the promiscuous traffic in intoxicating drinks fall properly under the cognizance of religion. The ministers of the Gospel, and all who acknowledge the authority of that Gospel, are bound to deal with them religiously. The evil is a moral one, and is to be treated by moral remedies.

This view of the subject, however, though immeasurably the most important, I shall not dwell upon at present, but proceed to the contemplation of that aspect which presents itself to the notice of society, and which calls for the application of social and civil remedies.

It is needless to expatiate on the evils entailed upon society by its drinking usages. The theme has become thread-bare. You all know and feel that these usages have proved a fearful blight on the interests of families, of the social circle, and of the State. They engender poverty, crime, and social debasement. They lead to a wanton waste of capital; they impoverish innocent families; they rob creditors of their just dues; and they impose on the temperate and industrious portion of society an unreasonable and needless tax for the support of paupers. They conduce, in an enormous degree, to the multiplication of crimes, especially to crime in the form of violence. They debase the moral tone of society, both directly and indirectly. And in addition to all these positive wrongs, they are chargeable with very serious negative evils to the State, inasmuch as they impede the progress of society in the development and diffusion of wealth, intelligence, and virtue; in a word, in all that imparts real strength to a State.

Now, against a cause producing such effects, so steadily, so extensively, and so palpably, society in its organized capacity as a State has a right to protect itself, and it is bound to do so; just as it protects itself from contagious diseases by quarantine laws and lazarettoes, or against theft and violence by jails and penitentiaries. The claim of such a right is no new or unwarrantable assumption. This State, in common with others, has always claimed and exercised it. But the recent proposal to ordain more stringent measures than are already enacted for the suppression of the acknowledged evils resulting from the use and traffic in intoxicating drinks, has encountered violent opposition from various quarters, and on different grounds.

I. ALLEGED GROUNDS OF OPPOSITION TO LEGAL INTERPOSITION WITH DRINKING USAGES.

1st. It is said that intemperance, being a moral evil, should be met by moral and not mere civil means. As a moral evil, affecting the individual, it should so be met; and can only in this way be

effectually cured. But it is likewise a social evil; manifestly pernicious to public interests; and so far as it affects society, society has a right to guard itself against it. Lewdness, obscenity, adultery, theft, violence and murder are moral evils calling for moral cures; but they are also social evils, and as such society lays its restraints and inflicts its penalties on them.

2d. It is objected, that for a legislature to attempt to restrict citizens in the use or sale of intoxicating drinks is to infringe on natural rights, and would, therefore, be a usurpation not to be tolerated by a free people, under a liberal constitution.

A State should act most cautiously in restricting or taking away any natural rights of citizens. All natural rights, the exercise of which does not interfere with the obvious rights of others, or with the necessary power of the State, should be left to the individual. By leaving as many rights and as much power as possible to citizens capable of exercising them, the citizen is habituated to self-reliance, self-discipline, and self-development. Here is one great point of superiority on the part of our free government over the despotic governments of Europe. The latter meddle with everything. They permit the people to retain little power, and fewer rights; and hence the people remain in a state of comparative pupillage. Our constitution leaves much to the individual, and hence, without special counteracting causes, the individual becomes a man—a free man.

It is oftentimes better for a State to leave an acknowledged evil untouched, than by interference to attempt its eradication; because by such an attempt a dangerous precedent may be established—a power may be exerted, which, if applied in other cases of supposed evil, will do a monstrous wrong to individuals and to whole communities of men.

The doctrines of Atheists, Communists, and Mormons are pestiferous to society. If extensively adopted and acted upon, they would curse society worse than drunkenness. It would be highly advantageous to society to extirpate all such destructive sentiments. Yet unless the abettors of these sentiments so reduce their theories to practice as to threaten social order and civil interests, it is best, on the whole, to tolerate their doctrines. Because the assumption, on the part of the State, of a right to punish errors or to prohibit the profession of them, when their advocates cannot be proven to have done palpable and overt wrong to society, may, and probably would, lead a State sooner or later to prohibit and punish the advocates of truth and right, under the pretext that their opinions or usages were detrimental to the commonwealth.

All persecutions set on foot simply on religious grounds prove the mischief and danger of a State's meddling with anything but what is civil or political in its character; the great evil of tampering with what should be left to the individual citizen or to private means. The speaker is as strenuous an advocate as any man of the largest private liberty, that is compatible with the public and general good. But when alleged personal rights conflict with the rights of others,

or the necessary powers of a State, or the welfare of the community at large, these pretended rights cease to be actual rights; their exercise becomes a positive wrong. A citizen has no right to do wrong to the commonwealth; and he may and he ought to be restrained by legislative interposition, whenever that interposition does not create a greater evil than it aims to remove. As an illustration:—Certain manufactories of necessary articles, slaughter-houses and gunpowder, may become so offensive or dangerous to neighbours as to prove nuisances; and as such the law may justly require them to be removed.

Society cannot exist in an organized state without a concession and sacrifice of natural and personal rights to the State. The fewer of these conceded—consistently with the well-being of the community—the better for the State, and for the individual, provided he be competent to self-government.

I shall now show that the State of New Jersey, ever since its existence as an independent commonwealth, has acted upon the assumption that the general use of intoxicating drinks is a habit dangerous to society; that it has uniformly claimed the right to impose restrictions upon the use, and especially on the traffic in such drinks. When, therefore, it is claimed that the State should adopt more effective means of repressing this traffic, no new principle is advanced. There is simply a demand that a power always claimed and exercised should be applied in a new direction.

II. THE POSITION ALREADY ASSUMED BY THE STATE OF NEW JERSEY ON THE USE AND TRAFFIC IN INTOXICATING DRINKS.

I. The State claims the right, under certain circumstances, to prohibit even the *giving away* of intoxicating drinks.

Any person making a vendue in this state, who shall give, sell, or suffer to be given or sold, in order to be drunk at the time and place of such vendue, any vinous, spirituous, or other strong liquors, such person shall forfeit twenty dollars and costs, &c.—See *Elmer's Digest*, page 250, paragraph 47, section I.

This law is based on the supposition, that the use of intoxicating beverages is very liable to steal away a man's discretion; and that the vendor will be strongly tempted to employ this means of defrauding the buyer.

II. It prohibits one class of citizens from selling liquor under *specified* circumstances.

1st. No sheriff, under-sheriff, or gaol-keeper shall receive a license to keep a tavern or inn.—*Digest*, p. 244, par. 9, sec. X.

2d. No sheriff, under-sheriff, gaoler, or other person whatever, shall sell, or permit to be sold in any gaol, or court house in this State, any wine, cider, or spirituous liquors, &c., under the guilt of high misdemeanor, and a penalty of one hundred dollars and costs. *Digest*, p. 248, par. 34, 35, Sec. I. and II.

These laws imply, that, in the eye of the State, a tavern keeper is not a suitable person to be intrusted with such responsible duties as

those incumbent on a sheriff, under-sheriff, or gaoler, and, also, that intoxicating drinks are so liable to abuse, that they should be kept away from all who have charge of prisoners, and all who are engaged in the business of Courts; whether judges, juries, lawyers, constables, witnesses, or parties.

3d. No shopkeeper shall receive a license to keep a tavern: nor shall any shop for selling goods, wares, or merchandise be kept in the same house with a tavern.—*Digest*, p. 244, par. 10, sec. XI.

This law seems designed to limit, as much as possible, the sale of liquor, even in those places which are licensed to sell it. A tavern must present as few inducements as is possible for men to visit it, except for board and lodging. A tavern keeper shall not present to society any such motive to visit his house, as would be presented by useful wares and merchandise. And it also implies, that a man who should keep liquor and merchandise, would be very likely to use the former for the purpose of disposing of the latter; and that the customer who should accept or purchase liquor, would be liable to fraud or extortion in the purchase of goods.

III. Even where the sale of liquor is allowed, the State still imposes *limitations* on that sale. None but licensed innkeepers shall sell wine or spirits under the measure of one quart, or mixed liquors by less measure than five gallons, under a penalty of twenty dollars and costs.—*Digest*, p. 249, par. 45, sec. V.

Why this statute? but to restrict the use of such drinks; and for the reasons assigned under the last head.

IV. In giving a specific license to sell liquor, the whole system of *provisions and restraints* implies that this traffic is a dangerous business, exceeding liable to injure society, and only to be managed with the utmost circumspection.

1st. The avowed object of licensing taverns is, not to furnish a place for drinking, but for lodging and eating.—*Digest*, p. 244, par. 8, sec. IX, and p. 247, par. 29, sec. I.

2d. No tavern shall be licensed except upon the testimony of twelve respectable freeholders, that such tavern is necessary and conducive to the public good: and this public good is declared to be the boarding and lodging of men, and the accommodation of horses. *Digest*, p. 249, par. 42 with p. 247, par. 29.

According to the present statutes of this State, therefore, every tavern not absolutely demanded as a place of board, lodging, and for the transaction of business, is an illegal establishment, and may be put down by law.

3d. All taverns kept chiefly for the purpose of selling liquor are nuisances; and may be put down as such.—*Digest*, p. 244, par. 8, sec. IX.

Whenever therefore it is pleaded in behalf of taverns, that they must sell liquor, in order to be kept up, since the profits of boarding and lodging will not support them, a sufficient legal reason is thereby given why such a tavern should lose its license, or why any such application for license should be refused. Every such licensed estab-

lishment exists in plain contravention of the laws of the State of New Jersey.

4th. A tavern keeper shall not sell liquor at any stand, or bar, or other place out of the tavern house licensed, under penalty of being considered a keeper of a disorderly house, forfeiting his license, and being subjected to all the penalties imposed by law for selling liquors without a license—*Digest*, p. 249, par. 44, sec. IV.

5th. Tavern keepers convicted of drunkenness in their own houses forfeit their license immediately.—*Digest*, p. 246, par. 26.

6th. Any of the twelve freeholders (whose recommendations are required by law, before a court can grant a license for a tavern) who shall recommend any other than a man in good repute for honesty and temperance, or who shall declare any situation to be necessary for a public house, which is not really required for public accommodation, in the way specified by law, shall be fined ten dollars.—*Digest*, p. 242, par. 2 with p. 247, par. 29.

7th. Tavern keepers selling liquor to apprentices, or servants, without the consent of their masters, forfeit the sum of four dollars and costs.—*Digest*, p. 245, par. 20.

8th. No debts beyond the sum of two dollars, incurred by the sale of liquor, shall be recoverable: the innkeeper shall forfeit the whole debt, whatever its amount.—*Digest*, p. 245, 6, par. 22, 23.

Such is a condensed view of the legislation of the State of New Jersey for at least fifty-five years. It shows that the State has ever claimed the right to say that under peculiar circumstances, such as at vendues, in court houses, and in gaols—liquor shall not be given away, or sold; that certain officers of the State shall not engage in this traffic; that certain of its citizens shall not sell it in quantities so small as to make drunkenness easy of commission: that even where a license is given to sell it in small quantities, the selling shall not be to the person so licensed his chief business and source of emolument, but a matter wholly secondary and subordinate to boarding and lodging; that none but temperate and honest citizens shall be permitted to sell it in such quantities.

Thus the State has uttered its voice loudly and distinctly, as to the liability of abusing intoxicating drinks. It has claimed the right to throw its protecting shield around those in peculiar danger of being wronged by it. It is therefore no longer an open question, whether the State has a right to interfere with the use and sale of intoxicating drinks. That question has been settled for generations past.

III. WHAT MORE CAN BE DONE ?

The only debatable question is, how far may the State go, in the way of interference, without leaving her appropriate province? How far may she undertake to legislate, without trenching on the reserved rights of citizens, and thus perpetrating a greater evil than she seeks to remove?

One thing is very clear, that the State has already enacted laws,

which if properly enforced, would serve to remove a large part of those evils, which she as a State is competent to take cognizance of, and to repress. *Laws cannot execute themselves.* If there be not moral force enough in society to put them into effect, the fault lies in society, and not in the laws. If our present laws, from the want of moral courage in our citizens, or our courts, are not applied, will more stringent measures avail us? *It is not the severity of a law which makes it formidable, but the certain execution of it.* And who is to apply more stringent laws if temperate, philanthropic, and law-loving citizens are afraid, or unable to apply our present statutes?

But assuming that society will wake up to the duty of enforcing our present salutary laws, it may be asked, Can no other measures be safely and constitutionally adopted by which to guard society more effectually against existing evils?

I believe that our laws are susceptible of some improvement; and society should seek to devise some means by which to restrain the drunkard, and the man who helps to make him drunk. There is a class of men in every community who are lost to all sense of decency and duty; conscience has no hold on them, and religion has none. Nothing but civil enactments can reach them. Nothing but certain civil penalties can intimidate them. Such men care not what mischief they work to others, if they may but indulge their lust for drink, or for lucre.

I am not prepared to propose any measure for State action. But the collected wisdom of the State should endeavour to devise such, and that we may arrive at suitable measures we must choose suitable men as legislators. I do not mean by this to advocate the formation of a temperance party, and a temperance ticket, for of this I do not approve. A man may be a temperate man, and yet utterly unfit for a legislator. A man may be a temperance man, and yet an arrant rogue. Some rogues are now very loud advocates of the temperance reformation; and if this cause becomes popular, rogues will rush into the ranks a little too fast for the public good. Once let the cause of temperance be made a rallying cry for a political party, and it sinks from the lofty elevation of a philanthropic movement, to the dirty, despicable arena of party trickery and corruption.

But this the friends of temperance may do. Let them resolve, that, as citizens, they will give their preference and countenance to candidates for all offices, who, provided they be otherwise competent, shall be sober men, and friends to the cause of sobriety. Men who, in addition to intelligence and sound political views, shall be patriotic and courageous enough to seek the mitigation of existing evils. Men who shall not degrade the State of New Jersey by such bacchanalian revels as disgraced her capital on the last night of the legislative session.

In devising measures of relief from existing evils, our law makers must take care to proceed upon those principles only which will command the assent of the intelligent, the virtuous, and the godly: and to enact only such statutes as will be compatible with the acknowledged and cherished rights of citizens. Any other course must

be followed by disastrous reaction, even if it be temporarily successful. In a free State the judgment and moral sense of a community must be enlisted on the side of a law, or that law will either be abrogated, or else permitted to lie dead in the statute book.

AMONG THE CAUTIONS TO BE OBSERVED IN LEGISLATING UPON THIS SUBJECT ARE THESE :

I. That the State shall not venture to interdict *all* use, or every kind of traffic in intoxicating drinks.

1st. Because any such law would violate the Constitution of the State of New Jersey. It would take away some of those "Rights and Privileges," reserved by the citizens of the State, when adopting their constitution or fundamental law. See Constitution, Article I, Sec. VI.

It would establish a precedent, under which a legislature might, and doubtless would, attempt to interfere with important and valued rights of the best citizens. The evils of intemperance, formidable as they are, would not justify such an assumption of power. A legislature has no more right to say to all its citizens what they shall not drink, under any circumstances whatever, than to say what they shall not eat, or wear, or think. The lust of covetousness is a terrible evil to any State. It is the fruitful parent of all frauds, thefts, and of many of the murders which are committed. A State is bound to impose restrictions on this thirst for wealth, by defining the rights of property and person, and by inflicting punishment on all who, from covetous motives, injure their neighbour's property or person. But it has no right to say, that because the love of money is the root of all kinds of evil, therefore none of its citizens shall attempt to make money. Evil speaking is a terrible curse to any community, and a State, by suitable enactments against libel, should protect the rights of reputation; but it has no right to enact, that its citizens shall, under no circumstances and from no motives whatever, utter anything derogatory to the reputation of others.

2d. Such a law would not be observed, and could not be enforced. Intemperate appetites would find the means of indulgence in spite of all legislation. If it were ever practicable to exclude all intoxicating liquors from the State, which is a thing inconceivable, intemperate lusts would find new modes of gratification, and new means of intoxication. Mohammed forbade all his followers to use wine. His prohibition has, to every Mohammedan, the sanctity of a religious law. Yet Mohammedans are not only addicted to intoxicating beverages, but they commit drunkenness in the use of opium to an enormous extent.

And not only would intemperate men revolt against such a law, but the best and most reliable friends of temperance would be arrayed against it for various reasons. They would view it as a most dangerous attempt at the centralization of power in the hands of a legislature; an assumption of what the Constitution does not, and ought not to give to it. They would regard it as a system of *surveil-*

lance and *espionage*, odious and intolerable to freemen, and only fit for such a despot as Louis Napoleon, whose Minister of General Police avows as the object of his department, that it is designed "to know everything, to prevent everything, to repress everything." They would also oppose any such sweeping law, because it proceeded upon the assumption, express or implied, that the use of intoxicating drinks is in itself sinful; an assumption that does violence to common sense, to reason, and to the Bible, and which is fraught with mischievous consequences to society.

For these, and other reasons, legislators in framing new laws against drunkenness, and the traffic in intoxicating drinks, should confine themselves to their appropriate limits, by endeavouring so to restrain these evils as to protect society, without insulting the understanding and conscience of individuals.

II. No kind or measure of civil legislation can eradicate the evil of intemperance; it may check, but it cannot remove it.

As to the power of legislative enactments to repress the crime of drunkenness there is much popular error, and there will be much popular disappointment. It is supposed that laws may be so framed, and so applied, as wholly to extirpate the evil. A very limited amount of knowledge, and a very little reflection, will correct this fallacy. The love and the indulgence in intoxicating drinks does not grow out of the existence of these drinks in society, but the existence of these drinks is created, at least in part, by the desire for such stimulants. That desire is one of "the lusts of the flesh;" a bitter fruit of man's moral depravity. Taking away the means of gratifying this sinful lust can never wholly quench it. The lust will remain, while man remains what he is by nature.

A man may abstain from the use of liquor for the sake of expediency. He may do so, because he is afraid of the influence of his example on his children or friends; or because he is too penurious to undergo the expense of drinking, or because he regards abstinence as a righteousness, which will commend him to God and his fellow-men. Such men are to be found among us. They are temperate, not out of obedience to that God who enjoins it, but from lower motives.

But in every community of irreligious men there will ever be found multitudes who will crave and will indulge in sensual gratification. No human laws and no temporal penalties can reform them. It is not enough that you demonstrate the evils of intemperance, or that you array severe penalties against them. The lusts of the depraved heart will rebel, and break through every human barrier. It is so with other vicious lusts; with coveteousness, deceit, lewdness, and revenge. All the legislation of all ages has failed to subdue these lusts. Men will commit fraud and theft, lying and perjury, obscenity and adultery, violence and murder, in spite of all laws and penalties. And if men will commit these offences, when they know that coveteousness, lewdness and murder are in themselves sinful, can we expect them to abstain from the use of intoxicating drinks, when they know that it is not the use, but the abuse of these which is criminal?

Let us suppose, what in fact is not fairly supposable, that, by means of legislation, drunkenness should be banished from this State, and that no higher influences should, during this time, affect the opinions and character of society, would intemperance have disappeared forever? The whole history of man and the solemn testimony of God answers this question. The passion which now burns in many breasts would, sooner or later, insist upon gratification, in spite of all motives of expediency, or any dread of civil penalties. Such a lust as a thirst for intoxicating stimulants cannot be curbed by a mere sense of decency, or profit, or danger. Stealing is inexpedient and dangerous; but neither the laws of man nor of God have hitherto succeeded in suppressing this crime among the irreligious.

What, then, is our inference from this position? Not that legislation is useless, or wholly ineffective. Drunkenness and the accessories to drunkenness call for civil enactments, just as do theft and violence. Civil laws and penalties are an important agency in God's moral government, and men should avail themselves of this agency in protecting society against evil. But this is an agency which is chiefly useful in lopping off the branches of evil. God has other agencies, agencies which he has magnified above all civil restraints, and which he employs in extirpating "the root of all evil." These agencies are his *glorious gospel, and his glorious grace*. He tells us, that these alone are adequate to the production of real temperance, when he declares that "*the fruit of the Spirit is temperance.*" How that fruit is produced he also tells us, when he exhorts Christians to "*add to their faith temperance.*" He who exercises a sincere "faith" in the gospel must be a son of temperance; and exercising such a faith he is assured of aid from God, the Holy Spirit.

Just in proportion, then, as the gospel is intelligently and cordially embraced will real temperance progress, because such believers in the gospel abstain from intemperance for conscience sake, and for love's sake. What is called "the Temperance Reformation" originated in the spirit of the gospel. The ministers of the gospel and other Christians were the first to make a bold stand and a resolute attack upon the vice of intemperance. If many ministers have of late appeared less prominent champions of temperance than some others, it has only been because the war has been conducted upon principles which they knew to be false and dangerous, or by measures which they deemed harmful, or in a spirit which they could not sanction. The motives and the spirit of the gospel alone can impart permanency and safety to the cause of temperance. All other motives are too feeble to last long, or to suffer much in the cause of humanity. The Church of God is the only temperance society, which has outlived the mutations of human opinions and usages. It has existed for six thousand years, and it will exist until time shall be no longer. Every Christian, as such, is a professed friend

of temperance. If he prove intemperate, he proves that he is a Christian in name only. If he violate the law of temperance by a single act, he does, by that act, violate a solemn vow to God. If he be habitually and persistently intemperate, he may know assuredly that he is an heir of wrath, and not a child of heaven.

The progress of the gospel, therefore, will be accompanied by the correspondent progress of temperance; and the ultimate triumph of the gospel will be the jubilee of temperance. Sin brought intemperance into our world. Holiness alone will banish it.

THE RICH FOOL.*

In the last number we called the attention of our readers to "the danger of laying up treasure on earth." The example which was then described, is that of the rich young man, who refused to sell his possessions, give the proceeds to the poor, and become a disciple and follower of Christ. Another example which we adduce, is that of the man who is usually designated "the rich fool." The instructive and affecting parable in which the conduct of this man is pointed out, is contained in Luke xii. 16—21. "The ground," says our Lord, "of a certain rich man brought forth plentifully." The person spoken of was rich, he had extensive fields, and these on one occasion yielded a singularly large and exuberant crop. God caused the rains and the dews to fall, the sun to shine, and the genial influences of the sky to rest on this man's grounds, and the result was, that in autumn there was such a harvest as that the owner was perplexed with its very magnitude. He felt at a loss in what manner to dispose of it. "And he thought within himself, saying, What shall I do, because I have no room where to bestow my goods?"

Observe, in the first place, what this man did *not do*. He did not thank God for his goodness. There is in all his thoughts no recognition of the divine beneficence. There does not go up from his heart a single emotion of gratitude to that benignant Being whose bounty had loaded him with this abundance. He does not purpose to honour the Lord "with the first fruits of his increase," or, as a thankoffering, to dedicate any of his substance to the cause of God. Nor does he reflect on the wants of others, and resolve to share his fulness with the poor and the needy. He does not say, I have more than I require; there are multitudes around me cold, hungry, and destitute; I will give to them my extra store, and invite them to rejoice with me in the good things which the Lord has conferred. Had he done this he would have laid up treasure in heaven. His gifts to the poor and to the cause of religion, bestowed in the name of the Lord, would have been registered on high. But all his thoughts and feelings were earthly and selfish.

* From the Record of the United Presbyterian Church, Scotland.

Observe, in the second place, what he did *resolve* to do. He resolved that he would build new and more ample storehouses. He would not enlarge those already in existence. The present buildings had become quite unsuitable as granaries for a man so opulent and so prosperous. "And he said, This will I do; I will pull down my barns and build greater, and there will I bestow all my fruits and my goods."

Observe, in the third place, the *design* for which these more spacious buildings were to be provided. It was a design thoroughly selfish and voluptuous. "And I will say to my soul, Soul, thou hast goods laid up for many years; take thine ease, eat, drink, and be merry." This is the language of the unrenewed and sinful heart. Man is reluctant to rely on God for his daily bread; and could he realize his wishes, he would accumulate a store, which would secure him against want, and render him independent of divine providence. This is the natural tendency of the wicked mind; and it is this feeling which prompts many to put forth strenuous exertions to acquire what is called a fortune or a competence. All this man's thoughts centred in himself. He was a complete sensualist. Having goods laid up for many years, he would lay aside all care and anxiety, and surrender himself to voluptuous indulgences, saying to his soul, "Take thine ease, eat, drink, and be merry." How vividly do these words depict the wishes of the man who lives for himself, and whose sole pleasure lies in the gratification of his bodily appetites.

And observe, in the fourth place, the *result* of this conduct. The scheme was carefully weighed. It occupied his mind by day and by night; the cares of wealth deprived him even of sleep; for it seems that it was during the night season that his final resolution was taken. There was an air of worldly wisdom about the plan. It indicated attention and forethought; and as the goods were his own, might he not do with them as it seemed to himself proper? So he reasoned and decided; and he saw before him years of ease and mirth, and rejoiced in the prospect. But there was one whose goodness he had despised, and whose favour he had not sought. God was not in all his thoughts; and yet without his permission, he could not enjoy what he possessed. God marked his selfishness, and determined to take him away from all his wealth: and in the stillness of night, just when his scheme had been fully formed, and when he was luxuriating in the anticipation of years of sensual pleasure, the divine voice fell on his ear, calling him by a name, and denouncing a doom the most terrible that can be imagined. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

The divine Judge styles him *a fool*, and this is an epithet which none may controvert. He was a fool, as he had not provided for the safety of his immortal soul, as he had not taken God's friendship into account in making his arrangements for the future, and as he had purposed to use his wealth for merely selfish and worldly ends. Yes, he was a fool, for he lost his soul, lost heaven, lost eternal life,

and lost even the earthly things in which he gloried. That night his guilty soul went to the judgment-seat destitute and helpless, and he left to others the fruits and the goods which he had impiously called his own, and which he had sinfully imagined he could do with as he chose. "So," said the divine Teacher, "is he," that is, is every one "that layeth up treasure on earth, and is not rich towards God."

This is *not a solitary case*. The rich fool has numerous followers. His conduct is imitated by all those who seek opulence as their chief good, and who are unconcerned about the friendship of God and the life of their souls. His folly is to no inconsiderable extent shared also by many who are members of the Church of Christ. What is the difference between his conduct who, when he had received a large accession to his property, said, "I will pull down my barns and build larger ones," and the conduct of those who, when they prosper in business, select finer and more costly houses, set up splendid equipages, adopt a more gorgeous and expensive mode of living, and then plead the demands which a worldly style, thus voluntarily assumed, makes upon them, as a reason for withholding from the cause of God what they would otherwise have been able to grant? What is the difference between his conduct in being so anxious to find accommodation for his surplus goods, and the conduct of those who, instead of employing the gains, which their daily wants do not need, in promoting the advancement of Christ's kingdom, lay them aside in order to provide for themselves ease, comfort and independence? And finally what is the difference between his conduct in allowing his mind to be so occupied about temporal riches, which he was not to enjoy, and which he was to leave to others, and the conduct of those who toil hard that they may amass that which they will never require, which they have no intention to use in the service of God, and which they are to leave behind them? His grand sin lay in his selfishness. He regarded all that he had as intended for his personal pleasure and aggrandisement; and thus it was that he laid up treasure on earth, and met with disappointment and woe.

Let Christians shun his conduct, if they would avoid his loss. Let them remember that all their worldly goods are the Lord's; that as faithful stewards they are bound to use them for his glory, and that it is only when they employ them in a right manner that they lay up treasure in heaven, become rich towards God, and make earthly things contribute to their eternal happiness.

THE THREE CONDITIONS OF BELIEVERS.—They were "dead in sins." "Enemies to God." "Children of wrath." They are reconciled to God, regenerated, washed, sanctified, obedient children, delight in the Lord, walking in love and in the fellowship of the Spirit. They *will be* saved eternally, crowned with glory and immortality at the appearing of Jesus Christ. Happy believers! mightily delivered, gloriously saved, and waiting for glory's crown. Be faithful, and soon you will wear it.

A HYMN IN AFFLICTION.

APRIL, 1852.

THE sky of fate grows dark for me,
 Fearful, I seek thy wrath to flee—
 Yet, Lord, I turn and trembling say,
 “Thy will—*thy* will be done alway!”

Too hot the flames which purify;
 Ah heart! beat not so shrinkingly,
 But whisper, as earth's hopes decay,
 “Thy will, oh Lord, be done alway.”

Deeply I mourn my sinful state,—
 Deeply I feel thy mercy great;
 Then be thy chastenings what they may,
 Let me prefer thy will alway.

My flesh is weak, the tempter strong,
 My lips thy love may often wrong;
 Oh guard my heart and lips I pray,
 Teach me to *love thy will* alway.

Teach me to feel, oh gracious Lord,
 Thy chastening rod my *just award*;
 Teach me thy mandates to obey,
 And bow me to thy will alway.

Let me not feel one wish to flee
 From griefs and sorrows sent by thee—
 Let me unshrinking, firmly, say,
 “*Thy will*” dear Lord “be done” *alway*.

Washington City, D. C.

NEA DELTA.

THE EPISTLE OF JAMES.

THERE has been some dispute among the learned as to the author of the epistle which bears the name of James. It has ever been a question how many Jameses are spoken of in Scripture. There were certainly two apostles of that name; for they are distinctly mentioned in the same list of the twelve, one as the son of Zebedee, the other as the son of Alphæus. We also read of James the brother of our Lord. In the 12th chapter of Acts, it is recorded that James the brother of John, *i. e.* the son of Zebedee, was put to death by Herod. According to the best chronological computations, this event took place very near the beginning of Paul's public ministry, before the date of his epistles to the Romans and the Hebrews, and some years anterior to that of the epistle to James.

After the death of James the son of Zebedee, it is supposed, by some interpreters, that there are still two Jameses mentioned in the sacred history, *viz.*: the son of Alphæus, and the brother of our

Lord. The prevalent opinion of the learned now appears to be that these were one and the same person. The grounds upon which this conclusion rests are, chiefly, two : first, that by comparison and combination, the brother or kinsman of our Lord may be shown to be the son of Clopas ; and this name, however unlike it may seem to us, can be easily identified, by a probable deduction, with Alphæus, as different corruptions or Greek modifications of the same Semitic form. The other reason is, that James is subsequently spoken of, without any surname or description being added to distinguish two or more of the same name. Paul, it is true, in Galatians, calls him James the brother of our Lord ; but the passage is historical, and relates to a period when the son of Zebedee was living, and the distinction consequently necessary ; and accordingly we find that when he speaks of him again in the same context, with reference to a period fourteen years later, he calls him James, without any distinctive addition to his name.

This surviving James, the son of Clopas or Alphæus, and the brother of our Lord, filled an eminent station, and possessed great authority, in the primitive church. He appears to have been permanently settled at Jerusalem, from which has sprung the Romish tradition that he was the prelate of that see. When Paul first visited Jerusalem after his conversion, James was one of the only two apostles whom he consulted. When he went again, fourteen years after, he speaks of James, and Cephas, and John, as seeming to be pillars, and as having given to him and Barnabas the right hand of fellowship, to go among the Gentiles, as they themselves did to the circumcision. When Paul returned from his missionary tour, it was to James and the elders that he made report of all that God had done among the Gentiles, through his ministry. It was of them that he took advice as to his compliance with certain ceremonial requisitions of the law. From James, as an apostle of the circumcision, we should naturally look for an epistle like the one addressed to "the twelve tribes scattered abroad."

The date of the epistle cannot be precisely fixed, but may with great probability be set down as posterior to that of Paul's epistle to the Hebrews, and by some years to that of his epistle to the Romans, after one or both of these had come into general circulation, and, of course, after there had been a very general conversion of Jews to the Christian faith, throughout the Roman Empire.

The occasion of his writing would appear to be the persecutions suffered by the Jewish Christians, an evil aggravated by internal strifes and the pernicious influence of erroneous teachers.

The great design of the apostle seems to be to correct certain dangerous perversions of important Christian doctrines. Of these errors, the most important is the *antinomian abuse of the doctrine of justification by faith alone*, the error of supposing that because we are not justified by good works, we are not bound to perform them, in opposition to which the apostle teaches that good works are the only proof of a justifying faith. Another error which he seems to have

in view, is that of supposing that obedience to one part of the law can atone for disobedience to another, in opposition to which he teaches that the law is binding as a whole, and that he who offends in one point is guilty of all. Another error which he seems to aim at, is the error of supposing that the mere possession of the means of grace, without a faithful use of them, gives the possessor an advantage over other men, in opposition to which error he exhorts his readers to be not only hearers but doers of the word. A fourth point, on which he undertakes to disabuse his readers, is the nature of true wisdom, and the work of a religious teacher. This topic occupies the whole of the third chapter, and we will recur to it hereafter.

A E I O U.

SPEECH OF GENERAL CASS ON THE DEATH OF HENRY CLAY.

We present to our readers the speech of the Hon. *Lewis Cass*, Senator from Michigan, delivered in the Senate of the United States, June 30th, 1852, on the official announcement of the death of Henry Clay. The speech has an interest on account of Mr. Cass' high character and political relations, as well as the religious spirit it breathes. A gentleman in New Orleans writes about Mr. Clay:—

“The last winter of his residence here, in the family of Dr. Mercer, in a private interview, I had the pleasure of listening to his sentiments on the most interesting of all subjects—religion. He said, ‘I believe in the truth of Christianity, though I am not *certain* of having experienced that change of heart which divines call the new birth. But I trust in God and Jesus, and hope for immortality. I have not for years retired at night without prayer for the blessing of heaven; and that, in his infinite mercy, he would be pleased to prepare me for the joys of another and better world.’ I have tried the world and found its emptiness. It cannot fill and satisfy the human mind. My dear sir, how utterly *disconsolate* should we be without something better beyond the grave!”

The Rev. Mr. Butler, the Episcopal minister who attended Mr. Clay during his sickness, has expressed a strong conviction that the illustrious statesman was prepared for his departure. He states as follows:—

“It has been my privilege to have with him frequent religious services and conversations in his room. He averred to me his full faith in the great leading doctrines of the gospel, the fall and sinfulness of man, the divinity of Christ, the reality and necessity of the atonement, the need of being born again by the Spirit, and salvation through faith in the crucified Redeemer. His own personal hopes of salvation he ever and distinctly based on the promises and the grace of Christ. Strikingly perceptible on his naturally impetuous and impatient character was the influence of grace in producing submission and patient watching for Christ and death. On one occasion he spoke to me of the pious example of one very near and dear to him, as that which led him deeply to feel and earnestly to seek for himself the reality and blessedness of religion. On one occasion he told me that he had been striving to form a conception of heaven, and he enlarged upon the mercy of that provision by which our Saviour became a partaker of our humanity, that our hearts and hopes might fix themselves on him. On another occasion, when he was supposed to be very near his end, I expressed to him the hope that his mind and heart were at peace, and that he was able to rest

with cheerful confidence on the promises and merits of the Redeemer. He said, with much feeling, that he endeavoured to, and trusted that he did, repose his salvation upon Christ; that it was too late for him to look at Christianity in the light of speculation; he had never doubted its truth, and he now wished to throw himself upon it, as a practical and blessed reality. * * * After this he rallied, and again I was permitted frequently to join with him in religious services, conversation, and prayer. He grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. Among the books that he read most were 'Jay's Morning and Evening Exercises,' 'The Life of Dr. Chalmers,' and 'The Christian Philosopher triumphing over death.' His hope continued to the end, though true and real, to be tremulous with humanity rather than rapturous with assurance."

Mr. Clay died at the city of Washington, on June 29th.

In the United States Senate, after the official announcement of Mr. Clay's death by his colleague, Judge Underwood, the Hon. LEWIS CASS rose and paid the following eloquent tribute to the memory of the illustrious deceased:—

Mr. President:—Again has an impressive warning come to teach us that "in the midst of life we are in death." The ordinary labours of this hall are suspended, and its contentions hushed before the power of Him who says to the storm of human passion, as he said of old to the waves of Galilee, "Peace, be still." The lessons of Providence, severe as they may be, often become merciful dispensations, like that which is now spreading sorrow through the land, and which is reminding us that we have higher duties to fulfil, and graver responsibilities to encounter, than those that meet us here, when we lay our hands upon His holy word, and invoke His holy name, and promise to be faithful to that Constitution, which He gave us in His mercy, and will withdraw only in the hour of our blindness and disobedience, and of His own wrath.

Another great man has fallen in our land, ripe indeed in years and in honours, but never dearer to the American people than when called from the theatre of his services, and removed to that final bar where the lofty and the lowly must all meet at last.

I do not rise upon this mournful occasion to indulge in the language of panegyric. My regard for the memory of the dead, and for the obligations of the living, would equally rebuke such a course. The severity of truth is at once our proper duty and our best consolation. Born during the revolutionary struggle, our deceased associate was one of the few remaining public men who connect the present generation with the actors in the trying scenes of that eventful period, and whose names and deeds will be known only in the history of their country. He was another illustration, and a noble one too, of the glorious equality of our institutions, which freely offer their reward to all who justly seek them; for he was the architect of his own fortune, having made his way in life by self-exertion, and he was an early adventurer in the great forest of the West, then a world of primitive vegetation, but now the abode of intelligence and religion, of prosperity and civilization.

But he possessed that intellectual superiority which overcomes surrounding obstacles, and which local seclusion cannot long withhold from general knowledge and appreciation. It is almost half a century since he passed through Chillicothe, then the seat of government of Ohio, where I was a member of the Legislature, on his way to take his place in the very body which is now listening to this reminiscence, and to a feeble tribute of regard

from one who saw him for the first time, but who can never forget the impression he produced, by the charms of his conversation, the frankness of his manner, and the high qualities with which he was endowed. Since then, he has belonged to his country, and has taken a part, and a prominent part, both in peace and in war, in all the great questions affecting her interests and her honour; and though it has been my fortune often to differ from him, yet I believe he was as pure a patriot as ever participated in the councils of a nation.

Seeking to attain the public good during all the vicissitudes of a long and eventful life, he exercised a powerful influence within his sphere of action through the whole country. Indeed, we all feel and know this; and we know, too, the eminent endowments which gave him his high distinction. Frank and fearless in the expression of his opinions, and in the performance of his duties, with rare powers of eloquence, which never failed to rivet the attention of his auditory, and which always commanded admiration, even when they did not carry conviction; prompt in decision and firm in action, and with a vigorous intellect, trained in the contest of a stirring life, and strengthened by an enlarged experience and observation, joined to an ardent love of country, and to great purity of purpose—these were the elements of his power and success, and we dwell upon them with mournful gratification, now when we shall soon follow him to the cold and silent tomb, when we shall commit earth to earth, ashes to ashes, dust to dust, but with the blessed conviction of the truth of that divine revelation, which teaches us that there is life and hope beyond the narrow house where we shall leave him alone to the mercy of his God and of ours.

He has passed beyond the reach of human praise or censure; but the judgment of his contemporaries has preceded and pronounced the judgment of history, and his name and fame will shed lustre upon his country, and will be proudly cherished in the hearts of his countrymen for long ages to come. Yes, they will be cherished and freshly remembered when these marble columns that surround us—so often the witnesses of his triumphs, but in a few brief hours, when his mortal frame despoiled of the immortal spirit, shall rest under this dome for the last time, to become the witnesses of his defeat in that final contest when the mightiest fall before the great destroyer—when these columns shall themselves have fallen, like all the works of man, leaving their broken fragments to tell the story of former magnificence, amid the very ruins that announce decay and desolation.

I was often with him during his last illness, when the world and the things of the world were fast fading away before him. He knew that the silver cord was almost loosened, and that the golden bowl was breaking at the fountain; but he was resigned to the will of Providence, feeling that He who gave has the right to take away, in his own good time and manner.

After his duty to his Creator, and his anxiety for his family, his first care was for his country, and the preservation and perpetuation of the Constitution and the Union, dear to him in the hour of death, as they were in the vigour of life—of that Constitution and Union, whose defence, in the last and greatest crisis of their peril, had called forth all his energies, and had stimulated those memorable and powerful displays of eloquence which he who witnessed can never forget, and which no doubt hastened the final catastrophe which a nation now deploras with a unanimity not less honourable to themselves than to the memory of the object of their affections; and when we shall enter that narrow valley through which he has passed before us, and which leads to the judgment-seat of God, may we be able to say, in the beautiful

language of the hymn of the dying Christian: "Dying, yet ever living, triumphant?"

"The world recedes, it disappears!
 Heaven opens on my eyes—my ears
 With sounds seraphic ring!
 Lend! lend your wings! I mount, I fly!
 Oh grave where is thy victory?
 Oh Death! where is thy sting?"

"Let me die the death of the righteous, and let my last end be like his."

ON CERTAIN CHANGES IN FORMS OF WORSHIP.

SOME people are never satisfied with things as they are. Like a vessel sailing against wind and tide, they must be always tacking about, and yet losing ground at each turn. Change is good when it effects a real improvement; but variations from old forms, merely to suit individual tastes, or to secure transient objects, are not for general edification. Even in matters indifferent, changes are hazardous when religion is involved.

We have been lately struck with a change, introduced into the forms of worship of many of the Congregational and New School Presbyterian churches. We refer to the change from standing to sitting in *prayer*, and from sitting to standing in *singing*. These innovations have their origin only a few years back. In conversing lately with a Congregational clergyman, he informed us that in his youth *everybody*, except the infirm, stood up during prayer, and of course sat during singing. The reverse is now quite extensively the case. It would be interesting to know the origin of the innovation. The *Puritan Recorder*, of Boston, one of the leading religious papers in the country, gives the following explanation:

WHAT WAS THE ORIGIN of the custom of congregations *sitting down* to pray? *The Presbyterian* refers it to the *length* of public prayers, in the former habits of ministers. But while we would make no defence of long prayers, we doubt the correctness of this account of the matter. For in our view the prayers were *shortened* before the sitting began.

As far as our observation and recollection serve us, the new custom came in with the "new measures," that were introduced into New England by Mr. Finney. We never saw or heard of a New England congregation sitting in prayer till we saw it in Boston, at the time when Mr. Finney was carrying forward his revival measures here in 1831. And then we had, and ever since have had the impression, that the practice came in with him—whether by his recommendation we cannot say. If we are mistaken in this, or if others can give a truer account of the matter, we hope to stand corrected. For it would be well worth the while for the public to know where and when this new custom took its beginning.

Other persons, with whom we have conversed, have concurred with the "Recorder" in the opinion that the New Measure dispensation of Messrs. Finney, Burchard, &c., introduced the change in question. What the object of these reformers was, it is not easy to ex-

plain. Was it the love of notoriety, the ambition to "do something," the itch to "leave a mark"—an infirmity not rare in reformers? Or was it found to "work best" with the system of new measures, and adopted as an *expedient* to carry out plans! Or was it a kind of "act and testimony" against old practices and old-schoolism in general—a partition wall over against the ruins of a dead orthodoxy? Whatever was the object of the reformation, we venture a few remarks.

1. Differences in the forms of worship are generally the result of differences in theological opinion. The various denominations of Christians are usually characterized by differences in religious worship. The Roman Catholics and the Episcopalians, who approach each other in doctrine, have a strong affinity in forms. The Congregationalists and the Presbyterians, whose Confession of Faith has hitherto been the same, have had almost entirely the same usages in public worship. The Methodists have forms, which correspond to the excitements of a peculiar type of divinity. The different sects are commonly marked by distinctions which strike the eye as well as the mind. When new-schoolism arose in theology, it was accompanied by its outward badges. The *new measure* men were the *new divinity* men too.

2. *One innovation leads to another.* Whether the rising in singing led to the sitting in prayer, or *vice versa*, we do not know. Probably the former. The Methodists, who more nearly resemble the Revival men, so called, make much of their singing and postures; and the itinerant evangelists of the Congregational and Presbyterian churches copied a good many things, doctrinal and practical, from the followers of Wesley. We think it probable, if not certain, that the rising in singing was the antecedent of the sitting in prayer. The one led necessarily to the other. Other changes will *follow in time*.

3. Let our own ministers take warning. There is a tendency sometimes to get up something new, in the excitement of the moment. A few weeks ago we heard a young licentiate from Princeton, after giving out the hymn, say: "The congregation will please to rise in singing the fourth verse, which is a verse of praise!" We wonder if the young man thought that a large part of the hymns require standing, on the principle he mentioned. On the last Sabbath we heard another of our ministers announce: "The congregation are requested to stand in singing this hymn." At least one of the auditors, who reluctantly complied with the *request*, was very much puzzled to know the reason, and he is yet in the dark. There was nothing peculiar in the case.

4. The usages of our fathers in the house of God ought to be retained for these four reasons, if for no others. They are *good usages*. They are *characteristic* of our Church. Change leads—we know not *where*. Many devout people are always *annoyed at needless innovations*.

Household Thoughts.

THE POWER OF THE FAMILY.*

THE social organization of families is the direct ordinance of God. And if in anything this commendation could be heightened, it is found in the fact that the family relation was constituted in Paradise, as the perfection of a perfect state. The family and the Sabbath are the only two positive institutions that have come to us from the time that man dwelt in Eden in the favour of his Maker, and conversed with him, as friend with friend. Upon this basis has our God founded all the superstructure of human society. To the young of all other animals, the parental duty is discharged by an attention to their merely physical and present wants. With age and strength come to each alike all-sufficient, unfailing instinct, which is to them all that they need. But man, far above them in a spiritual, mental, and moral nature, needs something more than a supply of his bodily wants—something more than a careful nourishing of his physical frame to its full maturity of growth. He is to be trained in his mental and moral faculties. His inner and spiritual being is to be developed with a careful hand. And by so much as his existence as a rational and immortal creature excels that of merely animal life, by so much is this to be subject to more careful and diligent culture.

To this end is it that the infant is committed to the charge of comparative wisdom and experience. On the one side is feebleness and helplessness—mind at first existing but in its capabilities—putting itself forth slowly, acquiring strength, and hardening into consistency and into fixedness of habit in the most gradual manner. On the other is strength and power to command, experience to guide, and authority to direct, through these many years of childhood and of youth. And when on the one hand there is the strong love and yearning of parental affection, seeking the welfare of these little ones, looking forward through the vista of years, that reach over into eternity, on the other there is a reverence and respect, a disposition to rely upon the wisdom and the judgment of the parent—a readiness to follow his opinions, and to adopt without question all his decisions.

This relation, with the almost unlimited power of influence in the parent, with an equal capability in the child of being influenced, our God has instituted, and set at the very door of each succeeding

* Part of a fast-day sermon, recently delivered by the Rev. WM. W. EELS, Newburyport, Mass.

generation of mankind. It is the safeguard that he has left against a state of utter anarchy and confusion. Were men to come upon the stage of existence in the full possession of all their powers, there would be nothing in all human institutions of any stability. Unrestrained by any subjection to control, and unbound by any traditional judgment, and destitute of that common wisdom which is now the gift of long experience to the whole community, each would rush eagerly after his own present will—earth would be confusion, and human society a chaos. The fullest illustration of this possible among men is afforded by the history of France in her first revolution—poor, unhappy France, seemingly destined of heaven to be a pregnant example of all the evils of human society. There, when the despotism, which alone had thought and acted in civil and political matters, was at once thrown aside, the falling shackles left the power of giants in the hands of those who were as unwise as untaught children in the matters upon which they were to act, and like maniacs and demons did they toss about all things human and divine, until even their good intentions ended in the deeper tyranny of a military despot. In even the worst state of human society, this necessary relation of infancy and youth to riper years is a preventive of greater evils—it is that which in its influences alone renders society possible—it is a mark of God's goodness and mercy to a fallen world. Yea, it is in fact his ordinance by which he says, as by the sands to the roaring billows, to human corruption, Thus far shalt thou go, and no farther.

But while every part of this relation was meant for good, and is so far good that in its lowest efficiency it prevents an imaginable worse state of things, it may be neglected—it may be perverted. These opportunities given of God to the heads of each family, thus at the beginning of each successive generation, or society of men, involve corresponding duties. And these duties are equal to our power in the case. God puts into the hands of two of his creatures a young immortal, and his word to them is, "Train this child for me." And to this end use every power and every influence with which you find yourself endowed. And society also has a right to demand such a moral cultivation, as shall in due time give to it a member to build up, and strengthen, and purify, and not to debase, and cast down, and destroy.

This power is exceeding broad. God only can change the heart, but short of this the character of the child is in the hands of the parents. God has given great power in this matter, and he requires us to use it. "I know my servant Abraham," was his eulogy on the patriarch, "he will *command* his children after him." Such is the susceptibility of the young mind to impressions, that making due allowance for the working of an independent moral machinery, the child is but the reflected image of the influences that have surrounded it, forming ever, and formed unconsciously, as the sun paints the image of passing things upon the prepared plate of the artist.

From this power, placed first and foremost in the parents' hands,

God and society demand in due time a subject and a member trained to usefulness and to virtue—with the bond of good habits and correct modes of thought thrown around a depraved nature, that they may in some degree restrain and control it. A mere reverence for authority—a deference to established opinion, and a habit of yielding respect and obedience to any, is of itself good, even though the principles inculcated have otherwise been evil or indifferent. But when the power given by God has been used in the best way to train the subjects of it in the knowledge of the fear of God, then the result of it is for the glory of our God, and the best good of mankind. Out of well constituted, well regulated families, where God is recognised and honoured, come those youth who are the strength of the State in all its interests, and the hope of the Church. When the word of the God that made us is made the food of the soul from its earliest capability, then is all done that man can do to insure the welfare of the State, and the power of the Church, with the salvation of the soul. The Bible calls for family government in the right way, and where the Bible is loved there is found the true picture of what a family should be. It was the family that was the glory of Scotland, and the glory of New England. The Bible made the family what it should be, and the family made the pulpit and the school, and all together have in former time made New England and Scotland pre-eminent in moral and mental power and energy above any other nation. While the family is kept what it should be, the whole harvest of evils is prevented, cut off, nipped in the bud.—And on the contrary, if the influence of home training is neglected for good, or perverted for evil, the Church and the State will strive to little purpose, and almost in vain, to remedy the defect, and to save all good institutions from crumbling to ruin, while every thing evil comes in with a full tide, and spreads over all the relations of society.

W. W. E.

AN INTERESTING FAMILY.

In the year 1839 I settled in L——, New York. My first visit to the S. family created an interest in it, which was increased with every subsequent visit. It consisted of the parents and eight children—three sons and five daughters. Seven of them were still living under the parental roof. The father was not a member of the church, but he was a disciple secretly. Mrs. S. was a mother in our Israel, and though a sickly constitution deprived her in a great measure of the privileges of God's house, her daily walk and conversation were such as to adorn the doctrine of God our Saviour in all things. The children were in infancy dedicated to God in baptism; and the parents endeavoured by precept and example to train them up in the nurture and admonition of the Lord. All the chil-

dren were remarkable for amiability of temper, respect for their parents, reverence for religion, and love for one another. It was indeed refreshing to resort to that fireside to be strengthened by the matured piety and counsel of the mother, and the respectful and eager attention of the children. At this time none of the children were numbered among the followers of Jesus: though I often thought "they are not far from the kingdom." I thought that such prayers as were offered in their behalf would be answered: and that such a desire to listen to the glad news of salvation, and the oft glistening eye, already gave evidence that their hearts were drawn to Jesus by the cords of love. In a conversation which I had with Mrs. S. whilst I was mourning over the desolation of Zion, she said she felt as if better days were in store for us, and that it had been impressed upon her mind, that she would live to see all her children converted. She clung to this glorious hope with a faith that seldom wavered. Some years passed away, and still no season of refreshment came. Iniquity abounded, and the love of many had waxed cold. Some of us were ready to cry out, "Is thy mercy clean gone, and wilt thou be favourable no more?" Yet there were those who fervently prayed that God would revive his work, by pouring out his Spirit upon us; and none with stronger faith than Mrs. S. The time, the set time, to favour Zion had come; and here and there one and another began to ask, "What shall we do to be saved?"

Among one of the first families which I was called to visit was that of Mr. S.; and that visit can never, never be forgotten. I found five of the children convinced of sin, and ready to sink under the burden which oppressed them. It was a house of mourning. These dear children, though patterns in every good word and work, felt that they were sinners, great sinners. They were stripped of self-righteousness, and confessed that their only hope of salvation was in the sovereign mercy of God, through Jesus Christ. The parents were "sorrowing, yet rejoicing." And whilst we endeavoured to lead them to the Saviour, we felt as if angels were already rejoicing over repenting sinners. Another lady who was present was for the first time brought to feel her need of a Saviour. Not to multiply particulars, during that revival of religion that praying mother was permitted to rejoice with us, in the hope that her own eight children, with two sons and one daughter-in-law, were united to Jesus by faith, and rejoicing in him as all their salvation and desire.

At our next communion fifty-five were added to our church, on confession of their faith. One was thirteen years of age; another was in his eightieth year, a brand plucked from the burning. Was not this season of refreshing an answer to prayer? a fulfilment of that promise, "they that sow in tears shall reap in joy?"

Two years after this, Mrs. S. was laid upon a sick and dying bed. I often visited her during her sickness. She had a hope, that was like an anchor to her soul, sure and steadfast, for it was cast within the vail. Death was disarmed of its terror; and though bound to the world, to her family and friends, and the church, by many tender

ties, she often adopted the language of Simeon, "Lord, now lettest thou thy *handmaid* depart in peace, for mine eyes have seen thy salvation." For a week before her death she was deprived of the power of speech, and although we regretted her inability to give her parting advice to her family, and her dying testimony to the preciousness of the Saviour, and her own interest in him, none of us could doubt that she slept in Jesus, and that her happy spirit had joined the church triumphant.

Less than a year passed away when C. was laid upon a sick bed. He was twenty-five years of age—as amiable, as exemplary a youth as could be found, and beloved by all who knew him. Many a prayer ascended for his recovery. The disease baffled the skill of all the physicians. A friend as gently as possible informed him that the physician had little hope of his getting well. For a time his trust in Jesus seemed to be shaken, and he passed through a season of darkness and spiritual conflict. Through Christ he came off conqueror; and for a number of days before his death he spake the language of Canaan, and when racked with pain longed to depart and be with Christ. Jesus was precious to his soul, and whilst his father, brothers, and sisters wept, he was composed, yea cheerful; and he comforted them with the prospect of meeting an unbroken family above. His last words were, "Now I am happy, now I am in heaven."

Nine months had scarcely passed away when it became evident that the "quick consumption" was rapidly wasting the lovely and delicate frame of Mary. I have often said, in contemplating her modest behaviour, her amiable temper, her retired but ardent piety, "Many daughters have done virtuously, but thou excellest them all." She sat at Jesus' feet, and was evidently fast ripening for that country where the inhabitants shall no more say "we are sick." In less than two months from the time that danger was apprehended, her gentle spirit joined the spirits of the just made perfect. They were lovely in their lives, and in their death they are not divided.

Having visited the same part of the country after an absence of six months, I soon heard that another of the sons was in the last stage of the consumption. I could not resist the call to visit those with whom I had often both rejoiced and wept. The scene was truly melancholy, but melancholy not without hope. There sat two sisters, like Martha and Mary by the bed of the dying Lazarus. And there was the brother, with sunken cheek and hollow eyes. In almost inaudible words he welcomed me. The grace of God sustained him. He manifested entire resignation to the will of God. As we knelt around the bed of our dying friend, we were joined by the father and brother, and our prayer was, that to live might be Christ—to die gain. I then bade that youth and that interesting family a silent adieu (my feelings did not admit of utterance), expecting to meet no more until we met at the judgment-seat of Christ.

I. P.

THE ANGELS OF GRIEF.

WITH silence only as their benediction,
 God's angels come.
 Where, in the shadow of a great affliction,
 The soul sits dumb.

Yet would we say, what every heart approveth,
 Our Father's will,
 Calling to him the dear ones whom he loveth,
 Is mercy still.

Not upon us or ours the solemn angel
 Hath evil wrought;
 The funeral anthem is a glad evangel,
 The *good* die not!

God calls our loved ones, but we lose not wholly
 What he hath given;
 They live on earth, in thought and deed, as truly
 As in his heaven.

[Whittier.]

Historical and Biographical.

THE ANCIENT SYNODICAL SCHOOL.

In these times, when the attention of the Presbyterian Church is again strongly turned to the long neglected duty of educating her children in schools and seminaries under her own maternal supervision, it is well to look back sometimes to the efforts which she put forth when she was but a young mother—when her hands were weak and her means were small.

Among the earliest of our institutions was the *Synodical School at New London*, Chester County, Pa. In its outer equipments—its locality, a retired farm in a new settlement; its buildings, most probably of logs; the meagre salaries of its principal and usher—it was plain and unpretending; and in our days such an establishment would excite no feeling except that of contempt. But within this rude casket lay hid diamonds of sterling worth. There was the grammar-school, the college, the theological seminary, all combined in one. On these walls hung out the broad and noble banner, on which was inscribed, "All persons who please may send their children and have them instructed, *gratis*, in the languages, philosophy,

and divinity." On this altar of education the weak and scattered congregations of the Presbyterian Church laid their annual offerings, the fruits of patient, self-denying toil, that no worthy but needy student might turn away with the bitter thought that no man cared for him. There laboured FRANCIS ALISON, as principal—born in the North of Ireland, educated in the University of Edinburgh, next a tutor in this country in the family of Governor Dickinson, of Delaware, then ordained and installed pastor over the congregation of New London—whom Bishop White, one of his pupils, declared to be "a man of unquestionable ability in his department," and of whom Joshua Edwards wrote, that he "was the finest Latin scholar in America;" a man who earned for himself the distinguished name of "the Busby of America." And around these rude benches were seated lads and youth, plain and simple in their dress and manners, "alike unknowing and unknown," but who in after years played well their parts, and made their marks upon the age. There, under the master's hand, the rude materials received the polish that fitted them to stand as noble pillars in the Church and State. There were preparing, for the time of need, the men who thundered in the forum, graced the bench, or triumphed in the field, who filled the chairs of colleges, subscribed their names to our country's Magna Charta, or who eloquently pleaded in the pulpit the cause of the divine Redeemer.

A few days ago the writer trod upon the site of this almost forgotten school. He had long known that it had stood upon a certain field, but exactly where no one could tell. One uniform green sward covered the surface, and the only relic of the things that were was a venerable lilac bush, spared as a memento of other days. But a few months since, the soil being newly turned up, the plough-share revealed the old foundations in all their just proportions—a moderate sized dwelling, and not many yards distant one much smaller, doubtless the base of the school-house. It was a place for thought. Here lived and taught, surrounded by his pupils, that man of God. Here studied and struggled McKean, and Read, and Smith, who all signed that perilous but immortal document, the Declaration of Independence; here Ramsey, the historian, Charles Thomson, and Williamson, distinguished in their country's annals; here Provost, Ewing, and Latta, the faithful and beloved ministers of Christ. Here our beloved Church trained up her sons to battle for the rights of their country and the truths of their God. But where are they now? All gone, but not forgotten. Their names, their worthy deeds remain, to stimulate the men of the present, and the youth of the coming age.

And that school, commenced by Alison in 1741, and adopted by the Synod as its own in 1744, though long since levelled to the dust, does still survive. In the Delaware Academy and College, at Newark, it has always had a lineal descendant; and, for the last quarter of a century, in name and locality, it has had a worthy successor in the New London Academy. Apart from these, it has served, and

still serves, as a watchword with which to rouse the energies of our Presbyterian Zion in the great work of educating her sons. When her zeal in this noble cause begins to flag, the watchmen on the walls have but to shout, "Remember the worthy deeds of your worthy sires! Remember the old Synodical School of New London!"

R. P. D.

BIOGRAPHICAL SKETCH OF CHARLES BEATTY.

CHARLES BEATTY, one of the fathers of the Presbyterian Church, was a zealous, able, self-denying minister of the Word, whose praise has come down to the present generation, through the traditions of a century. He was a Barnabas in character—a good man, full of the Holy Ghost and of faith.

Mr. Beatty was born in the county of Antrim, Ireland, in the year 1712, or 1715. His father, John Beatty, was also a native of Ireland, of the Scotch-Irish stock, and was an officer of the British army. His mother, Christiana Beatty, whose maiden name was *Clinton*, was of English descent. His father died when he was very young, and his mother, with her brother, Charles Clinton,* their families, and several others of their relatives and friends, resolved to emigrate to America. They were induced to leave the country of their birth, principally in consequence of the oppressive acts of the Established Church towards Dissenters. They were Presbyterians. They embarked for Philadelphia in the latter end of May, 1729, but owing to a peculiar and disastrous train of circumstances, did not arrive until the month of October, when they were landed at Cape Cod.† They resided in the vicinity of that place until the spring of 1731, when they removed with their families to a part of Ulster, now Orange County, New York, where they formed a flourishing settlement.

Mr. Beatty's inheritance was the manly and religious training which the Scotch-Irish are accustomed to give their children. His education, however, was above the common grade. In Ireland he had been sent to a classical institution, and had obtained a good knowledge of the languages before he emigrated to this country. Providence designed the young student for a useful career in a distant land, and

* Charles Clinton was the father of George Clinton, Governor of the State of New York, and Vice President of the United States, and grandfather of De Witt Clinton, also Governor of New York.

† They engaged a ship at Dublin, commanded by a Capt. Rymer, and had her bound to them for the faithful performance of their agreement. For several days before they landed their allowance was half a biscuit and half a pint of water for twenty-four hours. Several of the passengers died of famine, among whom was a daughter of Christiana Beatty, and a son and daughter of her brother, Charles Clinton. It was believed by the passengers that the captain had been bribed to subject them to privation and hardship, for the purpose of discouraging emigration. Cape Cod was the first land seen by them on the American coast, and there the captain was induced, in consideration of a sufficient sum of money, to land them.

gave him the early advantages and opportunities which prepared him for influence in future life.

Like many a faithful servant of Christ, Mr. Beatty was not rich in this world's goods. He pursued for his livelihood the mercantile profession, which in that day was doubtless on a small scale. His business led him from time to time to carry goods for sale into the country neighbourhoods; and on one of these excursions he stopped at the Log College, superintended by the celebrated William Tennent. In the course of the conversation, Mr. Tennent, induced, no doubt, by the sagacity and correct behaviour of the young man, made some remarks to draw out more of his character and acquirements, when the merchant replied in good Latin, to the astonishment of the veteran teacher. After much conversation, in which Mr. Beatty manifested fervent piety and considerable religious knowledge, as well as a good education in other respects, Mr. Tennent addressed him thus:—"You must quit your present employment. Go and sell your merchandize, and return immediately, and study with me. It will be a sin for you to continue in this profession, when you may become qualified for the ministry, and be useful in winning souls."* The word, spoken in season, went to the heart of the young man; he sold his remaining goods, and came back to be a student in the Log College. Thus God, who had sent him to America for his purposes, until then unknown, sent him to Neshaminy to understand the intent and glory of his providence. Charles Beatty had reason to bless God for that interview with good old William Tennent; and it is not the least of the coincidences and wonders, connected with the occasion, that Charles Beatty became William Tennent's successor in the pastoral charge of the church of Neshaminy.

He commenced his studies for the ministry at a most eventful time. The Presbyterian Church was agitated by the differences respecting vital religion, and the best means of promoting it, which ultimately ended in the schism of 1745. The Log College was the training place of the revival men. Its influence was for the purity of the Church, and for the salvation of souls. It resisted the formality of a dead orthodoxy, and inculcated the necessity of a living zeal in the Christian ministry. Mr. Beatty was probably an inmate of the Log College when Whitefield first visited Philadelphia; and he no doubt heard that great man when he preached the gospel in the old graveyard of Neshaminy, where the old church formerly stood. God be praised for the dear men of the olden time, and for the scenes of the great revival! Trained up under such influences, Mr. Beatty united zeal to orthodoxy, and became a burning and a shining light.

He was licensed Oct. 13, 1742, by the Presbytery of New Brunswick, which took the lead on the New Side, and which had withdrawn from

* This anecdote is given on the authority of Dr. Miller, who had it from the lips of *Dr. Rodgers*, a cotemporary and friend of Charles Beatty. There is internal evidence of its correctness in the fact that Mr. B. did not receive his license until his twenty-seventh year, and was therefore probably engaged in some other business, before going to the Log College. The only wrong impression, left by the anecdote, as recorded in the life of Dr. Rodgers, is that Mr. Beatty was of a low origin. Few families in this country were of a higher or better lineage. One of the family records says that he was born in 1712, which would make him thirty years old at his licensure.

the Synod two years before. In this year the increasing infirmities of old Mr. Tennent induced him to seek a release from his pastoral charge; and in the following year, a call was presented from Neshaminy to Mr. Beatty, and he was ordained Dec. 14th, 1743. The last time that Wm. Tennent sat in Presbytery was at this ordination of his pupil.

Mr. Beatty's ministry had its trials from the beginning. A part of the Neshaminy Church had for some years shown signs of disaffection to Mr. Tennent and his revival friends. Mr. McHenry, of the Philadelphia Presbytery, had preached at Neshaminy, more or less since 1740, and in 1743 he received a call from the disaffected portion of the Church. The same division occurred at Abington, under the pastoral charge of the Rev. Mr. Treat; but in neither case was the disaffection large or permanent, although it naturally created an unpleasant state of things. Mr. Beatty was faithful in his ministry, and the church was edified and enlarged.

He was a man of true missionary spirit. He took a deep interest in the evangelization of the Indian tribes, and frequently went on excursions to preach to them the gospel. Mr. Treat, his neighbour at Abington, was a man of kindred spirit. They were both intimate friends of *David Brainerd*, the celebrated missionary to the Indians. When Brainerd came to Philadelphia, in 1745, to see the Governor on business connected with his mission, President Edwards remarks: "In his journey to and from thence he lodged with Mr. Beatty, a young Presbyterian minister. He speaks of seasons of sweet spiritual refreshment which he enjoyed at his lodgings." On April 20th, 21st and 22d, Brainerd and Beatty assisted Treat in the administration of the Lord's Supper, "according to the method of the Church of Scotland." They all preached; and at the end of the services, Brainerd records in his journal, "came home with Mr. Beatty to his lodgings, and spent the time, while riding, and afterwards, very agreeably on divine things."

In June, 1745, there occurred a memorable communion season at Neshaminy, whose influence on pastor and people was no doubt strong and lasting. At Mr. Beatty's invitation, Brainerd came to assist him in the services; and the following is *Brainerd's* account taken from his own journal:—

June 8. Was exceedingly weak and fatigued with riding in the heat yesterday; but being desired, I preached in the afternoon, to a crowded audience, from Is. xl. 1, "Comfort ye, comfort ye my people, saith your God." God was pleased to give me great freedom, in opening the sorrows of God's people, and in setting before them comforting considerations. And, blessed be the Lord, it was a sweet melting season in that assembly.

Lord's day, June 9. Felt some longing desires of the presence of God to be with his people on the solemn occasion of the day. In the forenoon Mr. Beatty preached; and there appeared some warmth in the assembly. Afterwards, I assisted in the administration of the Lord's supper: and towards the close of it, I discoursed to the multitude extempore, with reference to that sacred passage, Isa. liii. 10, "Yet it pleased the Lord to bruise him." Here God gave me great assistance in addressing sinners: and the word was attended with amazing power; *many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were very much affected; so that there was a "very great mourn-*

ing, like the mourning of Hadadrimmon." In the evening I could hardly look anybody in the face, because of the imperfections I saw in my performances in the day past.

June 10. Preached with a good degree of clearness and some sweet warmth, from Psal. xvii. 15, "I shall be satisfied, when I awake, with thy likeness." And blessed be God there was a great solemnity and attention in the assembly, and sweet refreshment among God's people; as was evident then and afterwards.

June 11. Spent the day mainly in conversation with dear Christian friends, and enjoyed some sweet sense of divine things. O how desirable it is to keep company with God's dear children! These are the "excellent ones of the earth, in whom," I can truly say, "is all my delight." O what delight it will afford to meet them all in a state of perfection! Lord, prepare me for that state!

When Brainerd's health failed, in 1746, and he was about to leave New Jersey, his faithful friends, Treat and Beatty, bade him a farewell visit, of which the following record is made by Brainerd:

Oct. 28, 1746. Rode to Princeton in a very weak state; had such a violent fever, by the way, that I was forced to alight at a friend's house, and lie down for some time. Near night was visited by Mr. Treat, Mr. Beatty, and his wife, and another friend. My spirits were refreshed to see them; but I was surprised, and even ashamed, that they had taken so much pains as to ride thirty or forty miles to see me. Was able to sit up most of the evening, and spent the time in a very comfortable manner with my friends.

Oct. 29. Rode about ten miles with my friends who came yesterday to see me, and then parted with them all but one, who stayed on purpose to keep me company, and cheer my spirits.

Perhaps the "one who stayed on purpose" was the zealous and affectionate Charles Beatty, with whom Brainerd had often taken sweet counsel.

The even tenor of a country pastor's life does not commonly afford stirring incidents of biography, beyond the record of faithful Christian labours. In these Mr. Beatty was abundant, both in his own congregation and among the Indians. He was a punctual attendant on the Judicatories of the Church. He attended the first meeting of the Synod of New York at Elizabethtown, in 1745, when President Dickinson was elected Moderator, and the first meeting of the United Synods of Philadelphia and New York, at Philadelphia, in 1758, of which his friend, Gilbert Tennent, was Moderator. His name is only omitted on the Synodical records, in 1760-61 and 1768-9, when he was in England, or engaged in public services.

Immediately after the union of the two Synods in 1758, active measures were taken to establish "the fund for the relief of poor Presbyterian ministers, and ministers' widows and their children." A charter for this fund was laid before the Synod in 1759, and "thankfully accepted." Mr. Beatty was placed upon the committee to prepare a plan for the regulation and management of the fund, as also were Gilbert Tennent, Dr. Alison, Samuel Finley, and John Blair. Measures were taken at this time to place the whole matter in a prosperous condition.

The Synod determined to send one of their number to Great Britain and Ireland, to solicit benefactions for this fund. Dr. Rodgers, of New York, was first appointed on this mission; but, on his

declining, Mr. Beatty was appointed, in 1760, to undertake the work, and was highly successful in its prosecution. He witnessed the coronation of George III., was presented at the court, and received from His Majesty a handsome donation for the fund. He also visited Holland before his return.

In 1763 Messrs. Beatty and John Brainerd were commissioned by the Synod to take a missionary tour into the destitute frontier settlements. But the Indian war, which broke out in the summer of 1763, and whose chief theatre was in Western Pennsylvania, interrupted the mission.

In 1764 he was chosen Moderator of the Synod, and opened the following Synod with a sermon from Titus iii. 8.

In 1766 the Synod again took up the subject of sending a mission to explore the frontier settlements, and to ascertain the condition of the Indian tribes.* Messrs. Beatty and Duffield were appointed on this expedition. Mr. Beatty left Philadelphia on August 12th, 1766; and on the fourth day reached Carlisle, where Mr. Duffield was settled. It was then arranged that Mr. Beatty should go and preach to the destitute settlements on the Juniata, whilst Mr. Duffield should explore Path Valley, Fanet, and the Cove. Among the interesting items recorded in Mr. Beatty's Journal† about a settlement on the Juniata between the Narrows and Aughwick, is "*this was the first sermon ever preached in these parts.*" The two ministers met on the 29th, at Fort Littleton, about ten miles east of "Mr. McConnel's at the 'Sideling Hill.'" From thence they went to Bedford, and passing through Fort Ligonier, they reached Pittsburg on the 5th of September. The following account of their arrival at Pittsburg will be read with interest. It will be remembered that at this time there were not probably thirty houses in this now famous city :

5th. *Friday.* Sat out early this morning, and rode to Turtle Creek, eight miles, before breakfast; and riding eighteen miles more, we arrived at Fort Pitt, a little before night. We immediately waited upon the commanding officer, Captain Murray, who received us politely, and introduced us to the Rev. Mr. M'Lagan, chaplain to the forty-second regiment, part of which are now in garrison here.

6th. *Saturday.* Remained at Pittsburg, and received much civility from the corps of officers here. They invited us to their table, and the commanding officer ordered us a room in the fort while we stayed. Mr. M'Lagan, with some other gentlemen of the place, furnished us with blankets to sleep in, and some other necessaries, so that we fared as well as we could expect.

7th. *Sabbath.* At the invitation of Mr. M'Lagan, preached in the forenoon, to the garrison in the fort, while Mr. Duffield, at the same time, preached to

* It is stated in *Allen's Biographical Dictionary* that Mr. Beatty was a missionary to the Indians from 1740 to 1765. This is a mistake. He took a great interest in the Indians, and often preached to them. But he was pastor of the Neshaminy Church from his ordination to his death. We have examined the Minutes of *New Brunswick* Presbytery from 1743 to 1751, when the *Abington* Presbytery, including Neshaminy, was formed; the Minutes of *Abington* from 1752 to 1768, when it was merged into Philadelphia Presbytery; and the Minutes of *Philadelphia* onward, and find no proof of Mr. Allen's assertion.—*Ed.*

† This Journal was published in London in 1768, and contains much interesting information. It has never been published in this country.

the people, who live in some kind of a town without the fort, to whom I also preached in the afternoon. The audience were very attentive, and much engaged.

The preaching of the missionaries at Pittsburg was not in vain. While they were preparing to set out to visit the Indians in Ohio, "a person came to us under deep impressions, inquiring what he should do to be saved." Others were very attentive.

Leaving Pittsburg* on the 10th, the travellers crossed the Alleghany river in a canoe, "swimming our horses along-side of it." On the 18th they reached the Indian town, called *Kighalampegha*, on the Muskingum, about one hundred and twenty miles from Fort Pitt, where the chief of the Delaware tribe lived. The following is Mr. Beatty's account of his first sermon to the Indians:

"At eleven o'clock, or a little after, one of the council came to our hut, in order to conduct us to the Council House, where his majesty lives. A considerable number both of men and women attended.

"This morning, being retired to the woods, I was at some loss how to speak to these benighted heathens, who had never heard a sermon. After looking to God for direction, I considered the practice of the inspired apostle, Paul, the great doctor of the Gentiles, who preached Christ immediately to them as well as to the Jews. I resolved to follow his example, as it was in this way of preaching the blessing of success was to be expected.

"I began divine worship by singing part of a psalm, having previously explained the general drift and meaning of it to them. (Psalmody, by the way, is exceedingly pleasing to the Indians.) I then prayed, and the interpreter repeated my prayer to them in their own language.

"I then preached to them from the parable of the prodigal son, Luke xv. ii. By way of introduction, I gave some short account of man's primitive happy state—then of his fall—how all mankind were concerned therein, and affected by it—and that this the Bible taught us, and sad experience and observation abundantly confirmed. I then illustrated our sad condition, particularly by the prodigal son, and showed what hopes of mercy and encouragement there were for us to return to God, the father, through Christ, from the striking example before them, delivering so much at a time as the interpreter could well retain and deliver exactly again, making things as plain as possible, using such simi-

*Before leaving Pittsburg, Mr. Beattie crossed over to see the burning mountain, and gives the following account: "In the afternoon we crossed the *Mocconghela* river, accompanied by two gentlemen, and went up the hill, the great hill opposite the fort, by a very steep and difficult ascent, in order to take a view of that part of it more particularly from which the garrison is supplied with coals, which is not far from the top. A fire being made by the workmen not far from the place where they dug the coal, and left burning when they went away, by the small dust communicated itself to the body of coals, and set it on fire, and has been burning now almost a twelvemonth entirely under ground, for the space of twenty yards or more along the face of the hill or rock, the way the vein of coal extends, the smoke ascending up through the chinks of the rocks. The earth in some places is so warm, that we could hardly bear to stand on it. At one place where the smoke came up we opened an hole in the earth till it was so hot as to burn paper thrown into it; the steam that came out was so strong of sulphur that we could scarce bear it. We found pieces of matter there, some of which appeared to be sulphur, others nitre, and some a mixture of both. If their strata be large in this mountain, it may become a volcano. The smoke arising out of this place appears to be much greater in rainy weather than at other times. The fire has already undermined some part of the mountain, so that great fragments of it, and trees with their roots, are fallen down its face. On the top of the mountain is a very rich soil, covered with a fine verdure, and has a very easy slope on the other side that which we ascended, so that it may be easily cultivated."

lies as they were well acquainted with, in order to convey a more clear idea of the truth to their minds. There was a close attention paid by most of the audience to the truths that were delivered, not only as they might appear to them, new and striking, as I hoped, but as matters of the greatest importance, and infinitely interesting. Some, more especially the women, seemed really to lay things to heart.

"After sermon was over we sat a-while with them. We then proposed to speak to them again in the afternoon, if it was agreeable. We were told it would be. We then withdrew."

The missionaries set out on their return on the 24th of September; reached Fort Pitt on the 28th, Bedford on October 4th, Carlisle the 10th, and Neshaminy on the 15th. The following report was made to the Synod:

"Messrs. Beatty and Duffield's mission among the Indians and frontiers came under consideration. And they report that they performed their mission to the frontiers and among the Indians. That they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring their willingness to exert their utmost in order to have the gospel among them, but in circumstances exceedingly distressing and necessitous from the late calamities of the war in these parts. And also, that they visited the Indians at the chief town of the Delaware Nation, on the Muskingum, about one hundred and thirty miles beyond Fort Pitt, and were received much more cheerfully than they could have expected. That a considerable number of them waited on the preaching of the gospel with peculiar attention, many of them appearing solemnly concerned about the great matters of religion, that they expressed an earnest desire of having further opportunities of hearing those things; that they informed them that several other tribes of Indians around them were ready to join with them in receiving the gospel, and earnestly desiring an opportunity. Upon the whole, that there does appear a very agreeable prospect of a door opening for the gospel being spread among those poor benighted savage tribes."

Mr. Beatty cherished an ardent desire to do something more for the Indians; and when he went to Scotland in 1768, he wrote an interesting account of American Missions among the Indians, and of the encouragements for Missionary labour among them. The letter was addressed from Greenock to the Rev. Dr. John Erskine, of Edinburgh, and is a curious and valuable document.

Mr. Beatty's last public service was in behalf of the College of New Jersey—an institution which took the place of the Log College in the affections of the friends of learning and religion. He was appointed trustee in 1768, and remained a true friend to its interests until his death. The college being greatly in need of funds, the trustees requested Dr. Witherspoon to visit the West Indies in its behalf; but the latter not being able to go, Mr. Beatty was commissioned in his place. Death terminated his labour of love, and frustrated the undertaking. Shortly after reaching the island of Barbadoes, he died at Bridgeton, of yellow fever, on the 13th of August, 1772. His grave is in a strange land, but the American Church has the rich inheritance of his zeal, his public spirit, his labours for the souls of men, and his faith in the Lord Jesus Christ.

The only writings of Charles Beatty, known to the writer, are
1. *The Journal* of a two-month's tour among the frontier inhabitants

of Pennsylvania, 1768. 2. *Letter to the Rev. John Erskine, D. D.*, in which the theory that the Indians are the descendants of the Ten Tribes is maintained by a variety of arguments. Dr. Boudinot, in his "Star in the East," appeals frequently to Mr. Beatty's work. 3. *Further remarks* respecting Indian affairs, containing an historical account of what had been done for the Indians in America. 4. *Double honour due to the laborious Gospel Minister*: a sermon preached at Fairfield, N. J., 1756, at the ordination of the Rev. William Ramsey. These few writings show a strong and well cultivated mind. The sermon is an uncommonly able exposition of its subject.

Mr. Beatty had a large family; and his descendants of the present generation are very numerous, and among the reputable, religious and influential in the community. He was married June 24th, 1746, to Ann, daughter of John Reading, President of the Council of the State of New Jersey, and successor to the Government on the death of John Hamilton, in 1747, and again on the death of Governor Belcher, in 1757.* Mrs. Beatty died in 1768, of a cancer. Her husband sailed with her to Great Britain, to obtain medical advice in London; but she died at Greenock, to which port the vessel belonged, a short time after their arrival. Six of their ten children reached mature life, and four of his sons served their country in the army of the Revolution, the fifth not being old enough. General *John Beatty*, of Trenton, was a trustee of the College of New Jersey, President of the Trenton Bank, and a Ruling Elder in the Presbyterian Church. Colonel *Erkuries Beatty*, was an officer in the Revolution, and accompanied General Sullivan into Western New York. He was the father of one of our ministers, the Rev. CHARLES CLINTON BEATTY, D. D., of Steubenville, Ohio, whose praise is in our churches. Dr. *Reading Beatty* was an intelligent physician at Newtown, Pa., where his father often preached; he was the Ruling Elder in the church. *Charles Clinton Beatty* died early, being wounded at Germantown. *William Pitt Beatty* was a Ruling Elder in the Church at Columbia. *Mary*, the eldest daughter, married the Rev. *Enoch Green*, who was one of the worthiest ministers of his generation, and who was settled in Deerfield, N. J. Mrs. Green died in Philadelphia a few years ago, aged 96. *Elizabeth* married the Rev. Mr. *Fithian*, of N. J., a chaplain in the revolutionary army, who died while in the army. She afterwards married Mr. *Joel Fithian*, of Roadstown, N. J.

In personal appearance, Mr. Beatty was grave and dignified, with a fine, manly, open countenance; in manners, benignant and courteous; his delivery in the pulpit was zealous and attractive; and as a Christian minister, and a Christian gentleman, his intercourse and example were exemplary. His household, "trained after him," and their descendants—most of whom are members of the Presbyterian Church, and some of them elders—have risen up to call him blessed.

Precious is the memory of the Fathers!

* John Reading was among the earliest friends of Princeton College. His name stands first on the list of its trustees.

Review and Criticism.

The Mystery Solved; or Ireland's Miseries; the grand Cause and Cure. By the Rev. EDWARD MARCUS DILL, M. D. New York, R. Carter & Brothers. 1852.

MR. DILL has done a thorough, straightforward work for Ireland. He takes hold of the plough, like a man who has been used to subsoil furrows. He understands Ireland well, with all its *boggery*, social, political, and religious. The land of Erin is the pauper-land of Christendom. Her decline, a number of years antecedent to the famine, had been as steady as the falling tide. About three-fourths of all the dwellings in Popish Ireland are built of mud; nearly one-half of all the families live in buildings of but one apartment each, and two-thirds of the population subsist on potatoes. In 1848, the number of paupers, public and out-door, exceeded two millions, or one-fourth of the entire population. Oh, St. Patrick! St. Patrick! thou destroyer of reptiles, what demon have thy successors substituted in their place?

During the famine of 1847, it is estimated that one million of the inhabitants perished. The country was transformed into a graveyard and a poor-house, and it was not uncommon to find whole families dead in their cabins together. Since this terrific period, the general prostration of the country has continued. Emigration alone thinned the country last year of more than a quarter of a million of its population. The whole population decreased in ten years from 8,100,000 to 6,500,000. What is the cause of all this misery and adversity in a prosperous age?

Mr. Dill examines this point minutely and thoroughly. He shows that the cause is not *physical*—that the Emerald Isle has a soil proverbially fertile and a genial climate, is intersected by fine rivers, has rich minerals, abundance of fish, &c. Nor is the cause *political*. True, Ireland is not the best governed country in the world, and there has been a good deal of O'Connell agitation. But agitation owes its existence to other evils. In point of fact, Ireland has been the object of the most pains-taking legislation. Her canals, agriculture, manufactures, fisheries, and charitable institutions have been nursed by parliamentary grants, which have amounted to £26,000,000 since the Union. Nor are *social* causes sufficient to explain the mystery. The social state of Ireland is bad enough; but this is the very fact to be explained. It is itself derivative, and must flow from higher causes. The *moral degradation* of Ireland is undoubtedly a chief cause of her miseries. But to what source must it be traced? Either, says Mr. Dill, to some *radical defect* in the Irish race, or to some *malignant influence*? No one will maintain the former as a sufficient explanation. What then, is the malignant influence? Religion? Ireland ought to be a very religious nation. It has 2,176 established clergy of all grades; 2,861 Roman Catholic, 624 Presbyterian, and 281 others. The remarkable fact appears that in Ulster, Leinster, Munster, and Connaught, *as is the Protestantism, so are the knowledge, virtue, and prosperity.* Mr. Dill proves this by statistics. Hence he comes to the conclusion that the malignant influence is the ROMAN CATHOLIC RELIGION, and that the curse of Ireland is Rome.

This demonstration is further carried on elaborately and argumentatively. Mr. Dill maintains the following propositions: 1. Rome eclipses the mind. 2. Rome corrupts the conscience. 3. Rome destroys the heart. 4. Rome debases the whole nature. 5. Rome blasts man's temporal state. 6. Rome clouds man's eternal prospects. These propositions embrace an aggregate of causes, sufficient to produce the aggregate effects which constitute Ireland's curse. Protestant Ulster looms up in proximity with Munster in the argument, and fact confirms the logic of truth.

In designating the *cure* for the ills and woes of poor Ireland, Mr. Dill makes prominent, of course, the *gospel*. Nothing else can bring virtue, happiness, and general improvement to mankind. The gospel awakens the mind, purifies the conscience, elevates the whole nature, and brings temporal and spiritual prosperity. A great amount of evangelical effort is put forth at the present time to give light to benighted Ireland. The Irish Presbyterian Church (comprising 5 Synods, 36 Presbyteries, 522 ministers, and 483 congregations) has planted, within the last 16 years, 160 new churches in destitute localities; established a large number of mission stations in the south and west; supported from 300 to 400 Irish and English mission schools, in which upwards of 20,000 Roman Catholics have been taught to read the Scriptures; and circulated a large number of Bibles and tracts in Popish districts. *Education* is a strong ally of direct evangelical effort. The Church Education Society supports 1,800 schools, which have 100,000 scholars. Mr. Dill is a strong advocate for education—education of any kind—secular rather than none—but religious as the best. He also advocates the suppression, by law, of *convents*, of which wretched decoy-places there are 113 in Ireland, and the repeal of the *Maynooth* endowment. Mr. Pitt was induced in 1795 to grant parliamentary aid in establishing a Roman college at Maynooth for the education of priests, on the plea, made by the Roman bishops, that if their priests continued to be educated in France, they would imbibe revolutionary opinions. The result is, that the Maynooth priests have been generally of the lowest order, badly educated, and bitter opponents of British rule. And yet Sir Robert Peel, in 1845—against the remonstrance of 1,284,000 individuals, and with only 17,000 in its favour—transformed an annual grant into a permanent endowment of £30,000 a year! The Protestant masses are calling for a repeal of this State support of Popery; and, as Dr. Candlish remarked in the late Free Church Assembly, the people will persevere, and will din the ears of ministers until the very starlings shall cry out, Maynooth! Maynooth! Maynooth! Since the establishment of this institution, the number of Irish priests has increased from about 60 to 848; and the present number of students of all kinds is 500!

There can be no doubt that the pure gospel will accomplish for Irish hearts what the sun does for Irish night. *Evangelization* and day-light are the hope of the island. Mr. Dill will be acknowledged as a great benefactor of his countrymen. His thorough discussions, ample array of facts, and just conclusions, must awaken a new and deeper interest in all measures to recover this neglected portion of a race, possessing so many noble characteristics. The words of the celebrated John Owen, addressed 400 years ago to the parliament of England, may well be addressed to the evangelical churches in Great Britain now: "So far as you find God going on with your work, go you on with his. How is it that Jesus Christ is in Ireland only as a lion staining all his garments with the blood of his enemies, and none to hold him out as a Lamb, sprinkled with his own blood, to his

friends? God has been faithful in doing great things for you; be faithful in this one: do your utmost for the preaching of the gospel in Ireland."

THE GOOD MAN: A Discourse commemorative of the late Rev. David M'Conaughy, D. D. By the Rev. DAVID ELLIOTT, D. D., Washington, Pa.

Dr. Elliott first elucidates and describes the character of a *good man*. He has piety towards God, is just and benevolent in his relations to his fellow men, and scrupulous in the discharge of duties he owes to himself. A truly good man is, also, like Barnabas, "full of the Holy Ghost, and of faith." After this appropriate introduction, Dr. Elliott turns more particularly to the character of his friend and brother, Dr. M'Conaughy, and remarks: "Although from literary institutions of high reputation he had received the honorary distinctions of 'Doctor of Divinity,' and 'Doctor of Laws,' the still higher and nobler title, that of 'A GOOD MAN,' was conferred upon him by the united suffrage of the whole community."

Dr. M'Conaughy was born in 1775, near Gettysburg; was graduated at Dickinson College, under Dr. Nisbit, in 1795; studied theology with Dr. Grier, of Brandywine; was ordained pastor on the 8th of October, 1800, over the United Churches of Upper Marsh Creek, and Great Conewago; opened a grammar school while pastor at Gettysburg, in 1807, where Dr. Jeremiah Chamberlain and other eminent men were educated; was inaugurated President of Washington College, Pa., in 1832; resigned the Presidency in 1849; and died on the 29th of January last.

Dr. Elliott's portraiture of his friend is a model of its kind. Every Presbytery ought to preserve such a record of its departed ministers.

A SERMON on the Modes and Danger of Departing from God; preached in the Presbyterian Church, Columbia, Pa., by the Pastor, Rev. EBENEZER ERSKINE. J. G. L. BROWN, Columbia, Pa. 1852.

AN able and interesting discourse from the text, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The sermon was preached in the ordinary course of ministerial duty, and a part published in one of the papers in Columbia. Some *Arminian* brother, took offence because, among other things, the doctrine of falling away from grace, as *he* understood it, was not advocated. Mr. Erskine agrees with Paul: "being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." The text of Mr. Erskine's sermon is an exhortation to perseverance. The use of means is necessary to keep us from falling; and a true Christian, who uses the means of grace, will not depart from the living God. The apostacy of Christian professors is explained, not by the theory that "they once had religion," but that "they never had *true* religion;" or in the language of John: "they went out *from* us, but they were not *of* us; for if they had been of us, they would have *continued* with us." The true believer, not being perfect, may temporarily backslide, but not apostatize. It is remarkable that the loose theology of Wesley, which Taylor has so thoroughly exposed, goes from the believer's "sinless perfection" down to his "final apostacy." Such a doctrinal pendulum has a tremendous vibration, and it is not surprising that the clock of the system is very irregular, and often out of order.

Mr. Erskine, in his discourse, shows, 1st, What it is to depart from God. 2d, What are some of the leading forms of such departures. And 3d, Ap-

plies the admonition of the text, and exhibits the evils and dangers of departing from God. Under the last head, he very scripturally remarks :

“In the case of Christians, it [departing from God] destroys their happiness, diminishes their usefulness, retards the work of their preparation for heaven, and will lessen their reward in glory. Nay, in the case of some professing Christians it may go further; it may be the precursor of eternal death; for who can know that any will ever recover from such a departure? Their past experience can give them no assurance of it; for their departure from God will cast a doubt over its genuineness. The doctrine of the perseverance of the saints cannot; for the very evidence of their having been in Christ is annulled by their departure from him. ‘Christ as a Son is faithful over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.’ That we are of the family of Christ, yet remains to be fully proved. The only sure proof that we have of this is, “that we hold the beginning of our confidence steadfast unto the end.”—Heb. iii. 6 and 14.

We think that the occasion did not justify a public attack on Mr. Erskine in the secular papers. Christian courtesy might display itself in a more edifying form. Mr. Erskine has been “provoked to the love and good works” of publishing his sermon in full; and there he has wisely let the matter rest, except for a brief explanation.

A PLEA FOR CHRISTIAN EDUCATION: A Discourse Pronounced at the Dedication of the Synodical Female College, in Greensboro, Ga. By Rev. E. P. ROGERS, of Augusta, Ga.

Mr. ROGERS justly remarks that the great question is not, “How shall we secure education,” but “How shall we secure the *right sort* of education?” There is a great deal of weight in that remark, as there is in the following paragraph :

“There are two elements which we need in this day, and in our country, to infuse into the systems of popular education. They are *the Christian element* and *the Home element*. In other words, we want Christian education and Home education. We need this for our sons, and we want it for our daughters.”

We had marked other passages in this excellent discourse, but our limited space prevents them from being extracted.

OUR COUNTRY'S MISSION, THE WORK OF PATRIOTISM AND PIETY. A Discourse delivered in the Chestnut street Presbyterian Church, Louisville, by the Rev. L. J. HALSEY, pastor. Louisville, Kentucky.

Mr. HALSEY vigorously illustrates the following topics, as suited to the occasion of our national anniversary. I. The sentiment of national patriotism and religious devotion should go together. II. Our country should realize that it has a great destiny to fulfil on the earth. III. Among the things which we ought to do as Christian patriots, Mr. Halsey specifies, 1. Individual and personal consecration to God. 2. Public recognition of God, as a nation. 3. The advancement of our country to its highest perfection, intellectually, morally and physically. 4. The evangelization of the earth. IV. Our national dangers are declared to be, 1. Forgetfulness of God. 2. Dissolution of the Union. 3. Party excitement. 4. Forming entangling alliances with foreign nations. 5. Thirst for conquest and military glory. V. The agencies whereby we may perform our work of Salvation at home and Evangelization abroad are, 1. The moral power of Home. 2. The School in all its gradations. 3. The Forum and the Tribune. 4. The Public Lecture. 5. The Press. 6. The Pulpit.

The Religious World.

POPULATION OF THE UNITED STATES.

The statistics of population are of great use in "The Religious World." The accurate results of the seventh census, taken in 1850, have been officially presented to Congress for the first time, during the last month. The population in each State and Territory is as follows :

STATES.	Whites.	Free colored	Slaves.	Total.
Maine	581,813	1,356		583,169
New Hampshire	317,456	520		317,976
Vermont	313,402	718		314,120
Massachusetts	985,704	8,795		994,499
Rhode Island	143,875	3,669		147,544
Connecticut	363,305	7,486		370,791
New York	3,049,457	47,937		3,097,394
New Jersey	465,523	23,807	225	489,555
Pennsylvania	2,258,463	53,323		2,311,786
Ohio	1,956,108	24,300		1,980,408
Indiana	977,628	10,788		988,416
Illinois	846,104	5,366		851,470
Michigan	395,097	2,557		397,654
Wisconsin	304,565	626		305,191
Iowa	191,879	335		192,214
California	91,632	965		92,597
Delaware	71,169	18,073	2,290	91,532
Maryland	417,943	74,723	90,368	583,034
Virginia	895,304	53,829	472,528	1,421,661
North Carolina	553,118	27,373	288,412	868,903
South Carolina	274,623	8,900	384,984	668,507
Georgia	521,438	2,880	381,681	905,999
Florida	47,167	925	39,309	87,401
Alabama	426,486	2,293	342,892	771,671
Mississippi	295,758	899	309,898	606,555
Louisiana	255,416	17,537	244,786	517,739
Texas	154,100	331	58,161	212,592
Tennessee	756,893	6,271	239,461	1,002,625
Kentucky	761,688	9,736	210,981	982,405
Missouri	592,077	2,544	87,422	682,043
Arkansas	162,068	589	46,982	209,639
D. Columbia	38,027	9,973	3,687	51,687
Minnesota	6,038	39		6,077
New Mexico	61,530	17		61,547
Oregon	13,087	206		13,293
Utah	11,330	24	26	11,380
	19,557,271	429,710	3,204,093	23,191,074

PROFESSORSHIP AT PRINCETON SEMINARY. *An Explanation.* One of the assistant tellers, feeling aggrieved at our paragraph on p. 330, desires an explanation, which we cheerfully accord. We had not the slightest intention to charge him with evil designs, but simply with irregularity. His statement is here given.

"The following are the facts in the case:—On the first ballot I voted in my place as a member of the Assembly, by writing my vote on a slip of paper and depositing it in the teller's hat. I was then appointed assistant teller. On the second ballot I did not vote at all. On the third I did not vote, though I saw when the count was made up, that my single vote would have elected Dr. H. But I then refused to vote for two reasons, 1st, I thought it would be doing injustice to Dr. H. to elect him by so small a majority, when I was convinced that the Assembly on the next ballot would elect him by a very large majority. 2d. I did not think it would be right in me to determine by my single vote so important an election. On the fourth and last ballot I did not vote until the count was made up; when, without writing my vote, I asked the other teller to add it to the majority."

METHODIST EPISCOPAL CHURCH.

THE late conference of the Methodist Episcopal Church, held at Boston, was one of unusual interest. We shall give a few particulars. *Foreign Missions.*—Conference determined to enlarge their operations in the foreign field. Rev. C. ELLIOT said, "As to the men and means, the difficulty was that we had more than we knew what to do with. In Ohio alone it would be a small calculation to say that there were two hundred excellent preachers, resting out of service, with an inch deep of dust on them."

Election of new Bishops.—Four new bishops were elected by the following vote for the principal candidates; the total number of votes being 173, and 87 being necessary for a choice.

Levi Scott, - - -	113	Edward Thompson, - - -	68
Matthew Simpson, - - -	110	George Webber, - - -	59
Osmond C. Baker, - - -	90	Calvin Kingsley, - - -	40
Edward R. Eames, - - -	89	George Gary, - - -	27

A new Monthly Magazine.—Conference resolved to establish a new Magazine, and elected Dr. Stevens editor. Dr. M'CLINTOCK, one of the ablest men in the Church, took a very enlarged view of the duty of the Church in using the press. He said, "With the Quarterly Review at New York, once in three months, the Ladies' Repository at Cincinnati once a month, journals all through the States once a week, he believed we needed a *monthly journal of current literature*, which should answer for the whole country. And when this was had, and when we shall have done one other good thing, that is, *establish daily papers all over the States*, he thought the literature of our denomination would be completed, and just what the Church and the country demanded. And, he believed, it was only just what we were prepared to give them." *American and Foreign Christian Union.*—The Conference laid upon the table, by a vote of 73 to 47, a resolution recommending this society to their churches. *Lay Representation.*—The following resolution was adopted, 169 to 3:—"Resolved, That it is inexpedient

so to alter the economy of the Church as to introduce lay delegation into the General and Annual Conferences." *Methodist Tract Society*.—An organization was made of a Tract Society, for the more efficient circulation of Methodist publications. *Pewed Churches*.—The book was so altered as to allow the erection of churches with rented pews.

A Commentary on the Bible.—The Committee on the book concern brought in the following resolution:—*Resolved*, That in the judgment of the General Conference, it is desirable that a cheap Commentary on the Bible should be published by our Book Concern, as soon as practicable. N. BANGS had some doubts about the expediency of this question. He did not believe that a commentary could be written better than Wesley's. Any effort to get up a cheap commentary for the use of the people, with a view to supersede Mr. Wesley's, would be perfectly fruitless. And with respect to an abridgment of Clarke or Benson's, he did not know about that. He believed the better way would be for any man who feels himself impelled to write a commentary to do so; but for this General Conference to undertake to do it, he had very great doubts.

The resolution was then adopted.

ESTABLISHED CHURCH OF SCOTLAND.

The General Assembly of the Established Church of Scotland met as usual, and being in union with the State, "his Grace the Lord High Commissioner" was present, who tendered a donation of £2000 from Queen Victoria for benevolent purposes.

Colonial Operations.—The number of students in Queen's College, Toronto, Canada, was 36, during the last session, of whom 9 were students of theology; the number of those studying with a view to the Church was 16. The Elementary School, connected with the College, had 57 students. A grant of £300 was made to the College. The colonial operations embrace almost all the colonies; the total income of the committee last year was £2700.

Examination of Students of Divinity.—A report was presented by Dr. Hill, suggesting improvements in examinations, in Presbyterian superintendence, &c., calculated to raise the standard of ministerial education. The report was recommended for further consideration.

Sabbath Schools.—In 617 parishes reporting, there were 1095 Sabbath Schools, 4927 teachers, 63,179 scholars; and in 229 parishes reporting, there were libraries containing 71,532 volumes.

Education Scheme.—The General Assembly carry on a number of schools supplementary to the Parochial Schools. The total number of these schools is 176, containing about 18,000 scholars. The two Normal Schools at Glasgow and Edinburgh had 137 students, of whom 48 male students were maintained at the expense of the committee. A memorial to the government was adopted by the Assembly, with a view to improve and extend the *Parochial School* system, so as to adapt it more fully to the wants of the country. Dr. PRIE stated that if Lord John Russell had remained in power six months, they would have been robbed of their Universities and parish schools.

Home Missions.—The chapels assisted, during the year, were 107 in number, and the grants made amounted to \$4200.

India Mission.—In the Assembly's institution at Calcutta, 1100 of the native youth of Hindustan were receiving instruction. Of the Brahmins alone, the loftiest of all, there are 300; while of other castes, in all 36, there are 32, by computation, whose members appear anxious to receive instruction. At Madras 600 pupils were in attendance. The total income for foreign missions was £3783.

India Churches.—Provision was made for an increase of churches for the Scotch population in India. One-fifth of the honourable East India Company's servants belong to the Presbyterian communion, and yet they maintained only 6 Presbyterian ministers; while for the four-fifths, which belong chiefly to the Episcopalian Church, 120 clergymen were paid; the proportion being one clergyman for 120 Episcopalians, but only one for 1100 Presbyterians. The Committee proposed to effect a more equitable arrangement with the company.

Stipends of Ministers.—The lowest stipend in the Established Church for a minister is £150 a year. Parliament appropriates \$12,000 annually to supply the deficiency in salaries which fall below that amount. Dr. R. LEE stated that the repeal of the corn laws had operated very disastrously upon the stipends of the parochial clergy. He himself had lost in the last seven years nearly £300, "owing to the way in which the fiars were struck—that was to say, the difference between what he had to pay for grain and what he was paid for it amounted to that sum." Further, "the incomes of the parochial clergymen were at present nearly one-third less than before 1848; in other words, they had lost between £60,000 and £70,000 a year. The repeal of the corn laws had taxed the 1000 country ministers of Scotland to that amount. The Assembly agreed to report statistical information to Parliament, without drawing any inferences, but leaving that for Parliament to do.

Ministers' Widows' Fund.—The capital stock amounts to about £230,000, or more than a million of dollars! The annual income of the fund is £16,000, and the amount paid out during the year was £14,000, leaving £2,000 to be added to the capital.

Endowment Scheme.—The Established Church is aiming at endowing new churches. The revenue for the past year was £28,581. It is proposed to raise "a strong central fund." Dr. ROBERTSON said that he expected, in the course of a month, £10,000 from Glasgow. He also mentioned that Mr. Baird, M. P., had not only given a donation of £3000 last year, but had also contributed a few days ago £1000 in support of the chapels of ease of Glasgow.

Jewish Mission.—There are missions at Cochin station, at Paroor, at Chusan, and at Mala. The number of scholars at all these schools was 496. The income of the committee was £2761. Dr. AITON said "that he was last year at Jerusalem, and what surprised and astonished him on entering the city, was to see many hundreds of Jews praying that the Messiah might come, and lamenting at the delay. Almost every church was represented in Palestine but the Church of Scotland."

Popery and the Maynooth endowment.—A long discussion took place on petitioning Parliament to repeal the Maynooth grant. Drs. PIRIE and ROBERTSON opposed the motion. The former declared that "this endowment of Maynooth was one of the great buttresses of the establishments; and that if it were removed, buttress after buttress would be taken away until

the whole fabric sank, and Voluntaryism and Latitudinarianism would cover the land." Dr. Robertson said: "Money being voted for the purpose of education from the public funds, and the Roman Catholic religion being a tolerated religion, he could not see why the Roman Catholics should not have an equal share with the rest of the population." Dr. BRYCE declared that this endowment was in the teeth of their standards, which were the rule of their conduct and their creed. This grant to Maynooth reared up a set of priests who were more the subjects of the Pope than of the Queen. It had entirely failed of its object, and could not be defended either on the ground of expediency or of Christian principle." Finally the Assembly adopted the overture, only 4 voting in the negative.

Management of the Schemes.—A committee appointed to investigate the economy and efficiency of the management of the schemes, reported favourably. Mr. WADDEL, "as to the idea that agitation on this subject was dangerous, considered that liberty to growl, which betokened life and energy, was in a sense the safety-valve of the church in regard to the management of the Schemes." (Laughter.)

Theological Education at Aberdeen.—It was resolved to suggest to the two Universities the propriety of lengthening the time of attendance on the Divinity Hall, which was at present only fifteen weeks a year.

IRISH PRESBYTERIAN CHURCH.

THE General Assembly had a quiet and edifying meeting. The question of the *Magee College* is well nigh settled. The institution is to be located at Derry; the Assembly is hereafter to appoint the Professors, and the Confession of Faith is to be subscribed by all who teach in the institution. The *Missions among the Ramanists* continue to prosper, and multitudes are coming to the knowledge of the truth. The *progress of the Church* is steady, as may be inferred from an extract from the Home Mission Report:

"When Englishmen first came to Ireland, they came as fierce invaders, to carry out, by robbery and murder, the iniquitous gift of a Pope to their ambitious king, on condition of his subjecting Ireland to the tyrannous sway of Rome; but when our Scottish Presbyterian forefathers came to Ireland, they came to make agriculture flourish, and civilization spread, and truth and righteousness triumph; they came in the same relation which they still maintain, the friends of Ireland and the friends of man—what they made Ulster we are desirous to make Leinster, Connaught, and Munster. Within the last sixteen years we have organized about one hundred and sixty new congregations, and now, with above five hundred and fifty ministers, and more than four hundred and eighty congregations, containing seven hundred and fifty thousand people, we hold ourselves pledged, before God and the world, to use our best energies for establishing Christ's kingdom of truth and righteousness over all our land. Our agency for this end has been divided into two departments—one for lengthening the cords, and the other for strengthening the stakes of our tabernacle; one for pushing forward our frontier into the enemy's territory, the other for securing and improving the acquisitions we have made."

The overture which originated in the Belfast Presbytery for the formation of a Church and Manse Building Fund, received the unanimous sanc-

tion of the Assembly, and a large committee was appointed, to carry into effect its important objects. Many of the most liberal friends of Presbyterianism have long felt the necessity of some systematized efforts for liquidating the debt on churches, as well as for the kindred objects contemplated in the scheme.

CANADA.

THE following is the census of Upper Canada for 1852, in a denominational point of view, compared with the census of two former periods:

	1842.	1848.	1852.
Church of England,	128,897	166,340	223,928
“ Scotland,	93,294	65,762	57,713
“ Rome,	78,119	119,810	167,930
Free Presbyterian,	—	62,690	64,930
Other “	21,825	19,730	81,979
Wesleyan Methodists,	66,679	87,516	96,679
Episcopal “	24,111	35,731	44,022
Other “	8,553	14,505	67,910
Baptist,	19,662	28,053	45,457
Congregationalists,	5,095	5,933	7,931
Quakers,	6,230	5,951	7,497
Universalists,	—	2,195	2,688
Unitarians,	—	678	833
Lutherans,	—	7,186	12,085
Not classed, or no creed returned,	23,582	78,461	70,471
Total,	486,055	723,332	952,005

The census returns for Lower Canada show a less population than the Upper. So that if we are to trust to the absolute accuracy of the figures, the population of the Canadas is less than two millions. But it is more than possible that the official figures rather underrate the population; and it would not be far wrong to adopt the round number of two millions as a very near approximation to the truth.

DE PROPAGANDA FIDE.

THE famous Jesuit Missionary Society, whose head-quarters are at Lyons, in France, the “Society for the Propagation of Faith,” has published its financial exhibit for the year 1851. Though it has often been proven that these figures are used in the manner in which Talleyrand said he used words—to conceal his thoughts—they are nevertheless instructive as they are. Its receipts, which are some \$48,229 more than those of the preceding year, are as follows:

France,	\$397,460	Lombardy, &c.,	\$11,307
North America,	15,564	The Levant,	927
South America,	5,861	Malta,	2,879
Belgium,	41,105	Modena,	3,667
Great Britain,	25,894	Parma,	1,693
States of the Church,	14,803	Netherlands,	16,883
Spain,	1,808	Portugal,	5,969
Greece,	3,397	Prussia,	35,947
Sandwich Islands,	280	Other German States,	3,254
Sardinia,	45,555	Switzerland,	8,548
The Sicilies,	13,785	Tuscany,	8,903

The Society distributed in the year 1851, among its various Missions, nearly \$600,000, and still has in its Treasury, after paying all its expenses, a reserve of \$53,196.

The Missions in Europe received,	\$111,816
The Missions in Asia received,	203,035
The Missions in Africa received,	57,800
The Missions in America received,	149,736
The Missions in Oceanica received,	68,516

Christian Treasury.

TRADITION AND SCRIPTURE.

THE talented author of "Cautions for the Times" illustrates the uncertainty of tradition compared with Scripture, by putting this familiar case: "A footman brings you a letter from a friend upon whose word you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen, and there gives your cook an account of the same thing, which, he says, he heard the upper servants at home talking over, as related to them by the valet, who said he had it from your friend's son's own lips. The cook relates the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter?" The Bible shows how rapidly tradition becomes untruthful from that passage in St. John, where Jesus Christ says to Peter, in answer to his question, what John should do (xxi. 22), "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren" (oral tradition), "that that disciple should not die." Christ also says, "Thus have ye made the commandment of God of none effect by your traditions."—*Prot. Epis.*

VISIONS OF ETERNITY.

TIME is short, and eternity is long; yet in this short time, I must prepare for long eternity. O! what duration is before me! but what an infatuation is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly when I compare eternity and time, I am astonished that eternity does not swallow up time in my concerns and meditations. With what night visions, deceptive fantasies, and delusive dreams, are we entertained here, in comparison of that divine understanding, intuitive knowledge, noon-day discoveries, vigour and activity of soul we shall be possessed of, when we awake to immortality, from all the slumbers of a transitory life! And yet, (woe is me!) am I not more anxious to grow in earth than to grow for heaven? Will not the fear of temporal losses at times outbalance the joy I should have in believing? While God and glory have a passing meditation in my heart, have not the vanities of the world a permanent mansion? Does not worldly sorrow take a deeper root in my soul than spiritual joy? And were my thoughts counted one by one, while

vanities reap the whole harvest, sacred things have scarce the tithe! Is this, alas! the behaviour of a candidate for bliss, the practice of an expectant of glory? One thinks least on what he loves least. O mournful conclusion! that I love God least, since he is least in my thoughts! But let me rise in my contemplation, and see the goodly hosts of the ransomed nations, dwelling in the noonday displays of his glory, possessed of pleasures free as the fountain whence they flow, and full as their unlimited desire. Their souls are replenished with the most refined satisfaction, sacred delight, and substantial joy. What an august assembly are the inhabitants of the better country! wearing crowns, holding sceptres, reigning on thrones, walking in white, exalted in their natures, their conceptions bright, their visions cloudless, their thoughts elevated, their songs transporting, their happiness confirmed, their love burning, and all their powers entranced forever!

THE MINISTER'S WIFE.

A MINISTER'S wife like a lawyer's wife, must sympathize with her husband, and help him in his work all she can, without neglecting the duties of her own peculiar sphere. The lawyer's wife, the merchant's wife, the farmer's or the mechanic's wife, helps her husband most effectually, not by doing his work, but by doing her own, and by giving him that encouragement and sympathy which a true-hearted woman is always ready to give. So should it be with the minister's wife. Her position brings with it peculiar duties, and among them, perhaps, the duty of a more extended Christian philanthropy, especially among the poor within her reach. But her powers, like those of every other woman, are limited, and there is no reason why she should be broken down by the attempt to do more than a woman can do.

It is our privilege to know a great many ministers' wives, and we do not believe there is any class of wives among us, who, as a class, excel them in intelligence, and refinement, and in all the virtues which strengthen, or the graces which adorn the Christian character. But, as a class, they are feeble in health, and give unmistakeable indications of being over-worked. They have families to whom they owe their first and most important duties. Generally, with much more limited means than are possessed by others occupying the same social position, they are obliged to make their homes comfortable, to prepare food and raiment for the members of the household, to attend to the moral and religious education of their children, and be burthened by the domestic thoughts and labours, which are engrossing and so exhausting to mind and body. Except with a few, in our large cities, it is their laborious privilege to exercise a more extended hospitality than is usual with other persons of the same pecuniary resources. They must have their personal friends, both in and out of the parish. Society has its claims on their means and their time. Then there are the offices of good-neighbourhood more extensive than with others, and the calls of charity coming to them from a larger sphere, and requiring from them a more careful and minute attention. When to these duties we add the general feeling of care and responsibility for the parish, the wearing thoughts and anxieties connected with it, the consciousness of opportunities for usefulness, which they have neither time nor strength to improve, is it at all wonderful that ministers' wives, as a class, should be, as they certainly are, sadly over-worked?

If we were giving advice to a young woman just about to marry the minister of the parish, we would say, "Cultivate as widely as possible a sympathy with your husband's pursuits, and with the members of his parish. Be courteous and kind to all, especially to the poor and the neglected, and to their children. Let your house have a hospitable look, and a welcome for all who come to you. Receive them yourself with unaffected cordiality. But let your home be the centre of your life and influence. Do not render your labours ineffectual, or break down your constitution, and entail weakness and disease on children yet

unborn, by the attempt to do what cannot be done, through a wider circle than you can reach, and by more numerous and complicated agencies than you can imagine. Otherwise perpetual weariness, exhaustion, discouragement and dissatisfaction will be your reward. Be a wife, a mother, a Christian woman, filling an important place in the community. Cherish a spirit of disinterestedness in your heart, and let it show itself in kind deeds whenever opportunity comes. Search out the unfortunate. Pray for the salvation of your own soul, and for the souls of others. Let the right word from a full heart fall at the fitting time. But do not assume responsibilities which are too much for you, or feel that because you are a minister's wife you have, therefore, assumed all his duties. In short, be a Christian woman, exemplary in all the relations of life, affectionate, cheerful, and devout, and God will bless you in your work.—*Ch. Register.*

LOW IN HER GRAVE.

BY WILLIAM CULLEN BRYANT.

The May sun sheds an amber light
 On new-leaved woods and lawns between,
 But she who, with a smile more bright,
 Welcomed and watched the springing green,
 Is in her grave,
 Low in her grave.

The fair white blossoms of the wood
 In groups beside the pathway stand ;
 But one, the gentle and the good,
 Who cropped them with a fairer hand,
 Is in her grave,
 Low in her grave.

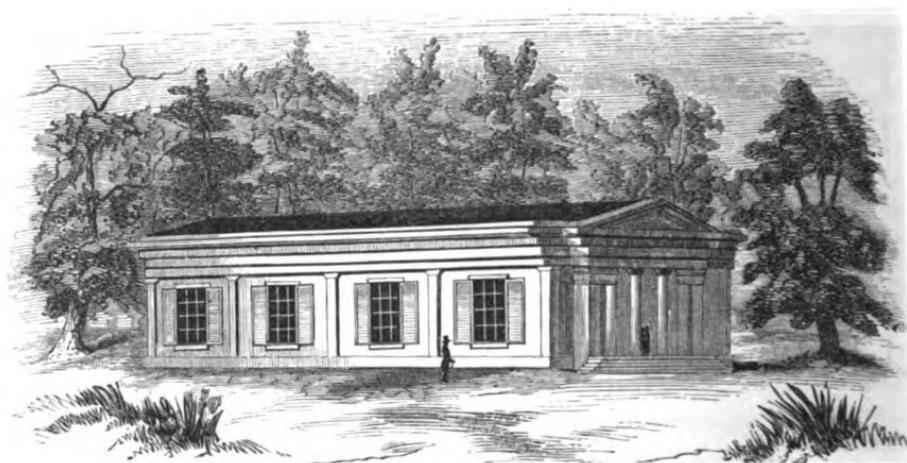
Upon the woodland's morning airs
 The small birds' mingled notes are flung ;
 But she whose voice, more sweet than theirs,
 Once bade me listen while they sung,
 Is in her grave,
 Low in her grave.

That music of the early year
 Brings tears of anguish to my eyes ;
 My heart aches when the flowers appear,
 For then I think of her who lies
 Within her grave,
 Low in her grave.

[*Knickerbocker.*]



THE OLD TINKLING SPRING CHURCH, AUGUSTA COUNTY, VIRGINIA; ERECTED A. D. 1790.



THE NEW CHURCH; ERECTED A. D. 1849.

THE
PRESBYTERIAN MAGAZINE.

OCTOBER, 1852.

Miscellaneous Articles.

SYSTEMATIC BENEVOLENCE.*

“AND when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.” Matt. ii. 11. This is an incident in the visit of the wise men to the infant Redeemer. It was in connection with the first act of worship which he received, after his entrance into our world. It is certainly not a little remarkable, that the very first religious honours paid to the incarnate Son of God consisted so largely in benevolent gifts. There is something significant and instructive in such a fact. It reveals an essential element of true religion, points out an important branch of Christian duty, and symbolizes a necessity to which the Church and the cause of Christ will always be subject. No sooner had the Son of God appeared on our earth to accomplish his purpose of saving mercy, than, agreeably to his own chosen mode of administering his Church, he became dependent on charitable contributions; and his cause has ever since been, and ever will be, dependent, for its progress and prosperity, upon the benevolent gifts of its friends. It is observable, that love to the Saviour opened both the hearts and the hands of these eastern magians. It is, perhaps, still more observable, that they did not bestow their gifts grudgingly and stintedly; but they gave of the best they had, yea, the best their country produced—“gold, frankincense, and myrrh;” and they gave liberally. They “opened

* This article is a sermon, which was preached in March, by the Rev. E. C. WINES, of Easthampton, Long Island, New York. The title might be stated more at large—“A Plan of Systematic Benevolence adopted by the Session of the Presbyterian Church in Easthampton, L. I., with considerations recommending and enforcing it.” The discourse is one of great interest and ability. The plan it unfolds would *work well* in our congregations generally, under the *faithful superintendence* of church Sessions. We trust that the article will engage the serious attention of all who love Zion.—Ed.

their treasures," or their caskets, as the word signifies; and probably emptied them too.

The method, then, which the Head of the Church, in his sovereign wisdom, has chosen, both for the support and the spread of the gospel, is the free-will offerings of his people. Not that he stands in need of our gifts, for all power in heaven and earth is his; but he graciously permits us to be co-workers with him for our own benefit. It is not as a hard master, but as a kind father, that he invites and accepts our benevolent offerings. He is not the gainer thereby, but we are. He suffers no loss by our withholding our gifts, but we lose unspeakably thereby. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

Brethren, I appear before you, on the present occasion, rather as the representative, certainly the willing representative, of the session of this church, than in my own individual capacity. I have a history to relate, a plan to unfold, and some arguments and reflections to suggest, with the view of convincing your judgment, interesting your feelings, and conciliating your favour, to what is about to be proposed to you on the part of your spiritual overseers.

I. The Constitution of the Presbyterian Church makes the sessions of the particular churches overseers of the flock of Christ, and imposes upon them the duty of concerting measures for promoting the spiritual interests of their respective congregations. Impressed with the responsibility thus devolved upon them, the elders have, for some time past, been anxiously considering the question, whether a new impulse might not be imparted to this church in one field of Christian labour, viz., that of benevolent contributions, which stands connected with the spread of the gospel throughout the world, and so with obedience to the last command of the risen Saviour. At the stated monthly meeting of the session, held Jan. 13, 1852, a committee was appointed to consider the question, and inquire into the expediency of proposing a plan of systematic benevolence to the church and congregation. The committee reported at the next stated meeting, Feb. 3d, recommending the principle of *system* in the charitable contributions of the church. By a unanimous vote the session approved the report of the committee, and instructed the same committee to prepare a second report, embracing the details of a plan for carrying the principle into effect. At a special meeting, held Feb. 20th, the plan of the committee was approved and adopted.

II. So much for the history. I now proceed to make a brief exhibition of *the plan* itself, both in its principle and its details. The *principle* is that of *system* in giving, according to the divine law so clearly laid down by the apostle 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." The session believe that the principle of stewardship is a fundamental law of Christ's kingdom. They believe that every follower of Christ holds himself and his property subject to the Master's claims, upon both the one and the other. They believe that *systematic benevolence* is the Bible plan; that it is both the

most efficient and the most economical mode of securing the funds necessary for the benevolent operations of the church, and that it is at the same time best adapted to promote the spiritual welfare of the contributors themselves. They, therefore, affectionately enjoin it upon you, beloved brethren, prayerfully to consider your own personal duty, and to give to all the benevolent objects supported by this church according to your conscientious convictions, having regard to the scriptural rule, that your gifts should be proportioned to the ability which God, by his blessing upon the labour of your hands, has imparted to you. They recommend to each member of the church and congregation the adoption of some such personal resolution, or pledge, as the following:—"Believing that system in benevolent contributions is needed by the church, that it is enjoined in the Bible, that it tends to growth in grace, and that it is pleasing to God, I adopt that principle as the rule of my own contributions, and I engage, on every Sabbath day, or at other stated times, to set apart, for charitable objects, such a portion of what God shall give me, as my judgment and conscience may dictate."

Let us now pass to the details of the plan adopted by the session. Here, first, the *objects* to which the benevolent funds of the church should be appropriated engaged the consideration of the session. The charitable contributions of this congregation, during the past year, have amounted to \$437 18. Of this sum only \$169 75, but little more than a third of the whole, have been given to the Boards of our own church. Now, brethren, we are Old School Presbyterians. We love our church and her institutions. The session feel that we have not been quite just to her claims, in allowing so large a proportion of our benevolent gifts to flow in other channels. In our arrangements for the future, however, it is not proposed to disturb any benevolent operations within the bounds of our own parish, nor to alter the long established custom of a collection at the monthly concert, nor to withhold the usual annual collection in aid of the General Assembly's Commissioners' Fund. But beyond the objects here indicated, the session proposes to limit our contributions to the *Boards of our own Church* and the *Bible Society*. Not that they would have the total sum diminished. On the contrary, they desire to see it increased; and it is with a view to such increase that the present effort is made. They propose to have, as heretofore, four annual collections, to be made as follows: In March, for the Board of Foreign Missions; in June, for the Bible Society; in September, for the Boards of Education and Publication;* and in December, for the Board of Domestic Missions.

* On what principle a pastor and session, so intelligent, should merge into one the claims of Education and Publication, it is not easy to conjecture. These objects are totally distinct in their nature; they have need of whole instead of half collections; they are recommended by the General Assembly, and equally require the full benefit of systematic benevolence. If all our churches adopted this plan of combining together, and thus of *virtually depreciating*, some of the great public measures of our church, our operations could not be successfully conducted. Ought not each of the Boards of the Church to be fairly brought before every congregation? These remarks are fraternally and respectfully suggested for the consideration of our friends, who have so wisely resolved upon systematic benevolence.—*Ed.*

The next question which engaged the attention of the session, was, *In what way shall these collections be made?* The plan of public collections in the church, hitherto in use, can in no case reach the whole congregation. There will always be some persons absent upon such occasions; and it may happen, that owing to some providential circumstances, a considerable proportion of the congregation will be away. Few absentees on such occasions either hand in their contributions for that quarter, or increase them for the next; and this is not in most cases from an indisposition to give, for had these persons happened to be in church at the time they would have contributed liberally. It arises from the want of thoughtfulness. It is not considered how vast an aggregate sum is subtracted from the Treasury of the Lord by many little withholdings; nor how much the benevolent enterprises of the church are thereby embarrassed and abridged.

It is, then, exceedingly desirable that all, without exception, should have the opportunity offered them of contributing to every object, in whose behalf the benefactions of the church are asked. So far all will agree. The question which pressed upon the session was, how can such universal opportunity be secured? It is plain, that the opportunity is never extended to all by the plan of public collections in the church; and it must sometimes happen, that not even half the congregation will be reached by it. Is not a system, liable to such contingencies, inherently defective? Cannot a better, because a more thorough, system be devised and put in operation? The session, on mature deliberation, are inclined to the opinion that it can. Under the conviction that the plan adopted by not a few churches, of employing collectors to call personally upon each individual for his or her contribution, will secure the desired universality of opportunity, they have determined to make trial of it. They have no intention or desire of hereby extorting a contribution from any one who would not otherwise give it. The Lord loveth a cheerful giver. It is not by forced supplies that he will have his cause sustained. Compulsion is abhorrent to the whole spirit of the gospel. Spontaneous gifts from loyal and loving hearts is what he requires. Herein we would be, in our humble measure, imitators of him. It is not expected nor desired, that the collectors should be beggars. The cause for which collections are asked will be presented from the pulpit on the Sabbath. As soon thereafter as practicable, the collectors will wait upon the several members of the congregation for their voluntary contributions. The appropriate function of the collectors will be simply to act as conduits for the conveyance, to a central reservoir, of innumerable streams of beneficence, from their own deep and perennial fountains in the hearts of God's people. They will be but hands, wherewith the benevolent will reach out their own free-will offerings, to deposit them in the Lord's treasury.

Such are the views of the session on the principle of systematic benevolence; such is the plan which they offer to their brethren, whereby an opportunity is afforded to each of making that principle operative as a practical rule in his own case.

III. It remains to suggest a few considerations, by way of argument, to recommend to your favour, and enforce upon your conscience, the *principle of system* in your contributions to benevolent objects.

1. It is obviously the will of the Head of the Church, that his people should give intelligently, conscientiously, and systematically. This is the divine law of beneficence. Giving is as essential a part of religion as praying, and ought to be as regular. The same high authority that taught us, that "men ought always to pray and not to faint," has also informed us, that "it is more blessed to give than to receive." He has also, through the pen of an inspired apostle, clearly laid down the rule, by which we are to regulate our gifts. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." This is the rule of Christian finance. It makes charity a duty; a duty binding upon all; a duty to be statedly performed; a duty whose extent is to be measured by the degree of our prosperity, and that alone. The law which requires every believer to make a public profession of religion, and commemorate the Saviour's love at the sacramental table, is not more explicit than the law which binds him to keep a treasury for Christ, and regularly to replenish it with his gains. How comprehensive, and yet how simple is this plan, evincing a divine wisdom in the framing of it. This leads me to remark,

2. Systematic benevolence, which, as we have seen, is so clearly and emphatically enjoined in the scriptures, commends itself to our approval and practice by its efficiency and economy. "The simplicity of this plan puts it into the hand of the merest child; it makes each person a treasurer for the Lord, and appoints his conscience a collector of the weekly dues, and disbursing agent to meet all demands upon the treasury." (1) See how equitably the rule works. So far as charity is a burden, it equalizes the burden, laying an even pressure upon all; a pressure proportioned to each one's ability. So far as charity is a privilege, it equalizes the privilege, accounting the penny of the poor of the same value as the dollar or the eagle of the rich. "This poor widow hath cast in more than they all." This is one effect of the plan. (2) Another, if it were universally adopted by our churches, would be greatly to increase the number of contributors. Now the whole burden of the benevolent enterprises of the church has to be borne by a part of the sacramental host; under this plan, all would bear their share. (3) A third effect would be to make the contributions of all, in the highest sense, voluntary. Benevolent gifts would not then depend upon eloquent appeals and excited sympathies, but would flow from conviction, from principle, from willing hearts and ready hands. (4) A further effect would be to make the supplies regular and reliable. Our Boards would then be able to calculate their receipts in advance, with as much accuracy as the Secretary of the U. S. Treasury makes his estimates of the yearly income of the government. A steady stream would pour into their treasuries; a stream supplied by a countless multitude of ever-flowing springs. (5) Another effect would be a vast increase in the

aggregate amount of benevolent funds. The sea is composed of drops. The mountain is made up of grains. The millions of gold that come from California are slowly gathered in the form of minute particles, scattered over immense regions. So the innumerable little drops of charity, falling thick and fast over the whole surface of the Church, being carefully gathered up and brought to a central reservoir, would form a great ocean of charity. (6) A still further effect of the universal adoption by our churches of the apostolic plan of beneficence, would be the establishment of a collecting agency, omnipresent in its locality, ceaseless in its activity, and performing all its work gratuitously. The whole machinery of paid agents might be dispensed with, and the money now expended in collecting funds be devoted to the main work. "It would give to each conscience an agent's commission, a pulpit to occupy, a sermon to preach, and a collection to take up every Sabbath."

3. Systematic benevolence is an efficient means of growth in personal holiness. St. Paul numbers alms-giving among the graces of the Spirit. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Spiritual knowledge, faith, brotherly love, Christian diligence and charity, are here placed side by side, as equally essential elements of the new and divine life. A Christian without faith in Christ is not a greater contradiction, than a Christian without good-will to men manifesting itself in benevolent acts. In a healthy piety there is a proportionate growth of all the Christian graces; and the law of growth is the same in all, viz., exercise. As faith, hope, love, and humility come to their maturity by a constant repetition of the acts proper to those graces, so likewise does benevolence or charity. It is only by the continual repetition of benevolent acts, by giving often and giving on principle, that benevolence becomes a habit of the soul. And just in proportion as this sentiment gains the steadiness and the force of habit, in the same proportion does it tend to drive out from the soul selfishness, avarice, and reigning worldliness—all formidable enemies to our sanctification.

In conclusion, dear brethren, suffer me, in the name of the Session of this church, and still more in the name of our common Lord and Master, affectionately but earnestly to press upon your conscience the great duty which has been the principal theme of this discourse. The root of this duty, this Christian grace, as Paul calls it, is self-consecration to God. First give your own selves to the Lord, and then to this work in him. Observe the apostolic rule—"Lay by you IN STORE" for benevolent uses. Have a treasury for Christ; a box or a drawer, into which, from time to time, you will deposit such sums of money as you can spare, to be appropriated to charitable ends. It is a good thing to lay up in store for good uses. The rich in this world's goods must be rich in good works. The surest way for you who are rich to obey this precept, is to have a treasury for God.

When you have a stock for Christ's poor, as well as for yourselves, you will be ready for every good work. But the rule of laying by in store seems especially adapted to the poor. You, my brethren, who are in but moderate circumstances, should have a fund for charity. Your treasury for good works may never perhaps be very large; yet if you follow the apostolic injunction, to lay by something weekly, however small the sum, its contents will, I doubt not, swell to a size that will surprise you. "The Lord loveth a cheerful giver;" and what so likely to make the heart cheerful in giving, as to have a portion of our income specifically set apart to that end? We may cheerfully give when we know that we can spare; and we know that we can spare when we have a fund laid up on purpose to give away.

Every Christian is solemnly bound to adopt some regular system of giving, which shall at least meet the spirit of the apostle's rule. Doubtless also there is wisdom in the letter of the rule. The letter itself should be observed, wherever such observance is practicable. There can be no doubt, that charitable contributions are directed to be made *weekly*, because almost every one is more inclined to contribute little by little than all at once. There can be as little doubt, that they are directed to be made on the *Lord's day*, because a participation in the offices of religion disposes the heart to charity. The appropriation being required to be made *at home*, secures a more general compliance with the precept, than if it were made in the church, from which some are always detained. The weekly recurrence of such appropriations secures the continued interest and action of the heart in giving. The frequent repetition of our gifts secures the largest aggregate amount. Each individual gift may be small, but together they produce a rich result. The little sums weekly set apart for the treasury of the Lord, come to be reckoned among our current expenses as much as food and clothing.

One word, brethren, as to the proportion which our charities are to bear to our gains. No definite proportion is named in the Bible. Each man's conscience is to be the judge. The rule is clear, and of easy application. We are to lay by for charity, as God has blessed us with the means of charity. That is the proportion. The more we have gained through God's blessing, the more we are to lay by for him. *Our bounty to others is to be measured by God's bounty to us.* All we have is from him. It is but reasonable, therefore, that the more he gives to us, the more he should expect us to give to others. God requires us to give more than others, who are less able than we. He requires us to give more than when we were less able than we are now. On the other hand, God expects less from those to whom he gives less. He does not require bricks without straw. Where he withholds the ability to give, he relieves from the obligation to give. But there is no other relief than that. When he puts us in a capacity to do good, he looks that we should do good; and he requires that the beneficence be proportioned to the capacity. Our business or labour has just that measure of success which God gives it; and since all our prosperity is from him, he is to be owned in it, and hon-

oured by it. There are things which we call our property, but in strictness of speech they are not our property. They belong to God, and we are but trustees under him. We have no claim on what we name ours, which can bar the claim of Christ. We are to let Christ into our lands, our herds, our granaries, our stores, our stocks, and our possessions of every kind, just so far as the wants of the church and the world require. Let this simple principle of stewardship once assert its power, and establish its dominion in every Christian heart, and the seeds of saving knowledge would speedily be planted in every land, and earth would become another Eden—a second Paradise of God.

E. C. W.

"ADDING A CEREMONY."

A REPLY TO "D," ON PAGE 304.

MR. EDITOR:—After considerable reflection upon the communication of your correspondent "D," under the caption of "Adding a Ceremony," I confess myself not yet prepared to endorse fully the sentiments conveyed.

† I cannot regard as "contrary to our book," the practice of admitting to the Lord's table, upon the public profession of their faith, the baptized children of the church. Against the practice, I find in our Directory no prohibition, as there evidently is in the rite of baptism, where "no other ceremony" is to be added. The omission of a prescribed form in their case, while one is given for the admission of unbaptized persons, does not even *impliedly* condemn the practice complained of; since, in the case of unbaptized persons such form seems to compose immediately and directly the "*thereupon*," on which *they* are to be baptized; while both the profession of their faith and their baptism *unitedly* compose the requisite for their coming to the Lord's table.

The absence of the prescribed form, in the admission of baptized children of the church to the Lord's table, seems based upon their having, *as soon as they "come to years of discretion,"* the requisite piety and "knowledge to discern the Lord's body." And should they, at that early period, offer themselves, with the proper evidence of an intelligent faith in Christ, their public profession might be rightfully omitted. But such cases very seldom occur. Generally, and with rare exceptions, do even baptized children, after they have come to years of discretion, pass a greater or less period of life as undisciplined offenders.* Though they may be, to some extent, "free from scandal," yet at best, living perhaps in the total neglect of prayer, and for the most part in the omission of the several duties of practical religion, they in their actions deny the faith in which they were baptized, and thus virtually renounce their baptismal cove-

* We think this remark needs considerable modification.—Ed.

nant, and the seal by which it was ratified; living under a sort of self-suspension, or self-excommunication from the privileges of the church. Having then so lived before the world, the church owes it to her self-respect, and as refusing to sanction or connive at the sins and delinquencies of her members, to require such persons, by a formal profession or otherwise, publicly to retract their disowning act, and in their own persons declare before the world their reception of, and resting upon, Christ by an *individual* faith; thus ratifying that faith in which representatively they had been, not "initiated" into, but *sealed* as visible members of the church.

Their being allowed to pass undisciplined in the neglect of duty, as is done by common consent, while subjects of such discipline, has a far greater tendency to "remove from them their sense of obligations in regard to communion," than the usage of requiring of them a public profession of that Saviour whom they have long openly, by their conduct, denied. It is this *omitted* "ceremony" of discipline, and such admission to the Lord's table as our brother "D" insists upon, that will, more than any thing else, cause them to lose their "responsibility" as baptized members of the church.

But there is another error in which our brother "D" has fallen, in his zeal to stand up erect, (so erect as to lean over backwards,) which it is hoped has occurred through inattention rather than design; and except for which this communication would not appear. In speaking of those who have been baptized in infancy, with regard to the propriety of a public profession previously to their coming to the Lord's table, he says: "The baptized child has already the privilege;" and again—"all baptized children, when there is nothing against their character, have the privilege to sit down at the Lord's table." Now, is this strictly true? Is there not, even according to our book, omitted an essential part, and which the apostle Paul makes a "scriptural" part, of a qualification, in the absence of which the "privilege" is null and void? It is true there appears the clause, "when there is nothing against their character;" but this is, for those who have no leanings towards prelacy, by far too vague to avoid even worse "dangers" than can be apprehended from "forms;" besides having far less "authority in scripture." Our brother would certainly, on this part of qualification for the Lord's table, dislike a companionship with those who require than this nothing higher as a passport to "confirmation." Nor would we place him on the platform of baptismal regeneration; no—but from the extent to which he carries the "distinction" between unbaptized persons and the baptized children, as to their qualifications respectively in order to church privileges, one would suppose the "giving satisfaction of their knowledge and piety"—of "sufficient knowledge to discern the Lord's body"—constituted a basis of "privilege" from which the baptized children of the church might be excused. Neither our Directory nor scripture makes simply infant baptism, with "nothing against their character," (negative goodness) *the* qualifications for privilege at the Lord's table.

The "ceremony" from which so much is apprehended, is taken to be nothing more than an incidental arrangement, left to the "prudence of the eldership," and applicable in such cases as seem not otherwise to be provided for. With all deference, it ill becomes our good brother "D" to intimate, in the practice he condemns, tendencies towards Popery and Prelacy. Y.

REMARKS.

We certainly did not understand our correspondent "D" to maintain the unscriptural position, that baptism and mere morality were the only qualifications of our book for admission to the Lord's table. "D" is somewhat obscure on this point, as others have remarked to us; but we are confident that this was not his intention. The session of the church must, of course, examine all members respecting the profession of their faith. On this point there can be no difference of opinion. Our book expressly states, that "Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety." p. 505. The only question is, whether the public profession of faith *in the presence of the congregation*, is intended by our book to be limited to the baptism of adult believers. The practice in our church varies. Generally, where Congregationalism has come in contact with our usages, it is customary to require a public profession of their faith from *all* who apply for admission to the Lord's table. The Scotch custom, on the other hand, confines the public profession of faith to the baptism of adult believers. We think the Directory for Worship takes this latter view. The following paragraph is from Chapter IX. Section IV.

"When *unbaptized* persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a *public profession* of their faith, in the presence of the congregation; and *thereupon* be baptized." p. 505.

The Directory favours the views of our correspondent "D," who is opposed to "adding the ceremony" in the case of persons *already baptized*. What! And is nothing required of the latter? says the objector. Certainly, *sufficient is required*. The officers of the church examine *all* who seek for admission to the Lord's table; and those who have been baptized in infancy, and "instructed in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments," &c., are not required to make a profession of their faith, except so far as that is necessarily implied in the examination before the session, and in publicly sitting down at the Lord's table. Perhaps it may be convenient for the reader to have the whole chapter in the Directory before him. It is as follows:

CHAPTER IX.

OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

I. Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read, and repeat the catechism, the apostles' creed, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's supper.

II. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church

are the judges of the qualifications of those to be admitted to sealing ordinances, and of the time when it is proper to admit young Christians to them.

III. Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety.

IV. When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized.

The first section, if read by itself, might raise a question with cavillers, whether any thing beyond correct knowledge and deportment were necessary before coming to the Lord's supper. But "*a knowledge to discern the Lord's body*" requires heart-knowledge as well as head-knowledge; and Section II. explicitly declares, that the officers of the church are "the judges of the qualifications of those to be admitted to sealing ordinances, and of the time when it is proper to admit young Christians to them." A careful perusal of the chapter will, we think, generally lead to the conclusion, that our book makes a distinction in this matter between believers baptized in infancy and those baptized when adults; and further, that the ceremony of making "a public profession of their faith in the presence of the congregation" is limited to the latter class. This ceremony seems to form a part of the administration of baptism to adults. And on this ground, our correspondent "D." complains that, in the case of those baptized in infancy, it conflicts with the passage in our book "without adding any other ceremony."

One of our ablest members, a judge of the Supreme Court in a neighbouring State, who thinks that a public profession of their faith from *all* is an edifying ceremony, admitted that our book was on the side of "D." Let every one be fully persuaded in his own mind.—*Ed.*

THE CLAIMS OF THE BIBLE.*

WHAT does Scripture claim for itself, and in its own behalf? Does it come to us as a messenger sent from God, and demand for its teachings an implicit credence? Does it profess, too, to be God's only authorized revelation, so that we may not go beyond its recorded words to believe or to do either less or more? To ask these questions, is in my judgment to answer them. Writings which declare of themselves, that they were given by inspiration of God, and that they are not only profitable for doctrine, but able to make the man of God perfect; writings of which it can be said that if men hear not them, neither would they be persuaded though one rose from the dead; writings which seem to have been composed for the express purpose of setting forth in order those things which were in the first place delivered orally by eye-witnesses and ministers of the word, thus the better enabling men to know the certainty of the things

* Extracted from a charge lately delivered by BISHOP POTTER to the clergy of his Diocese. We wish we had space for the whole of this rich and valuable document.—*Ed.*

wherein they had been instructed by the preaching of the apostles; writings, too, which contain not a few warnings and censures for all who would teach for doctrines the commandments of men, or make void the word of God through their own traditions; such works would seem to affirm most explicitly both their divinity and their sufficiency. Their very name—the *Old and New Testament*—would seem to preclude all idea of supplementary revelation; for it is of the nature of a testament, that it declare, to the exclusion of all other authority or evidence, the will of the testator. The declaration, too, that the law of God is perfect, converting the soul—that they who would have the testimony of Jesus must search the scriptures—that the Bereans were more noble than those of Thessalonica, because they searched the scriptures daily to see if that which Paul taught was really from God; these and like passages would seem conclusive of the fact that the scriptures are invested with a pre-eminent authority, and are given to every man, whether minister or people, to profit withal.

But though this be our judgment it is not that of others, and it threatens to become year by year less prevalent among many, both of the ignorant and of the self-styled wise. By many, the very right to read and interpret for themselves, however reverently, the word of God, is more than questioned, and questioned too upon the alleged authority of that word itself. By others, that right is assumed without limitation, and with it the still further right of pronouncing, under the guidance of private judgment, and from internal evidence alone, whether the whole or certain parts of Scripture be not altogether human or fabulous. And then how many are there who deny that the Bible claims an exclusive and supreme authority! How many, alas! within our own borders, who give forth on this subject sounds that are ominously uncertain. In their well-meant but mistaken wish to attain to a certainty in sacred things—not consistent with our present militant state,* nor conducive to our highest spiritual welfare,†—how many are secretly pining for some authority which can still every rising doubt and hush all angry disputation; which can shed on the Church in one word the fancied blessings of an implicit, uninvestigating faith; and how many imagine that even in scripture itself, such authority is distinctly admitted, or at least sufficiently implied?

Evidently, then, for this one reason, if for no other, the Bible ought to be studied now with renewed earnestness. The exact extent of its claims, in its own behalf, are to be weighed. Our theories of inspiration are to be more clearly defined. A proper distinction is to be taken and carefully maintained, between the authority of the text and the authority of human interpreters. The Scripture should be held responsible only for what it declares, “either in express terms or by necessary consequence;”‡ and these its declarations should be calmly considered in the face of whatever science, with its new dis-

* Why should we not be liable to error, as well as to sin, during our probation?

† Doubts are a part of our trial, and most useful as discipline.

‡ Bishop Hall, Vol. II., p. 183.

coveries, or philosophy, with its "high priori road," or criticism, with its utmost scepticism, or tradition, with its lofty pretensions, can plausibly allege in derogation of its paramount and exclusive claim to divine honour. The more searching and large-minded the scrutiny, the more clear we doubt not will be its self-asserted supremacy. In whatever degree this volume is studied, with a candid and open mind, in the same degree will it be apparent that all co-ordinate authority on the part of tradition or of reason is discarded. It knows of no parallel stream of apostolic teaching, flowing side by side with the tradition of scripture, and entitled to divide with it our homage and allegiance. Nor does it know of instincts or intuitions, or transcendental reasonings, which are at liberty to array themselves against this sure word of prophecy. And the claims which it asserts, it goes far to authenticate, by the unrivalled majesty with which its oracles are put forth, for it speaks with authority and not as the scribes.

THE WISDOM "NOT FROM ABOVE."

THE nature of true wisdom, and the work of a religious teacher, occupy the whole of the third chapter of the Epistle of James. The chapter begins with an exhortation, "*be not many masters,*" i. e. teachers—"be not many of you teachers," which, according to the context and the scope of the epistle, seems to mean not merely self-constituted teachers and censors in private life, but public teachers of religion. The reason given for this dehortation is the difficulty, danger, and responsibility of such a work; and the chapter is chiefly occupied with an extended illustration of this reason, in a figurative form, comparing the tongue, as the corporeal instrument of teaching, with other things which, little in themselves, are productive of the greatest effects.

At the 13th verse the apostle comes back to his main proposition, as to the nature of true wisdom and the method of teaching it, and resumes the thread of his discourse with an interrogation—"Who is a wise and knowing man among you?" The two words, wise and knowing, are not in opposition, but are nearly synonymous, and here combined for the sake of emphasis. Both originally signify skilled in the useful arts, but are afterwards applied to knowledge of a higher kind, and in Scripture especially, to the highest kind of knowledge, the knowledge of God and of salvation, that wisdom of which the beginning and the sum is the fear of the Lord. The interrogation is equivalent in force to a conditional expression—"If there be among you one who professes to be wise, and who aspires to be a teacher of the highest wisdom, let him *show his works*;" let him show what he can do; let him prove what he is able to accomplish; "*by his conversation,*" not his talk, which is never the meaning of the word in the English Bible, but his conduct. Conversation is the Latin form,

almost unchanged, of the original expression, which seems to have primarily signified the turning of an animal or vehicle backwards and forwards in the same track, whence it is employed to express repeated, continued, and habitual conduct, as opposed not only to inaction, but to occasional or desultory action. "Let him show what he can do, not by mere profession, but by act, nor yet by insulated, unconnected acts, but by the tenor of his life; let the proof of his capacity proceed out of a good conversation, morally good, a blameless and a useful course of conduct—and let this be exhibited in *meekness of wisdom.*"

Meekness of wisdom, according to the idiom of Scripture, may either signify wise meekness or meek wisdom. The first would stand opposed to foolish meekness, to a softness of temper and a yielding disposition, arising from weakness of understanding, or from weakness of character. The other, which is evidently here intended, stands opposed to a proud; self-sufficient, arrogant, censorious, and vindictive wisdom. And lest this should be regarded as a mere incidental, unessential circumstance, the apostle insists upon it, as absolutely necessary to the character of a truly wise man, and the qualification of a teacher of wisdom. "*For if,*" says he, "*ye have bitter envyings and strife in your heart;*" these are of course incompatible with the "meekness of wisdom" which he had just recommended—they are its opposites.

The word translated *envying*, is that from which our *zeal* comes, with scarcely any change of form. It primarily signifies fervent affection in the general, but is especially applied in usage to those feelings which men cherish towards each other when in a state of mutual opposition. Hence it sometimes means indignation, sometimes emulation, sometimes jealousy or envy. Bitter, as opposite to sweet, denotes the absence of benevolence and kindness, and determines the meaning of the word to which it is attached, as signifying a malignant passion.

The term here rendered *strife*, originally signifies labour for hire, or with view to a reward; then, in a wider application, interested, mercenary, selfish effort, and is specially applied by the Greek writers to such efforts to obtain public office and authority in the State. Hence, when applied to an affection of the mind, it approaches very nearly to the worst sense of our word *ambition*, as including not only the desire of self-aggrandisement, but a jealous aversion to the rise of others. The two moral evils here described appear to be SELFISHNESS and MALIGNITY, as these are manifested by the indulgence of a spiteful emulation.

"*If these are in your heart,*" says the apostle, "*glory not and lie not against the truth*"—by which I understand not the truth in general, or the system of divine truth, nor the truth of any doctrine of religion in particular, but the truth of the case—the fact. To lie against the truth is a pleonastic but most forcible expression for the grossest falsehood; to glory against the truth is to glory falsely, to make a false boast, to make false pretensions—of what nature is de-

terminated by the context, which requires any one, who calls himself a wise man, to evince the truth of that description by his life, with meekness of wisdom; and then adds, that if any, instead of this, displays a selfish and malignant temper, his claim to the character of a wise man, and the office of a teacher of wisdom, is a false and groundless claim. The meaning of the words is not impaired, but strengthened, by the form in which the exhortation is expressed, when the apostle, instead of simply saying, "If ye have bitter envy and ambition in your heart, your claim is false," says, "If ye have these malignant passions in your heart, boast not and lie not against the truth," for wisdom, bearing such fruit, or possessing such intrinsic qualities, is no wisdom at all; or, if it may be so called, "*it is not the wisdom that descendeth from above.*"

The common version, "*this wisdom descendeth not from above,*" is not sufficiently precise; the original construction is, "This is not the wisdom that descendeth from above"—implying that there might be a twofold application of the term, and that in that sense there is a twofold wisdom, differing in origin; the one proceeding from beneath, the other descending from above; that is, from a higher source than man's fallen nature, his fallible reason, or his corrupted heart. Having denied this exalted origin to the selfish and ambitious wisdom which he is denouncing, he proceeds to describe it in a positive form, with more particularity, and by an appeal to its intrinsic qualities. With this view he employs three epithets.

The wisdom that is not from above is, in the first place, *earthly*—which originally has a local meaning, as when another apostle speaks of things in heaven, and things on earth, and things under the earth, using as the second term this very word. Then in a wider sense it signifies belonging to the earth, proceeding from it, and congenial with it; earth in such combinations being mentioned as the home of fallen men, with all its infirmities and corruptions. The epithet in this case denotes earthly as opposed to heavenly, in origin and in moral character.

The second epithet is *sensual*, or, as it is more correctly rendered in the margin, *natural*. The Greek word is an adjective derived from a noun of very frequent occurrence, and variously rendered in our version by the two words, *life* and *soul*, which are so interchanged and intermingled sometimes in the course of a brief passage, as to make the translation appear highly arbitrary. The senses of the primitive word may, however, be readily deduced from one another. The first seems to be *life*, i. e. either the living principle or the living state of the subject, which is always a human subject, the word being exclusively applied to man. "Take no thought for your life." "Is not the life more than meat?" "He that loseth his life shall find it." Then it comes to mean the possessor of this life, the living person—"let every soul be subject to the higher power," i. e. every person—"seventy souls," i. e. seventy persons. Then when, instead of being applied to the whole man as a complex being, a distinction is intended between the parts of which he is composed, this word de-

notes that part which lives by way of eminence; which gives life to the other, and can live without it, i. e. the soul as distinguished from the body—as when our Saviour speaks of "both soul and body." But besides these the word has a peculiar sense in Scripture, as denoting the natural condition of the soul, or if you please of the whole man, without the influences of the Holy Spirit, in which sense it is opposed to spirit, or to spiritual life. From this sense of the noun is derived that of the adjective here used, which therefore signifies natural, as opposed to spiritual, belonging to corrupt human nature without the renewing of the Holy Ghost, or as Jude expresses it, "natural, not having the Spirit." This then is the second attribute ascribed to the lower wisdom, the wisdom from beneath. It is not only earthly, as opposed to heavenly, but natural, as opposed to spiritual.

In the third place, it is *devilish*, demoniacal, or demon-like. The form of the Greek word indicates resemblance and community of nature. It is derived from *δαίμων*, which in the Greek mythology was used to denote a deity or divine being, when indefinitely spoken of, and not by name. When placed in antithesis to God, it signified an inferior deity. In this sense it could not be transferred to the Christian vocabulary, since the true religion knows of no gradations in deity, and no plurality of gods. It was convenient, however, as a designation of a class of spiritual beings who exist in alienation from and opposition to God, and is applied to them in the Scriptures rather than to the holy angels, on account of the mysterious influence which they are suffered for a time to exercise over the character and destiny of men, so that the chief of them is called *Diabolus*, the slanderer and adversary of the human race, the tempter of our first parents, and of all their descendants, not excepting Christ himself. From this use of the primitive, the sense of the derivative term here employed will naturally be produced by the influence of evil spirits, or congeniality with them, as opposed to that which in origin and character is Godlike or divine. These, then, are the qualities ascribed by the apostle to the wisdom (if such it must be called) which cometh *not from above*, and which is characterized in its manifestations by malignant selfishness. Its birth-place, its congenial home, is earth, not heaven—its author and finisher is not the Holy Spirit, but the spirit of evil. It is "earthly, sensual, devilish."

But is not this a harsh and over-strained description, as we have expounded it? Can the mere exhibition of a warm, and even bitter, emulation in the search and propagation of truth—effects so naturally springing from the vigorous collision of minds, by the very effort to discover and express the truth—can these determine the character of the wisdom which they accompany, and tarnish it as wholly evil, yea as earthly, sensual, and devilish? To preclude the possibility of such a cavil, the apostle plainly states that his description is not founded on the mere external symptoms which had been enumerated, nor even on their inward causes, in themselves considered, but in their whole moral tendency and influence. If the evil terminated in the excitement of a bitter emulation, the case would be far different; but

it cannot end there, for where "*envying and strife*" are; where a selfish and malignant ambition is indulged, "*there is confusion*"—not merely outward disturbance and disorder, but an inward and intimate confusion; a confounding of moral distinctions, a subversion of moral principles, a stupefaction of the moral sensibilities; and as its natural external consequence, all practical enormities—"every evil work." In this large view, comprehending effects as well as causes, and remote as well as proximate effects, this wisdom that is not from above, this selfish and malignant wisdom, may, without exaggeration or injustice, be described as earthly, sensual and devilish.*

A E I O U.

ACCIDENT, CALAMITY, AND PROVIDENCE.

THE RECENT DISASTERS.

THE recent disasters on river and lake have struck the community with dismay. Calamity on a large scale impresses the public mind with sentiments of awe and wonder, which minor accidents fail to excite. The same divine Providence, however, which rules over all, is equally concerned in the sudden death of crowds, as in the lingering disease which is bringing yonder solitary sufferer slowly to the grave.

A brief allusion to the three principal calamities of July, August and September, must have a place in our Journal.

On the 28th of July, two steamers, rivals in speed and jealous of victory, start from Albany, on that noble river which witnessed Fulton's invention successful. It soon becomes apparent that a race is going forward. Excitement prevails among passengers and crew. The *Henry Clay* takes the lead, but the *Armenia* passes her at a landing. Every effort is made to regain lost time and space. Machinery, as if alive with sympathy, works with unwonted power. The two boats come into contact. The *Henry Clay* outstrips her rival, and passes down the river in triumph. When near New York, the terrific cry of "Fire! fire!" is heard, and the boat, flaming with destruction, is turned towards the shore. In vain for many! About eighty lives are lost in the terror and dangers of the scene.

On the 19th of August, the noble steamer *Atlantic* is pursuing her way on Lake Erie, laden with merchandize and men. The moon shines through the mist, which from time to time struggles sullenly with its beams. Three miles off, the light of a vessel is seen by the pilot; but unheeding hundreds, wrapped in sleep, dream not that danger is near. Suddenly a crash of awful omen startles the slumberers. The *Atlantic* has received its death blow. In a few minutes the steamer staggers and sinks, carrying to a bed of waters and a

* Its opposite, or The Wisdom from Above, will be given in our next number.—Ed.

sleep of death an *unknown number* of immortal beings. At least one hundred and fifty must have perished on that fearful night.

The *Reindeer* left New York on the 4th of September. Many eyes looked for the last time on the Highlands, as the steamer passed under the shadow of the towering cliffs. The Catskill scenery comes in sight, but only in the distance. Numbers who walk the deck in health, are never more to behold the magnificence of nature. Husbands, and wives, and children are there, doomed for destruction. The time is at hand; the explosion comes. Between thirty and forty human beings are among the perishing!

Are there no lessons for the living from scenes so fraught with wo? No salutary instruction, no glimpses of truth, no warnings from providences so terrific and quick-recurring?

1. There is a LESSON OF THEOLOGY in these calamities. God reigns. Providence is the shadow of his omnipresence. He fore-ordains whatsoever comes to pass. The sparrow that falls to the ground, and the hair on the brow of your child, are written records in the volume of his decrees. Suppose ye that Providence had nothing to do with the fire that raged in the first boat, with the water that overwhelmed the second, and the steam that consumed in the third? Are the incidents of life the accidents of chance? Oh no! *There is a God; there is a Providence.*

Providence is commonly argued from the perfections of God, from the dependent nature of his creatures, from the order of the universe, from the Scriptures of truth. There is also an argument from unperverted conscience, which comes forth with authority, instinctively declaring, "God is here." We are indeed all disposed to acknowledge Divine interposition at seasons of peril, although we think lightly of it in prosperity. "What a providence it was," exclaimed a person, "that when my horse fell my life was preserved!" "Yes," replied his friend, "but how many more and greater the providences which have kept him from falling!" So it may be said, "How many and wonderful have been the interpositions of God, in preserving millions of lives on our rivers and lakes!" We take little notice of prevailing safety and mercy, but are startled at the intervals of what we call accident. Nevertheless, we all believe in the existence of a universal Providence. The idea of a Divine superintendence in the affairs of the world is one of the primary convictions of reason and conscience.

Providence is *general* and *particular*. It extends to all things in general, and to everything in particular. It embraces all the events of every day, great and small. The burning and sinking of steam-boats, equally with the overthrow of empires, are subjects of Divine administration. As the sum of the whole is the aggregate of the parts, so general providence is made up of the particular providences which crowd into the composition of human affairs.

The *characteristics* of Providence reflect the attributes of the administrator. The answer in the Shorter Catechism is sufficiently explicit: "God's works of providence are his most *holy, wise and*

powerful preserving and governing all his creatures and all their actions." The holiness of God is a pledge that whatever he does is right. His wisdom selects the best means for his righteous ends; and his power secures their execution. Finite minds may murmur and not understand; but the mysteries of complex events will be justified in another world. Dark incidents in the late calamities, now perplexing to the comprehension of men, will receive illumination from the holy and wise disclosures, either of the present life or of the judgment day.

2. The calamities of the river and the lake preach a LESSON OF MORTALITY. There are three ideas about death, which ought to be familiar meditations with the Christian; viz., the certainty of death, its near approach, and its suddenness. Die we must; soon we shall; suddenly we may. *How* suddenly, our God only knows.

"We a little longer wait,
But how little none may know."

With what awful suddenness did death flash his sceptre before the souls of the recently destroyed! One moment they were secure in the enjoyments of recreation, in the repose of sleep, in the plans of enterprise, in anticipations of home; the next moment they were in eternity. Quick transition from things seen to things unseen!

We are all born to die. Death is one of the certainties of human experience. The mode and time of our departure we know not; but the fact itself is an assurance. We shall soon hold intimate communion with the grave, and say to the earth, "Thou art my mother," and to corruption, "Thou art my sister and my brother." Every death is an affecting warning of our own approaching dissolution. The ruin of uninhabited bodies is soon to be made our own. In the many golden bowls lately broken, or pitchers broken at the fountain, or wheels broken at the cistern, we learn most emphatically, that our "dust shall return to earth as it was, and the spirit shall return unto God who gave it."

3. A LESSON OF SYMPATHY is taught from the cries of the dying, and the moans of survivors.

God has united society in fraternal bonds. It is the nature of religion to "rejoice with them that rejoice, and to weep with them that weep." A single pebble, falling into the stream, makes many circles. One death has concentrations of suffering; it spreads far and wide among many hearts. Whose child was that on the upper deck of the Clay, with hands raised imploringly upward in silence, while the flames were curling up his back, until he gradually sank on the deck? Ah! never will mother clasp her boy again to her loving bosom! And thou, sweet emblem of innocence, outstretched upon the green swarth, in girlish beauty and grace! Tears will fall for thee, precious child—bitter tears for a darling in the grave. Many will grieve for Stephen Allen in old age; for Downing in useful and accomplished manhood; for Speed and Crist in the activity of professional life; for Mrs. Emily Bartlett, the joy and blessing of a

large circle; for the lamented Mrs. Maria Bailey, and the Kingsleys, neighbours in life and in death; and for many others, including the scores of poor emigrants, whose names are unknown; and for thee, brother Williamson, beloved ambassador of Christ, now free from the bonds of earth!

Among the cases which appeal strongly to our hearts, may be mentioned that of the family of Wm. H. Ray, who, with his wife, was a member of Dr. Fisher's church, Cincinnati. Having visited the wife's home at Catskill, they went on board the Clay to go towards New Haven, where Mr. Ray's brother was supposed to be lying dangerously sick. This brother had, without their knowledge, unexpectedly expired the evening before; and the father was soon overwhelmed at the news that his other son, with wife and daughter, was added to the list of the dead.

May God comfort all mourning and bereaved spirits. May the sympathies and prayers of his people be enlisted in their misfortunes and trials. May we learn from these scenes to feel for other's woes, with the compassion that would feign imitate Jesus weeping at the grave of Lazarus!

4. These disasters convey a lesson for the ADMINISTRATION OF LAW. Society should exact the punishment of offenders, and provide legislation to guard more effectually against the repetition of offences, creating wicked desolation.

Criminal carelessness is proved in each of the three cases. And why should justice fail of her ends? Fines and imprisonment are the lowest measure of punishment for this awful disregard of human life. Far be it from us to invoke, without due cause, the sword of "the powers that be." But is not the callous destruction of life on a large scale, the fit occasion for the invocation of punishment?

In regard to *legislation*, it was high time for Congress to exercise its authority. The following statement of the deaths occurring by steamboat accidents since January, 1852, shows to what extent a remedy was called for:

	<i>Number of Steamers.</i>	<i>Lives Lost.</i>	<i>Persons Injured.</i>
January,	6	116	21
February,	2	10	3
March,	2	15	18
April,	5	143	35
May,	1	1	3
June,	1	3	
July,	4	200	20
August,	2	48	20
Total,	23	536	120

Other statistics on a larger scale confirm the startling disclosures of the present year.

A report recently presented to Congress, states that the loss of life and property occurring on the rivers and lakes of the United States, where steam is principally used, compared with that on the ocean, is very great. In 1851, the number of American vessels wrecked was 446. Of these, 118 belonged to our

western lakes and rivers. The amount of property destroyed on these 118 vessels, is estimated at \$1,585,400. The number of lives lost during the same year was 1013. Out of these 1013, no less than 695 were lost on the Mississippi and lakes. On the sea and sea-coast, the whole number lost was 318, in 308 vessels with sails. In addition to this, 20 steamers on the coast gave a loss of 29 persons. From these data, it appears that nearly 700 out of 1000 persons who have perished in the mercantile marine, during the year, lost their lives by steamers.*

The whole number of steamboats which have been built in the valley of the Mississippi and upon the Gulf, up to 1849, was 1656. Of this number, 736 have been destroyed in the following ways: 419 sunk; 104 burnt; 82 destroyed by explosion of boilers; 67 destroyed by the collapse of flues; 19 by the bursting of pipes—making altogether by explosions, 168; while 45 were destroyed by collision. The loss of property, by the destruction of these vessels, including none excepting where the loss was total, is estimated at \$5,648,791 for the vessels. The destruction of cargoes in the same vessels, has been carefully estimated at \$12,698,529—making in the Valley and the Gulf, during that period, a total loss of property amounting to \$18,343,320.

According to these facts, of the whole number of steamers built on the Mississippi and its tributaries, 44½ per cent. either exploded, sunk, or were burnt. The loss of life for the same period embraces many thousands.

Congress has recently adopted some regulations, which cannot fail to have a beneficial effect.† Law is the terror of evil-doers—not law in the abstract, but *executed, living, majestic law*. What we now want is *justice* administered under the statute. Let rivalry, intemperance, and recklessness, be made *sure of punishment*, and legislation will gain a victory. The participants in the recent scenes of agony should be the first of just examples.

* The number of disasters at sea is very great; but the dangers from storm and ocean involve less of human guilt. According to an interesting report made to the British House of Commons, by a Commission appointed to investigate the number and causes of disasters to English shipping, it seems that in the space of four years more than 12000 casualties have occurred. This includes shipwrecks, collisions, and all minor accidents requiring the vessel to return to port to refit. The whole number of lives lost during that time is 4298, or about 1050 a year. It is noticeable that a very small proportion have happened to ships *ably manned*.—Both the *Henry Clay* and *Reindeer* were opposition boats, built to run cheap, and not equipped with first-rate men.

† The following is an abstract of the new steamboat law passed by Congress. The second section contains provisions about the construction of *boilers, pipes, and machinery*. Sections 3, 4, and 5, require pumps to put out *fire*, life-boats, life-preservers, buckets, &c. 6. *Easy access* between the decks. Sections 7 and 8 regulate *freight*. 9. Two inspectors are to be appointed in each of 25 specified districts by the chief officer of the customs, the U. S. District Judge and the supervising inspector, whose duty is to examine hulls, boilers, and all the appointments of steamers, at least once a year, and as much oftener as they shall think proper; to license and classify engineers and pilots; to report all omissions, defects, and imperfections, &c. Section 10 regulates the number of passengers. 11 and 12 make it a misdemeanor to carry an undue quantity of steam, or to have a deficiency of water in the boiler so as to produce an explosion—punishable by fine, and imprisonment not exceeding 18 months. Sections 13, 14, 15, 16, 17 provide for the material of boiler iron, its stamping, &c. 18. Authorizes the President and Senate to appoint 9 supervising inspectors, whose salaries shall be \$1500, with travelling expenses. 19 to 27 point out the duties of inspectors. 28 forbids navigation in fog, darkness, &c., on penalty of all damages incurred. 29 requires inspectors to prescribe rules for vessels passing each other. 30. The master and owners of vessels are liable for all damage by fire, explosion, collision, or other cause, occurring through neglect. 31 to 34. Regulations for salaries of inspectors, which vary from \$300 to \$2000, according to the districts, &c. 35 requires a list of the names of all passengers to be kept, with places of receiving and landing them. 36. Two copies of the act to be kept on each steamer. 37. Inspectors guilty of receiving fees, shall be liable to fine and imprisonment. 38. All engineers and pilots to take an oath for the faithful performance of duties. 39. Supervising inspectors to take examination in writing respecting construction of vessels, boilers, the causes of accidents, &c. 40 to 44. Various necessary provisions to carry the act into effect; the date of its operation is the 1st of January on the western rivers, and the first of March on all other waters.

5. A lesson on the VALUE OF PERSONAL RELIGION is feelingly inculcated. In how many ways is taught the importance of seeking first the kingdom of God and his righteousness! The voice of Providence harmonizes with the voice of grace. It is no time to prepare for death in sight of the Jordan. The terror of swift destruction, the awful glimpse of eternity, the woe of dying agony, rend and distract, but cannot soothe, and do not evangelize.

Seekers of pleasure! Your excursions on earth are soon to end. Some, alas! have finished their course, cut down in the visitation of a moment, and cut off for ever from the hope of salvation! How long shall God invite you to make peace through the blood of the cross, and the offer be refused? Eternal life is a gift which may not be lightly esteemed.

"I praise God," said a servant of Christ, "whenever I hear of the triumphant death of a believer." The value of religion, precious as it is in this life, is best known in another world. Death transfers the Christian from fleeting vanity to enduring glory. Happy they who are ready to depart; who can at all times exultingly say, "My times are in thy hand!"

"My times are in Thy hand!
Howe'er those times may end;
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my friend!
If he be nigh,
Howe'er I die,
'Twill be the dawn of heavenly ecstasy!"

PATRISTIC GLEANINGS.

IGNATIUS OF ANTIOCH.

IN a former paper a brief account was given of *Clement* of Rome. His contemporary, *Ignatius* of Antioch, is still more deserving of notice, not only as an apostolic father, but also on account of the vast amount of discussion which his writings have occasioned. Every scholar has at least heard of the Ignatian controversy, though he may not have studied it. The volumes it has called forth would make quite a respectable library, and even a cursory notice of its history would require much more space than we could give it. We may, however, mention that the earliest printed edition of the Epistles of Ignatius contained *fifteen*; but it was not long before *eight* of these were rejected as spurious, by the universal consent of the learned. Even the remaining seven, though their genuineness was universally admitted, were regarded by many as largely corrupted by interpola-

ters of later times. In fact, candid men of all parties confessed that the text of Ignatius was in a very unsatisfactory state; they could not doubt that it had been tampered with, yet there seemed to be no means to distinguish with certainty between the genuine and the apocryphal.

Such was the state of the case until a few years ago, when the discovery of a Syriac version of the Epistles re-opened the question, and gave hope that the protracted controversy might be settled finally and for ever. This Syriac version was recently published by Mr. Bunsen, the Prussian ambassador at London, and also by the Rev. Mr. Cureton, one of the Librarians of the British Museum. Both of these editors are accomplished scholars, every way fitted for the task they have undertaken; and what is very remarkable, they both come to the same conclusion, viz., that the Syriac version presents the text of Ignatius in its purest form, and contains the only epistles that came from his pen. If the reasonings of Mr. Bunsen and Mr. Cureton are well founded, the genuine Epistles of Ignatius are reduced to *three*. We deem it only fair to add, that their judgment, as to the value of the Syriac version, has been warmly attacked by a still later German editor, Dr. Peterman; but it is beside our purpose to enter into the details of the discussion.

Prelatists have ever affected a special partiality for Ignatius, and we have even heard Presbyterians assert that some of the passages found in the letters bearing his name, have a very decided prelatist sound.* There are indeed parts of his Epistle which would strike many a modern anti-prelatist unfavourably, but in forming our estimate of them, we must not forget the object of the author, and the difference between the modes of expression common in the age of Ignatius, and those which we employ. For example, when Ignatius says, "Honour the deacons as the commandment of Jesus Christ, and the bishop as Jesus Christ the Son of the Father, and the elders as the sanhedrim of God and the council as apostles," he undoubtedly employs a phraseology which no one, Prelatist or Presbyterian, would now-a-days use in a discourse on the same topic. But the reader, who, on meeting such a passage, should take up the notion that Ignatius invested deacons, bishops, and elders with the same authority that belongs to our Lord Jesus Christ, would convict himself of gross ignorance, and would do the venerable father gross injustice. His object plainly is, in all these passages, to assert the divine origin of the Christian ministry, taking the phrase in its largest sense, that the officers of the church exercise their functions in virtue of the appointment, or as *we* often say, "in the name," of our Lord Jesus Christ, and are therefore entitled to the reverence and affection of

* Our Prelatic friends have attempted to father upon Ignatius the well known dictum—"no bishop, no church." There is a passage in the Epistle to the Trallians, which a very hasty reader might suppose has this meaning. In this place Ignatius, after urging due reverence for the deacons, the bishops, and the elders, immediately adds—"without these (deacons, &c.) ἐκκλησία οὐ καλεῖται." One would think that no amount of exegetical pressure could force out of these words the dogma, "no bishop, no church;" yet the thing has been done!

the church "for their work's sake." He was writing to churches in great danger of being torn to pieces by the heretics and "false apostles;" he was writing to Christians who lived in an age when Bibles were exceedingly rare, and when of course the great mass of the people were immensely more dependent upon the instructions of their pastors than we are at the present day; and hence the earnestness with which he urges them "to obey them that had the rule over them, who watched for their souls—and to esteem them very highly in love for their work's sake."

Viewing, then, the writings of Ignatius in the light of the circumstances of his age, we boldly assert that there is not a line in them which has the smack of Prelacy. They are in common with those of Clement and Polycarp, purely hortatory; they are not designed to expound either the faith or the polity of the Church of that day, yet they indirectly cast a clear light upon both those points. If our limits allowed, we could adduce numerous passages bearing upon the latter topic, and make it as plain as the noonday sun, that the Episcopacy of the Ignatian age was Presbyterian, and not Prelatic; congregational or parochial, and not diocesan; that the bishop was the pastor of a single church, the elders were his advisers, and the deacons were charged with the care of the poor. Candid Episcopalians have admitted this; and he who can discover the traces of Diocesan episcopacy in these letters, must be endowed with those "sharp optics" that can "see what is not to be seen."

Of the personal history of Ignatius nothing certain is known, beyond the facts of his ministry at Antioch, and of his martyrdom at Rome. Some suppose that he was the child whom Jesus took in his arms, when he said to his disciples, "Unless ye become as this little child," &c.; but this is mere conjecture. In the account of his martyrdom, which purports to be drawn up by eye-witnesses, it is stated that he was a disciple of the apostle John, a statement by no means improbable when we consider the date of his death. He was condemned by Trajan (who spent some time at Antioch on his way to the east) to be exposed to wild beasts at Rome; and his Epistles were written while slowly journeying from the scene of his pastoral labours to the distant place of execution. In one of these he thus gives utterance to his feelings in the prospect of martyrdom:

"From Syria to Rome, by sea and land, by night and day, I fight with wild beasts, for I am bound to ten leopards, viz., the band of soldiers. By the injuries I suffer from them I am made a better disciple, 'yet am I not justified.' I long to meet the beasts prepared for me; I earnestly wish that they may be ready to devour me speedily. If they were unwilling, I would myself excite their rage. Pardon me for saying this; I know how great advantage will thus accrue to me. Now I begin to be a disciple. Let fire and the cross, the crowds of wild beasts, laceration of the flesh, tearing asunder and breaking of bones, the cutting off of my members, the contusion of the whole body, and all the direful torments of the devil come upon me, only let me obtain Jesus Christ. The pleasures of

earth, and the kingdoms of the world, could give me no delight. I would rather die unto Jesus Christ than to reign unto the utmost bounds of the earth, 'for what shall it profit a man to gain the whole world and lose his soul?' Him I seek who died for us. Him I desire who rose again for us."

The *relation of the Old and New Testament* is thus touched upon in another letter—"I entreat you to do nothing contentiously, but according to the doctrine of Christ. Sometimes I have heard persons say, Unless we find such a doctrine in the ancient Prophets, we will not believe the gospel; and when I have told them, It is there written, they have replied, That is the very question. But to me Jesus Christ is antiquity; to me the purest and most ancient doctrines are his cross, and death, and resurrection, and the faith which is by him, through all which I hope, by the aid of your prayers, to be justified. The Priests (the old economy) were indeed excellent, but much more excellent is the High Priest (i. e. Christ) to whom alone the holy of holies, and the secret things of God have been confided. He is the gate to the Father, by which Abraham, Isaac, Jacob, the Prophets, the apostles, the church have entered in. All these have a divine unity (i. e. the aim of prophets and apostles is the same). But pre-eminent is the gospel dispensation, for under it our Lord Jesus Christ came, suffered, and rose again. All the chosen prophets predicted it. The gospel is the perfection of eternal life."

"The *Cross*," says he in another place, "which to unbelievers is an offence, to us is salvation and eternal life. Where is the wise? where the debater? where the boasting of those who call themselves prudent? For Jesus Christ *our God* was conceived in the womb of Mary, according to a divine economy, by the Holy Ghost. He was born, and was baptized, that by his passion he might purify nature."

These passages will suffice to give our readers a tolerably good idea of the style and tone of the Epistles of Ignatius. Numerous topics are touched upon; but there are very few on which the venerable father allows himself to enlarge. He however gives a clear testimony in behalf of those precious truths—the supreme divinity of our Lord Jesus Christ, his vicarious atonement, salvation by faith alone, &c., which real Christians in all ages have prized so highly; while of the distinctive dogmas of Popery and Puseyism not the faintest trace can be found in his remains. F.

BLESSEDNESS OF A LOWLY MIND.—The greater the submission, the more grace. If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God. When to ourselves we are despicable, to him, through Christ, we are acceptable. We are unworthy: let us be lowly. Job was coming near to the blessing when he said, "I am vile; what shall I answer thee?"—*R. Younge*, 1655.

A GREEK HYMN.

MR. EDITOR.—The following little Greek hymn, by an unknown hand, describes so admirably the temper of a truly devout heart, that I send it for insertion in the Magazine. With it I inclose an attempt at an English version.

ἄνω σε, Μάκαρ,
 Καὶ δια φωνῶς.
 ἄνω σε, Μάκαρ,
 Καὶ δια σιγῶς.
 Ὅσα γὰρ φωνῶς
 Τόσα καὶ σιγῶς,
 Αἰεὶ νοησῶς.
 Πάτερ ἀγνωστῆ,
 Πάτερ ἀρητῆ.

TRANSLATION.

Blessed God! to thee I bring
 My humble voice, thy praise to sing;
 And when my voice I cease to raise,
 I will thy name with silence praise.
 For voice and silence both are heard
 Alike by thee, thou sovereign Word,
 Father divine, ineffable!
 Almighty God, unsearchable!

E. N. V.

The following translation has been added by a friend, to whom we happened to show the foregoing.

O Blessed One, to thee I raise
 My humble voice in ardent praise;
 And when my tongue in silence lies,
 My thoughts hold converse with the skies.
 For voice and silence equally,
 Searcher of hearts, are known to thee,
 Father, whose nature none can know,
 Father, whose glory none can show.

J. P. E.

TRUST GOD.—“I could write down twenty cases,” says a pious man, “when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after him, he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he places us, to be what he would have us, and this as long as he pleases.”

[Selected.]

Household Thoughts.

QUEEN VICTORIA A TEACHER.

“God save the Queen!” A Sovereign giving instruction is one of the good signs of the age. Victoria, the Queen of a great empire, is a woman of much royalty of character. She is a teacher. The *Edinburgh Witness* has the following paragraph:

“A ROYAL TEACHER. It may not be generally known that our beloved Sovereign has at Windsor a Sabbath and a day class of children belonging to the domestics, to which she unremittingly attends when the Court is there.”

Such an incident may excite profitable meditations.

1. *Teaching is not beneath the dignity of Queens.* To give instruction to immortal minds, to assist in forming and developing character, to train up children in the way they should go, is work which angels would delight in, and which queens are privileged to perform. Go to Windsor Castle, and you will see the Sovereign of the British empire a teacher of children. It is an honour to the royal lady thus to enlighten and mould the minds of her meanest subjects. She who was crowned with all the ceremonies of Church and State, and enthroned at the head of a great nation, has a right to teach the humble and the poor. The King of kings blessed little children. He was the great teacher of mankind. He came to feed the lambs, to preach the Gospel to the poor, to be servant of all. His office of Prophet was co-ordinate with his dominion of King. There is no higher royalty than to teach. Ye teachers in our homes and in our schools, true Victorias of kingdoms ye rule over, rejoice in the greatness of your work! Rejoice that your chosen vocation is one which has honour in its aims and duties, which enlists the sympathy of England's Queen in its pursuit, and, above all, which has the infinite dignity of the Saviour's example, and the power of his grace, to sustain you in its labours and responsibilities.

2. It is one of the glories of Great Britain, that the Queen gives a good example. How many hundreds are there in Christian England and America, where the queen-work of teaching is to be done, but where the woman-spirit of Victoria is absent! The great sin of the age is the neglect of household instruction. Shame on the mothers and sisters who neglect the teachings which belong to them in the family. Go and imitate the British Sovereign, upon the greatness of whose dominions the sun never sets, and within whose palace there is light to “the children belonging to the domestics.” *There* is an example which ten thousands need follow.

The incident of Windsor Palace reminds us of a scene we once

witnessed on a Georgia plantation. A . . . S. C . . ., one of the queens of her sex, now translated above, was the daily teacher in a school of slaves. Gifted with a noble and highly cultivated mind, with beauty and grace of person, with religion unfeigned, and with a sweetness and power of social influence which placed her in the front rank of her honoured sex, she industriously taught several hours every day the little boys and girls of a plantation. Methinks I see her now at that labour of love, which long time ago awakened sensibilities and admiration it is a delight now to recall! I hear her rich voice rising above the school-room music of the young African choir, and leading her pupils to God in psalms, and hymns, and spiritual songs! I see her toiling amidst bodily infirmities, being all things to all that she might be the means of saving some!

Such examples may well excite to the practice of household duties persons of less gifted minds and in humbler stations. The power of a good example, which belongs to every faithful servant of Christ, as well as to the sovereign of Great Britain and of the Georgia plantation, may be felt through successive generations, in leading others to go and do likewise.

3. *Well-doing, though modest in its spirit, is sure of a reward.* Many a servant of Christ toils in obscurity. The most laborious and self-denying are not always the best known. The praise of men is not the aim of true-hearted fidelity. While every public movement of Queen Victoria, from a morning drive to a visit to Belgium, is heralded through the press, her household actions come not with observation. "It may *not be generally known* that our beloved Sovereign" is a teacher, is the tardy announcement now made for the first time. But good deeds are sure to be found out. The secret of a woman's merit cannot be concealed. The Queen's reward is not in the *proclamation* of her good deeds, but in the increased esteem and affection of her subjects. So with thee, beloved servant of Christ; every labour, and prayer, and tear of thine shall be rewarded openly; thy character shall be understood in the truth of its ingenuous and benevolent integrity, and if aught is unknown to men, it is well known to Christ.

4. *Condescension to others is a mark of true greatness.* "Mind not high things, but condescend to men of low estate." Condescension is an element of benevolence, is free from any claim of merit, and is the impulse of a noble spirit, especially when under the dominion of grace. Let the same mind be in us as was also in Christ Jesus, who "being in the form of God, thought it not robbery to be equal with God," and yet emptied himself of glory, and became one of us for our salvation. His was *infinite* condescension. Religion in its spirit, precepts, example, appreciates the dignity of every human being. The disciple is not above his master in doing good, nor the queen above her subjects in the exercise of benevolence. The person who is above the office of a teacher is below the standard of a Christian. As we have opportunity, let us do good unto all, however high or low their station in life.

5. We learn from the Windsor Castle schoolmistress *the worth of a woman within her sphere*. The true sphere of a woman is her home. There is one glory of a kingdom, and another glory of a household. Victoria on the throne can be a Christian lady in her castle. According to the old adage, "every one's house is his castle;" and it is *here*, among one's children and domestics, that Providence has given to woman the sceptre of dominion. May our American mothers reign at home in all the glory and meekness of Christian exaltation!

THE CHILD'S FOOTSTEPS.

BY MRS. E. H. EVANS.

THERE is a sound most musical and sweet,
 A sound that ever bringeth joy to me,
 And thoughts of innocence for angels meet,
 And warmest love in all its purity :
 'Tis the light bounding step, all gay and fleet,
 Of happy childhood, with its tiny feet.

No noiseless gliding, as on sin intent,
 Nor slow and measured entrance at the door ;
 Each footstep, with a music eloquent,
 Sounds clear on winding stair or polished floor ;
 And ere the little dimpled face appears,
 The quick, sweet bound hath charmed away my cares.

Whether in satin slipper delicate,
 Or in its native freedom springing by ;
 If in proud palace halls its petted fate,
 Or in the lowly home of poverty ;
 Alike its buoyant gladness charms the ear,
 And bringeth thought of heavenly beauty near.

I wonder not, if, in his lowly guise,
 Surrounded by the hardened and the vile,
 A sudden splendour lit the Saviour's eyes,
 And his lips parted with a holy smile,
 When, with their upward, sunny gaze, drew nigh
 The little fearless forms of infancy.

Ah, blessed little ones ! Their rosy charms
 Leaned on his bosom, all unpaled by fear :
 Serenely resting in his mighty arms
 Who framed the glory of each starry sphere,
 No thoughts of sinful years for *them* arose ;
 No grief or shame to mar their sweet repose.

Then let his lowly followers not disdain
 To guard such flower-like beauty for their Lord,
 Nor deem the moments wasted, while they train
 Fair infant minds obedient to his word.
 Nay, rather let us, as their bloom we view,
 Seek our own innocent pleasures to renew.

[*Selected.*]

A RELIGIOUS EDUCATION.

"THE children of the present age," says Dr. Watts, "are the hope of the age to come. We, who are now acting our several parts in the busy scenes of life, are fast hastening off the stage, and time is continually laying some of us asleep under ground. The circle of about thirty years will plant another generation in our room, and then another set of mortals will fill the world with blessings or mischiefs. Should we not then consider what we can do to prevent these evils, and to entail blessings on our successors? What shall we do to secure wisdom, goodness and religion amongst the next generation of men? Have we any concern for the glory of God in the rising generation? Let us, then, hearken to the voice of God, and train up children in the way they should go, and when they are old they will not depart from it."

Historical and Biographical.

SKETCH OF THE HISTORY OF TINKLING SPRING CHURCH, AUGUSTA COUNTY, VA.

THAT section of the State of Virginia, known as "THE VALLEY," extends from the Potomac river to the south-west, having the Blue Ridge mountains on the south-east, and a parallel chain distant, on an average, from thirty to forty miles, and known by various names on the north-west.

Settlements in this valley were commenced about the year 1730, on the waters of Opequon creek, a few miles south of the site of the town of Winchester. Others followed in rapid succession, though not always immediately contiguous; and in ten years the whites had established themselves in various localities, as far or farther than James river.

These settlers were generally from the colony of Pennsylvania, with many directly from the north of Ireland. In religious predilections they were Presbyterians, Quakers and Lutherans, with other representatives of Protestant continental churches, and Mennonites. The supply of these settlements with the means of grace, engaged the attention of Donegal Presbytery as early as 1736. According

to its Records, "Mr. Gelston is appointed to pay a visit to some new inhabitants near Opekan, in Virginia, who have been writing to Mr. G., when he was lately over the river, and desired a visit of this kind." In Sept. (3d), 1737, we find notice of the "supplication from the people of Beverly Manor, in the back parts of Virginia, requesting supplies." The Presbytery not judging it expedient to send supplies during the impending winter, directed "Mr. Anderson to write an encouraging letter," signifying the resolution of Presbytery to grant the request in the spring. This "Beverly Manor" comprised rather over half of the present county of Augusta, partly coincident in territory with the region watered by the North, South, and Middle rivers, constituting the "Triple Forks of the Shenandoah."

In Sept. (5th), 1739, we read of another "supplication from the back parts of Virginia." "The Presbytery having discoursed upon it at some length, and hearing Mr. *Thompson* express his willingness in some degree to be serviceable to that people, if the Lord shall please to call him thereunto, and if other difficulties in the way can be surmounted, the Presbytery look on him as a very fit person for this great undertaking." The further consideration of this "great undertaking" was postponed to the next meeting, and then deferred, "to intreat the assistance of the Synod's committee in judging of said matter." It does not appear that Mr. *Thompson* ever accomplished this "great undertaking."* Mr. *Anderson*, however, visited the people, and organized a congregation, whose boundaries were fixed "in an orderly manner by the voice of the inhabitants." The exact period of this event cannot be ascertained. The statement is made on the authority of Rev. *John Craig*, the first pastor of the Tinkling Spring Church; and it must have occurred prior to 1740—perhaps in 1739—for (Nov. 16, 1739) the Presbytery appointed Mr. *Craig*† "to supply at Opekan, the High Tract, and other Societies of our persuasion in Virginia, at his discretion." Mr. *Craig* expressly asserts that the organization above mentioned preceded his visit.

The congregation, thus organized by Mr. *Anderson*, was called the "Triple Forks of Shenandoah," in allusion to the three branches of that stream which watered its territory, a region of about 30 miles in length by 20 in breadth. It was divided into a northern and southern section; and though one ecclesiastical organization, had the management of its secular affairs conducted separately, each section providing for itself. The southern section corresponded with what was afterwards known as the "Tinkling Spring" congregation, and the northern with that of "Augusta."

In April, 1740, the Presbytery of Donegal received several "supplications from different societies of our persuasion in Virginia,"

* I have recently met with a book, now in my possession, purporting to be an explication of the Shorter Catechism, printed at Williamsburg, in 1749, "prepared by John Thompson, V. D. M. and A. M., of Amelia. Amelia then covered a large number of counties south of Appomatox river. It is therefore probable that Mr. Thompson went to that part of Virginia.

† Mr. *Craig* was a native of Ireland, but educated in America. His life may be given in a future number.

wherein they request that the Presbytery, "by reason of the great distance, please to form a call to Mr. Craig, and affix the names of the subscribers to said supplication to the call." Thus it might appear Mr. C.'s services were desired by several; for the Presbytery, in agreeing to comply (for the reason aforesaid), "to prevent unnecessary trouble, called in Mr. Craig, and asked him which call, pursuant to said supplications, he would incline to take under consideration." Mr. Craig having intimated his preference for that of the inhabitants of Shenandoah and the South river, (thus designating the same region already noticed as the Triple Forks,) Mr. Sanky was appointed to draw up the call. When drawn up, it was put into Mr. C.'s hands, who, having considered it till June 17th, of same year, signified his acceptance; and at his request his Presbyterian exercise was "deferred till our next meeting, when he is to deliver that, and a common head on that subject, viz: 'How the necessity of good works is consistent with the doctrine of justification by faith alone.'" On Sept. 2d, 1740, Mr. C. having passed all his trials satisfactorily, and Presbytery being encouraged to proceed to his ordination, Robert Doag (Doak?) and Daniel Denniston, from Virginia, declared, in the name of the congregation of Shenandoah,* their adherence to their call, formerly presented to Mr. Craig. A day of solemn fasting and prayer, to be observed by all the parties nearly concerned, was appointed, "in order to implore the Divine blessing and concurrence with this great undertaking." Accordingly, on the 3d Sept., 1740, he was solemnly ordained, "Mr. Sanky preaching the sermon, on Jer. iii. 15: 'And I will give you pastors, &c.;" and Mr. C. was set apart, by "imposition of hands," to the work of the holy ministry in the congregation on the South part of Beverly Manor, in Virginia.

Thus, Sept. 3d, 1740, is a day long to be remembered in the annals of the Church of Virginia. According to Mr. Craig,† this was "the first Presbyterian Church regularly settled in the Colony of Virginia.‡ It is interesting to observe the carefulness that every step in the whole proceeding should be according to strict Presbyterian principle, form and usage; and we can but be affected to note the solemnity observed in reference to an "undertaking," of whose "greatness," as it appeared to its agents, we can form but inadequate conceptions.

It appears that with the "supplication" which formed the basis of the "call" on which Mr. Craig was settled, there was sent to the Presbytery a list of subscribers, with the amounts which they promised to pay on the 1st Sept., 1741, one year after the installation of Mr. C. This list is preserved. It contains about 70 names. The amount promised by each person is not always stated; but those of 46 persons, in sums varying from 5 shillings to 1 pound and ten

* Doubtless this was but a shortened name for "Triple Forks of Shenandoah."

† In a letter to the congregation, dated March 4th, 1768, and now in possession of W. Davis, Esq. of Augusta county, Virginia.

‡ It is singular that Mr. Craig was ignorant of the existence of the churches formed by Mr. Makemie.

shillings, makes up 33 pounds and 16 shillings. What the full amount promised may have been cannot now be ascertained. After twenty-four years' service, Mr. Craig reports the entire receipts from the South side of the congregation at £228 12s. 11d. 3f., an average of about £9 10s. per annum. The payments by the North side are not stated.

The regularity and order observed in effecting Mr. C.'s settlement was followed in the arrangements made for the management of the secular affairs of the congregation. A commission of five gentlemen, James Patton, John Finley, George Hutchinson, John Christian, and Alexander Brackenridge, was constituted, by appointment of the heads of families of the South side, and a formal record was made both of the terms of the appointment and its acceptance. This commission was semi-civil and semi-diaconal in its character, and was entrusted with the entire control of all the real estate, and receipt and disbursements of all funds, both for church building and pastoral support. These commissioners having organized, proceeded, April 13th, 1742, to settle the question of locating the church, and it was agreed that the meeting-house should be set at *the Tinkling Spring*. Apprehensive of dissatisfaction, however, they ordered that "if any sufficient number is dissatisfied with what is done, they will give their reasons in 15 days, in writing;" and expressed a willingness, on proper grounds, to recede from the proposed plan. The "reasons" for dissatisfaction may or may not have been presented within the prescribed period. The question, however, was not finally settled for some time. The pastor was among the number of the dissatisfied, and entered the lists of contention on the question with much zeal. He preferred a locality about midway between the centres of the two sections.*

At a meeting, Sept. 28th, 1742, "It is unanimously agreed by the commissioners, that the meeting house shall be built at the Tinkling Spring, and that all former disputes and proceedings is done away; and to build a house 50 by 24 in the clear, and the ground sill and the wall plate each to be of one piece, with eight logs in side wall, the least log not less than 12 inches broad." This settlement of the vexed question was really made by the people, and only declared by the commissioners, for it appears the subject had been decided by vote, fifty-one votes having been cast for the Tinkling Spring, and only fifteen for the place selected by Mr. Craig. By well ascertained

* The tradition is, that having unsuccessfully plied the people in various portions of the congregation, Mr. Craig endeavoured to bring to his aid the influence of a member of the church whose residence was near the place selected by himself—Mr. John Pilson, whose great worth gave him a deserved influence among the people. Mr. Pilson, however, probably foreseeing the ultimate division of the congregation, and overlooking all considerations of personal convenience, resisted the importunities of Mr. Craig, who foiled in this last effort, retired from the contest, exclaiming it is said, "Well John! You too, are against me. I give up. But never shall a drop of water from that spring *tinkle* down my throat." He kept his word; and it is said would spend from six to eight hours in the protracted services of sacramental seasons during the warmest weather, without ever tasting a drop of water from the tinkling spring. We may smile at the pertinacity of such a man in trifles, but we must remember, that this was but a specimen of the indomitable spirit of men, who, whether in contests with the powers of darkness, the savages of the woods, or the lords over men's consciences, never knew the word "surrender."

recollections of aged persons (living in 1849) "who saw this house" in its decaying state, it appears that the provision as to materials was changed, and it was erected a frame building. Several years elapsed before its completion, which does not appear to have been fully accomplished as late as April 26th, 1748, inasmuch as measures were then ordered to procure additional labour to supply lack of service of the contractor. The house was however used, and a sexton employed at 40 shillings per annum, according to a contract, of which a copy exists, and in which his duties are detailed with great minuteness. The expense of building was provided by an assessment of 24 shillings, payable in two equal instalments, levied on each head of a family, the whole amounting to £192 8s., for 77 heads of families. The list of these assessments dates to 1744 or 5, and implies, of course, some increase in the congregation. It is related on good tradition that one prominent member of the Church, to gratify some aristocratic feeling of his lady, had a small addition made to one side of the Church, in which he and family might sit separate from the rest of the people. On his subsequent removal from the congregation, this place was assigned to the few blacks who at that time had been recently introduced into the valley.

The Church was left for several years without a pulpit, which was erected according to subsequent and special contract, which provided "that it should be like the pulpit in town," and cost £11. The "pulpit in town" was that of the Established Church in Staunton, the county seat of Augusta. As this contract is dated 1766, two years after Mr. C. left the congregation, it is possible there may have been a pulpit previously existing, for which this was a substitute.

The congregation increased under Mr. C.'s ministry. He tells them in his letter already quoted, they had tripled their numbers. His position was not entirely pleasant. He found the leaders "proud, self-interested, contentious and ungovernable." It cost him great labour and pain to form a Session, which, however, he compliments as the "stay of the congregation." Comparing the two sections, he gives the preference to the Northern (since Augusta) Church, while the Tinkling Spring people are reprehended for being "close-handed in providing necessary things for pious purposes," and for their long and many dissensions as to locating their house, and the style of building.* He suffered some annoyances from the "church" establishment, which, however, he appears to have regarded but little.

* With all their well laid plans, the commissioners found considerable difficulty in collecting subscriptions for church building and pastoral support. In the spirit and custom of an Established Church, they sued delinquents—and we have recorded the decisions of the justices before whom the cases were tried. In several instances, judgment was given against the delinquents, who had, with their subscriptions, the costs of the suit (seven pence half penny) to pay. In some cases the judgments were conditional, the defendants having granted to them a release from payment, provided Synod or Presbytery would "release them from the congregation within twelve months" after rendering of judgment. In one case, the defendant plead that the parties had not in four years "examined him" (on the Catechism), nor "visited him," and the justices sustained the plea, directing also that Mr. Craig should credit the commissioners the amount of the payment claimed, and costs of the suit. How few now-a-days decline payment of stipends for such a reason! How many would rather pay to be exempt from all such pastoral attentions!

The efforts of the New Light party to create disaffection to him personally, and detract from the purity of the gospel which he preached, cost him more pain. Having "examined the controversy, had free communication with both parties, and applied to God for light and direction in the important concern, which was done with time and deliberation, not instantly," he came to obtain "clearness of mind to join in the Protest* against the new and uncharitable opinions and the views of church government." But further particulars of Mr. C.'s personal relations to the church of Tinkling Spring will appear in his life, in some future article.

Mr. Craig remained pastor of the two sections of the congregation till 1754. Having then passed the meridian of life, the labours of his office having considerably increased, and difficulties which had gradually grown up in the Tinkling Spring portion having become very annoying, he asked and obtained leave to resign that part of his charge, and thenceforth confined himself till death, in 1774, to the Augusta Church.

About the year 1760, a carefully prepared and formal memorial was presented to Donegal Presbytery, on some subject which is but partially apprehended by reading the paper itself, and cannot therefore be clearly stated. By this paper it appears that the founders of the congregation of Triple Forks of Shenandoah had always proposed a division, and that there had been an expressed agreement on Mr. Craig's settlement, that the section of the congregation which might soonest possess the ability to sustain a pastor alone, should be entitled to his labours. The memorial further states that about 1756 the Tinkling Spring portion had made arrangements on this basis, for claiming Mr. C.'s entire services.† The Indian war had however prevented a consummation of their plans. As Mr. C. ultimately remained with Augusta, it is highly probable that that portion had then become strongest in disposition and ability united, if not in the latter alone.

It is not known when the congregation of Tinkling Spring was erected into a separate ecclesiastical organization. No Session book was kept, of which any traces can be found, except a few disjointed memoranda found among the papers of the "commissioners." These contain nothing of importance previous to the period of Mr. Craig's leaving the congregation. During a vacancy of about ten or twelve years, occasional supplies were procured or ordered by Presbytery, and one pound was paid for each Sabbath's services, by collections made for the purpose. Rev. Messrs. John Brown, Sanky, Jackson,

* See Hodge's Cons. Hist. Presb. Ch. Part II. p. 187.

† The congregation remained in debt to Mr. Craig for many years. Notices of this fact are to be found in the Records of Hanover Presbytery, and in one place, what may surprise the admirers of *American Presbyterianism*, it appears that "on the presentation of petitions for supplies and administration of the Lord's Supper they were granted—though Mr. Craig might have objected to the above appointment on account of a claim in said congregation, for arrears due to him; yet being desirous of the good of that people, he consents, &c., but not so as to give up said claim to their arrears." Whether the whole of their arrears was ever liquidated does not appear, but a list dated March 8th, 1768, has been preserved, showing that £24 had been realized for the purpose, in subscriptions varying from ten shillings to three pounds.

Campbell, Rice, Cummings, Black, M'Murdie and Miller, were the most frequent supplies.* The size of the congregation in 1766-8, reached 90 heads of families, and in a contribution for "covering the house," the subscriptions varied from 2s. 6d. to 10 shillings, averaging about 5 shillings. The principle of pro rata contributions was carried out even in the purchase of a Bible.

Rev. James Waddel commenced preaching in 1777, and remained stated supply for seven years. This embraced the war period. At his first coming he was promised £100, and provision was made for its payment in produce at market prices, in two instalments. The subscription varied from one shilling to six pounds, each giving according to ability. This salary was overpaid by £16, the first year. A regular call from this Church had been given to Mr. W. in 1776, but though, by reason of health, the incursions of the British, and other causes, Mr. W. removed to Augusta, he never accepted the call.

After a residence of five or six years, the terms of Mr. W.'s connection with Tinkling Spring were modified. Staunton having become a village of some note, and the breaking up of the old Colonial establishment having opened the way for the ministrations of those who had been "Dissenters," he was induced to preach half of his time in that place. Subscriptions for his services at Tinkling Spring, at £40 a year, were taken in that congregation in sums varying from 6 shillings to 1 pound and eleven. Early in the summer of 1777, during the most pressing time of the war, a scheme for building a stone or brick Church, 70 by 40 feet, was set on foot by the Tinkling Spring congregation; and subscriptions of nearly £200 were made, in sums varying from ten shilling to ten pounds. The scheme was probably frustrated by the war pressure, and not resumed till 1790, when, the dimensions of the house having been reduced to 60 by 30, the building was erected, a sketch of which appears [the upper sketch] in the *Frontispiece of this Magazine*. Mr. Waddel's ministry was attended by crowds, according to the most reliable traditions, but there is no evidence that it was followed by any special awakening. Indeed, the times were unpropitious. On one occasion of Tarleton's threatened invasion of the Valley, both preacher and people returned from the services of the sanctuary, broken up by the news of his rapid approach, to prepare for meeting him at Rockfish Gap, which on that memorable Sabbath night was covered with the stern patriots of "West Augusta."

* A few notes of Sessional acts during this period evince the existence and activity of such a body. Thus August 15th, 1768, a note is recorded thus, "at a meeting of Session, and we put it to the vote, and Mr. Kolt and John Ramsay was for Hanover Presbytery." This date is perhaps wrong. It should be 1758, as there was no occasion for such a vote subsequently that can be surmised. At the last period the question of attachment to Hanover or Donegal Presbytery existed. August 6th, 1765, "ordered that no member in the bounds of this congregation shall have a privilege in any other congregation, without a liberty from the Session, or some member thereof." "Ordered that no member of this Session shall sign any petition or certificate without the consent of a majority thereof." These were stringent orders. Efforts to secure regular meetings of Sessions and Quarterly meetings of the congregation were made, and rules adopted, excluding from privileges all who would not take seats and bear proportionate parts of the charges.

From 1784 to 1793, there was another vacancy, of which no records have been preserved. Mr. *John McCue*, who had been labouring in Greenbrier county, was then induced to take charge of the congregation, and served it till September 30th, 1818, when he was removed suddenly by death, resulting from a violent fall from a horse which he had just mounted to ride to Church. Though the limits of the congregation had been considerably curtailed by the erecting of several neighbouring Churches, and the strict and vigilant habits of a former generation had greatly yielded to the inroads of infidelity, and more lax views of church discipline, yet without a special awakening there was a steady growth of the Church. Mr. McCue had commenced a service in Waynesboro, preaching there one Sabbath in three. This Sabbath was for several years, prior to his death, supplied by Rev. *J. C. Wilson*, then settled as a Teacher in Staunton. At Mr. McCue's death, Mr. W. was invited to take charge of Tinkling Spring, which he did as stated supply, and continued his faithful ministrations till his death, January 1840. His death was sudden, the result of some unknown derangement of his vital organs. He fell back in his chair while reading in the Post Office, and in a few moments expired.

On Mr. Wilson's settlement, he was engaged to preach one third of his time in Waynesboro. The amount first promised is not stated. During the latter eight years of his life the people agreed to pay him \$800 per annum. A paper of subscription containing twenty names, amounting to \$320—ranging from one to thirty dollars for each subscriber, attests the increased grade of liberality to which the Church had arrived. During his ministry the Church enjoyed two seasons of awakening, one in 1831, when about thirty persons were added to the Church, and one in 1834, connected with the use of measures, whose propriety was at least rendered doubtful by the transient nature of the reported conversions.

After an unsuccessful effort to procure the services of Rev. W. S. White, then of Charlottesville, the congregation invited Rev. *Benjamin M. Smith* of Danville, who accepted the call and was installed on the first Sabbath of November 1840. Owing, it has been thought, more to neglect than any other cause, the congregation had remained without a formal pastoral relation from 1764, till many began to entertain incorrect views of its importance; and neither Mr. McCue nor Mr. Wilson, though actually performing pastoral services, were ever installed. After the lapse of three quarters of a century, the return of the Church to this time-honoured institution was hailed as a most auspicious event, and people and pastor alike rejoiced in prospect of a long and prosperous union. The Church, under Mr. Wilson's judicious and pious course, had survived the agitation of 1837-9, unhurt, and in 1840 presented a body of harmonious, growing Christians. Without any signs of awakening, a good measure of prosperity marked its history for four years. The pastor was then unexpectedly and unanimously urged to accept a call to Staunton. The congregation, however, made such strong demonstrations of opposi-

tion, that he felt duty and inclination harmonizing in declining it. It was, however, renewed in 1845. At the same time clear indications of the desirableness of separating Waynesboro into another Church appeared, and to effect that object, it seemed to the Presbytery, after a solemn and protracted discussion of the whole subject, submitted to its decision by the pastor, best that he should be transferred to Staunton. At first there were some who could not be persuaded of the propriety of the step. Providence, however, seems to have approved it. Two flourishing Churches, with beloved and useful pastors, now occupy the ground of one, with increasing numbers, zeal and success.

The Tinkling Spring Church was supplied during the year 1846, by the venerable Rev. *Wm. Calhoun*, lately gone to his rest—who, bearing fruit in old age, through winter's storms and summer's suns, faithfully preached the unsearchable riches of Christ. Though over three score years and ten, he never missed an appointment, attending from his residence, 12 miles distant.

In 1847, the present pastor, Rev. *Robert L. Dabney*, was installed. The congregation, depleted somewhat by the organization in Waynesboro, soon recovered its numerical strength. The old house had now become dilapidated, and was taken down, giving place to one of unusual beauty and solidity of structure, substantially and neatly finished. [Sketch No. 2, in the Engraving.] Its dedication, in the spring of 1850, was followed by a precious season of awakening, during which over thirty persons, mostly young, were added to the church.

No reliable statistics of contributions for benevolent purposes, up to 1841, are to be had. Since that period, under the operation of a scheme of quarterly contributions, there has been a steady improvement. Few churches now contain more elements of a substantial and enduring prosperity.

The water, whose sound, dropping in the rocky caverns whence the "spring" issues, gave name to the spot, has long ceased its tinkling. But it continues to flow, bold, clear, and refreshing; and hundreds still repair to the sparkling fountain to slake their thirst. The generation which first worshipped on the hill hard by, lie mostly entombed in the burying-ground which covers its northern slope. Another and yet another generation have succeeded. Another and yet another edifice has risen amidst the foliage of the veterans of the forest; and as one generation after another has drank of the "brook by the way," so have they been refreshed by the waters of the river which makes glad the City of our God.

"And in the great decisive day,
When God the nations shall survey,
May it before the world appear
That crowds were born for glory here."

B. M. S.

AN ORIGINAL LETTER FROM REV. JOHN BRAINERD.

The following original letter from the Rev. *John Brainerd*, seems to illustrate the missionary spirit which existed in the olden time. The "Shore" referred to, is the Atlantic Coast embraced in West Jersey. The Rev. *John Brainerd* was settled at Mount Holly, N. J., and afterwards at Deerfield, where he died in 1781. The Rev. *Enoch Green* was also settled at Deerfield. The missionary field described, which was much neglected after the revolutionary war, has lately received the attention it deserves, through the indefatigable labours and superintendence of the Rev. *Allen H. Brown*, of May's Landing.

Trenton, 21 June, 1761.

REV. DEAR SIR:—It has not been in my power, by any means, to make a visit to the Shore since the Session of the Synod, and consequently could not make appointments for you. Your plans of preaching, however, will be as follows: *Tom's River*, the most northerly place; then southward, *Goodluck*, either at Thomas Potter's or David Woodmonsee's; *Barnegat*, at Mr. Rulon's; *Manuhocking*, Mr. Haywood's or Mr. Randal's; *Wading River*, at Charles Loveman's or John Leak's; *Great Egg Harbour*, Capt. Davis's, Wm. Reed's, Benjamin Ingersoll's, And'w Blackman's, John English's, Philip Schull's, George May's, Elijah Clark's; *Cape May*, either at Capt. Sillwill's or John Golden's, and at *Tuckahoe Meeting-house*; and any other places you may think proper when you come on the spot. And some of those mentioned possibly you may not think best to preach at; that will be as you judge best; but these are the houses where meetings are generally held.

If you could begin with *Tom's River*, and be there a day or two before Sabbath, to notify the people, then you might make the rest of your appointments, and send them seasonably before you. The proportion will be, two Sabbaths to the northward of Little Egg Harbour river, three in Great Egg Harbour, one at the Cape or Tuckahoe, and as many weekly lectures at all as you can.

Thus, dear sir, in a minute or two, as I pass thro' town, I have given you these hints, which perhaps may be of some use to your tour on the Shore; in which I hope the blessing of God will attend your labours. And am, with all respect, Rev. dear sir,

Your affectionate brother,

J. BRAINERD.

To the Rev. ENOCH GREEN.

P. S. If you could consult with Mr. Thomas Smith and Mr. McKnight, who will succeed you, and make their appointments for them, it would be of use. I hope you will be kind enough to call and see me on your return.

Review and Criticism.

MINUTES OF THE TWO GENERAL ASSEMBLIES.—1852.

THE two things that astonished us in examining the Minutes of the (Old School) General Assembly were, first, that the aggregate number of our communicants had only increased *one hundred and six*; and secondly, that the aggregate number of our ministers had only increased *twelve*. It was apparent at once that these figures did not give a true account of the state of things in our Church. What was the difficulty?

1. On examining the causes of the small difference in the *number of communicants* for the two years, it was found to be—not in the want of the usual *actual* increase; for the number added to our church during the last year on profession of their faith, was within a few of *ten thousand*! And making the fullest allowance for deaths in so large a body, our aggregate, with this increase, ought to have been about 217,000 instead of 210,000. What, then, were the causes of the deficiency? Two causes were found, which sufficiently explain the matter.

In the first place, there are several errors by addition and otherwise. One error is in the addition of the table on page 231. The sum total, instead of 210,414, is 210,860 making a difference in our favour of 446. But a still greater error occurs in giving the number of communicants in the Synod of Buffalo. The number given on page 230 is 3169, whereas the true number is 4363, making a difference in our favour of 1194. Then the number of communicants in the coloured church of Princeton, N. J., amounting to 106, is not included in the aggregate of New Brunswick Presbytery. On the other hand, three churches now in Chicago Presbytery are erroneously retained in Milwaukie, making 126 to be subtracted from the Synod of Wisconsin, and leaving that Synod with 680 instead of 806. There are several other errors which about balance each other. These four, just enumerated, make a total in our favour of 1620; and the aggregate of our communicants, instead of being 210,414, is 212,034. This amount, however, lacks five or six thousand of being the true number.

The second cause of the deficiency, is *the neglect of some of the Stated Clerks* of the Presbyteries to comply with the rule of the Assembly in compiling their tables. The rule to which we refer is the one published in the Minutes annually since 1848, and is as follows: "If in any instance churches do not report to Presbyteries, it is desirable that *their number of communicants should be inserted from their last report.*" Without some such rule, it is obvious that the statistics of communicants are at the mercy of delinquent reporters, and must become of little value; as, for example, it has been just published to the world that our aggregate increase for the year has been only 106! The best method to preserve any tolerable accuracy is to supply the deficiency of non-reporting churches by inserting their numbers of the preceding year. The above rule, recommended by Dr. Lord, when Stated Clerk, at the suggestion of the writer, is the only rule that will approximate our statistics so near to the truth as to make their general result of much real value.

On giving the Minutes a cursory examination, we found that the greatest

deficiency has occurred in good old MOTHER SYNOD PHILADELPHIA. And in stating some facts about the statistics of some of the Presbyteries in this and other Synods, we must bespeak the forbearance of any brethren upon whom our facts may seem to charge negligence. Every one knows that "accidents will happen in the best-regulated family;" and that inadvertence is venial, unless, like a joke, it is carried too far. Let it be understood, then, once for all, that the preceding and following remarks are intended to be in a good-natured and not a censorious spirit, and are solely prompted by a desire to rescue our historical statistics from the discredit of easily-remedied errors.

The maternal Synod of Philadelphia alone comes short of its actual numbers at least *fifteen hundred*. How is this? Because the Presbytery of *Philadelphia* has failed to report one of its largest congregations—perhaps the largest in the whole Church—the 9th Church—having on the last minutes 758 members. That Presbytery, instead of being reported with 4972 members, ought to have been reported with 5730 members—making it, next to Blairsville, the largest Presbytery in our denomination. Then *Carlisle* comes in for its share of deficiencies. Last year *Carlisle* Presbytery reported 4601 members; this years only 3867; being a deficiency of 734. The only reason is, that such Churches as Upper Path Valley, with 420 members, and McConnelsville, &c., with 260, failed to report, and their numbers are not supplied from their last reports.

Steubenville Presbytery reports 200 less than last year for the same reason; *Chilicothe* 300; *Madison* 200; *Palestine* 200; *Crawfordsville* 200; *Missouri* 300; *St. Louis* 200; *Transylvania* 200; *West Lexington* 300; *Flint River* 500; &c.

There is an aggregate of over *four thousand* members not reported this year. Other Presbyteries are defective in between 100 and 200 members; but it is unnecessary to be more particular. The true causes of our small aggregate of only *one hundred and six* members have been found out. They are, first, errors of addition, and secondly, because the statistical rule, directed to the Stated Clerks of the Presbyteries, and published annually in the minutes, has not been complied with. Our true number is about 217,000.

2. Let us now examine the *number of ministers*. Last year the minutes gave the number of ministers at 2027, whilst this year the number is 2039—an increase of only *twelve*. On referring, however, to the *Presbyterian Magazine* of 1851, p. 486 and 7, it will be found that our real number last year was only 2017; so that, at the worst, there is an increase of 22. But we regret to find several errors in the present tables. In the first place, the *addition of the ministerial column is wrong*, being 2039 instead of 2049, the true number. Here is a gain of *ten*, or nearly double what we have credit for.

Then there are several errors in the Synodical table. Thus, (1) *Buffalo* Synod is marked with 42 ministers instead of 50. (2) *Northern Indiana* with 55 instead of 57. (3) *Illinois* with 79 instead of 78. (4) *Missouri* with 50 instead of 51. (5) *Nashville* with 37 instead of 36. (6) *And Northern India* with 25 instead of 26. Correcting these errors, we have a gain of ten more, which makes the aggregate of ministers to be 2059.

Besides these, there are 13 names which do not appear to be enrolled in the printed minutes at all; viz: B. T. Lacy, F. Hart, E. R. Geary, J. L. Martin, D. McN. Turner, J. Phelps, M. R. Miller, H. Ruffner, R. Robe,

J. Worrell, D. V. Smock, G. I. Taylor, T. Alexander. These would swell the number to 2072. On the other hand, 16 names are *down twice*; viz: R. K. Todd, H. Chapin, G. F. Goodhue, J. B. Plumstead, E. F. Chester, H. Ballentine, M. S. Culbertson, J. T. Case, D. W. Eakins, H. B. Gardiner, S. Hair, E. McKinney, H. R. Price, J. Ustick, J. C. Rankin, A. H. Rogers. Deducting these, the sum total of our ministers, as far as ascertained, is 2056. Last year the minutes reported 10 too many; this year 17 too few.

3. Let us now look, in the third place, at the number of our *Churches*. Surely there is no mistake here! Yes, several. In the first place, there is another blunder in addition; the column of Churches, pp. 230-1., is added up wrong. Instead of 2733, it ought to be 2776. The arithmetician seems to have left out the 43 in the *Buffalo* Synod; but the number is wrong in that Synod, at any rate, being 52 instead of 43. *Wisconsin* Synod, omitting the 8 reduplicated in Milwaukee and Chicago Presbyteries, has 27 instead of 30. *Memphis* Synod has 101 instead of 100. Making allowance for all these errors, the number of our Churches is 2783, instead of 2733—just 50 more than we have credit for on the minutes.

4. On examining the *table of deaths*, on p. 354, we find that the total number of ministers, who died during the year, is stated to be 34. But the following *six* names are omitted, viz: J. Chamberlain, J. L. Cummins, Henry Davis, W. M. Hall, Peter McNab, M. D. Williams. These names do not appear under their respective Presbyteries, and therefore ought to have been reported. The true number of deaths during the year is 40 instead of 34. The above six names are included in our table in the June number of this magazine; but having access only to the newspapers, we omitted four names, viz: Aaron Condit, R. G. Wilson, A. McQueen, and John McLean.

5. The table of *infant baptisms* is also added up wrong, being 10,895 instead of 11,006.

The following is a corrected view of our statistics:

	Ministers.	Communicants.	Churches.	Baptisms.	Deaths.
MINUTES,	2039	210,414	2733	11006	34
TRUE NUMBER,	2056	212,034	2783	10895	40

There are at least a dozen other minor errors in addition, which we have not thought it worth while to notice. Nor do we claim infallibility for ourselves.

The *NEW SCHOOL* minutes have fewer errors than our own. We have not subjected them to the same close scrutiny, but we have examined them minutely, and analysed them into a variety of elements, which will appear in the Magazine next month. We have only detected one error, and that is in the Presbytery of Greencastle and Synod of Indiana. That Presbytery has 8 ministers instead of 7; and the aggregate of New School ministers is 1528 instead of 1527. The statistical tables are all *added up right*.

It may also be mentioned, to the credit of the New School statistics, that whilst over 200 Old School Churches failed to report their communicants, only about 50 New School Churches are thus defective.

We have thus endeavoured to give a candid and true statement of the facts involved.

An analysis of the statistics of our Church will be found on another page, under "The Religious World."

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.	Not marked.	Total ministers.	Whole number of churches.	Vacant churches.	Whole number of communicants.	Communicants added by ex-amination.	Infants baptized.
Albany	44	14	2	2	2	22	1	87	56	10	8527	173	260
Buffalo	12	27	1	3	1	6		50	52	17	4363	150	186
New York	68	16	5	5	15	33		142	103	17	14101	427	603
New Jersey	95	15	16	6	4	29	5	170	162	30	19463	653	793
Philadelphia	133	21	16	7	4	23	2	206	246	24	27595	1234	1463
Pittsburg	103	15	7	4		24		153	211	25	22553	1330	1655
Wheeling	45	9	5	1		11	2	73	123	33	10981	616	695
Ohio	53	21	5	1		9		89	161	30	10891	476	522
Cincinnati	42	23	13	4		10	6	98	140	20	10137	373	430
Indiana	31	15	7	2		7	2	64	109	32	5441	299	253
North Indiana	14	28	3	1	1	7	3	57	99	27	3862	289	236
Illinois	28	28	5			13	4	78	138	43	5538	302	297
Wisconsin	2	17	4			6		29	30	7	806	52	82
Missouri	15	12	7	1	3	12	1	51	88	38	4119	139	110
Kentucky	36	30	5	3		13	4	91	148	38	8479	426	367
Virginia	64	18	11	3	1	17	2	116	159	47	11254	318	332
North Carolina	36	25	9	1	2	9	6	88	158	32	10680	517	571
Nashville	8	13	5	1		7	2	36	48	9	2813	84	122
South Carolina	40	19	7		1	9	3	79	105	13	9694	409	339
Georgia	23	36	3	5		4	3	74	118	22	4989	261	271
Alabama	16	20	2			4	7	49	97	24	4637	358	302
Mississippi	20	35	4			10		69	91	22	4840	329	408
Memphis	19	21	3	1	11	4		59	101	24	5489	418	391
Texas	1	14	2	2		5	1	25	37	9	706	74	105
Northern India				3	23			26	6		202	19	52
Total	948	492	147	56	68	294	54	2059	2786	593	212,160	9726	10895
Add for omissions in minutes	3	8	1			1		13					
Deduct for dupli- cates	951	500	148	56	68	295	54	2072	2786				
	4	5		4	1	2	16		3		126		
Total	947	495	148	56	64	294	52	2056	2783	593	212,034	9726	10895

COMPARISON OF THE OLD AND NEW-SCHOOL ASSEMBLIES.

	P.	S. S.	T.	A.	F. M.	W. C.	O.	MIN.	CH.	V.	COM.	C. AD.	BAP.
OLD SCHOOL,	947	495	148	56	64	294	52	2056	2783	593	212,034	9726	10895
NEW SCHOOL,	484	547	80	76	45	261	36	1528	1602	310	140,652	5816	3931

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE United Presbyterian Church is one of the purest and largest bodies of Presbyterians in the world. It derives its name from the union, which took place six years ago, between the United Secession and Relief churches. The United Presbyterian Church consists of 498 ministers and 514 congregations. The Synod meets annually as a Synod, and not by delegation as our General Assembly. Last year, 8 ministers were removed by death; 8 demitted their charge; 5 were installed; 3 translated to other charges; and 25 ordained. A few items of interest will be communicated from the proceedings of Synod.

The Deaconship.—A committee, appointed on this subject, made a report, which was adopted, and is as follows:

“The committee were of opinion that in the primitive church an office existed under that name; but as in respect to the particular work which the elders had to perform, contrary opinions exist among the members of committee, and may be supposed more or less widely to pervade the Synod, they were not prepared precisely to recommend the adoption of any new enactment, but rather advise that the matter should remain for the present as provided in the Synod’s rules and forms of procedure—‘That where a congregation judges it proper to have deacons to serve the church, they are intrusted with the management of the whole financial concerns, as well as the distribution of the contributions to the poor, subject always to the observance of the rules or constitution sanctioned by the Presbytery.’”

Support of the Gospel Ministry.—The sum of £150 was regarded as the lowest amount which a congregation ought to aim at offering their minister.

Provisions for Aged Ministers.—No public provision has yet been made by the Church in this matter. A committee, however, has the subject under consideration. Dr. M’MICHAEL, the Chairman, said that he “had always regarded, as one of the weakest points, he would not say in the Voluntary principle, but in Voluntary practice, the manner in which aged and infirm ministers were treated; and it was his earnest wish, as he believed it was that of all his brethren, that he might not outlive the time when he was unable, from age or infirmity, to discharge the functions of the ministerial office with efficiency and success.”

Summary of Principles.—An overture was presented in favour of a summary of principles to be used in the admission of members. Such a summary had been in use in one of the branches of the united body. Much difference of opinion seemed to prevail in the Synod on the subject; and finally a committee was appointed to report next year.

Debt Liquidating Fund.—The Synod ordered a collection to be taken up in all their churches. Mr. J. PEDDIE strongly urged the propriety of maintaining the Board in a state of vigour, by supplying them adequately with funds. He believed that if £3000 were placed in their hands, they would be able, by rightly apportioning their grants in aid, to sweep off £20,000 of debt.

Theological Education.—The total sum raised was £1600. This pays Professors’ salaries and adds something to the library; but it is a very insufficient sum. The Professors, however, retain their pastoral charges, and only attend at the Divinity Hall about six weeks. During this time, their pulpits are supplied by different Presbyteries by the appointment of Synod.

Committee on Public Questions.—The Synod annually appoints a committee to report on public questions, such as the Maynooth endowment, university tests, parochial schools, &c. The committee on the subject of education, were of the opinion that, under present circumstances, it was best to concentrate their attention to the removal of the tests which place the parochial schools under the care of the Established Church. "They adopted this course for the purpose of avoiding the difficulties and diversities of opinion which might arise respecting a general national system of education."

CHURCHES IN NEW JERSEY.

ACCORDING to the last census, there were 807 churches in New Jersey, divided among the different denominations as follows :

Methodists, - - - -	312	Christians, - - - -	8
Presbyterians, - - - -	146	Congregationalists, - - - -	8
Baptists, - - - -	103	Lutherans, - - - -	7
Dutch Reformed, - - - -	66	African, - - - -	6
Friends, or Quakers, - - - -	52	Seventh-day Baptists, - - - -	4
Episcopalians, - - - -	51	Universalists, - - - -	3
Roman Catholics, - - - -	20	Unitarians, - - - -	2

Besides the above are Free 7, Union 5, Mormons 1, Second Adventists 2, Independents 1, Catholics 1, Dunkers 2.

It is estimated that the churches will accommodate 344,933 persons; the whole population of the State is 489,333. This shows that the State is well provided with churches.

SINGULAR METHODIST STATISTICS.

A METHODIST writer in the Southern Christian Advocate refers many evils to the "non-pastorate policy of our church." He thinks it may be easily demonstrated by figures that "*one half of our [Methodist] converts in our numerous revivals are lost to us, either by going back to the world or by joining other churches.*" "Being allowed to peep into the archives of an old and flourishing church, I have taken, as a basis for the following table, four revivals;" and the writer adds, "I was in every revival myself." He then states: "Of those who joined our church, 204 in number, the following table will show their ultimate destiny :

	Males.	Females.	Total.
Methodists, - - - -	24	64	88
Backsliders, - - - -	45	13	58
Presbyterians, - - - -	2	14	16
Baptists, - - - -	4	4	8
Episcopalians, - - - -		1	1
Moved away, - - - -	3	30	33
			204

The writer then remarks: "Here we have of 171 original members, only 88 remaining and living and dying with us, 58 gone back to the world, and 25 joined other communions. Of the 33 who moved away, and were lost sight of, I fear not a moiety ever joined any church, much less remained in ours. So from this showing, not half of the fruits of our revivals are saved to the church."

Gleanings and Gatherings.

THE UNCONVERTED.

AN impenitent man cannot, by an act of his will, change his own heart. But he is capable of thinking of his condition and prospects as a lost sinner; of his ingratitude and criminality in having lived in a course of rebellion against God, whose laws are all reasonable, all holy, just, and good; who has been a benefactor to him all his days. He can think of the merciful interposition of Jesus Christ to save the lost, and of his own guilt in rejecting him, and despising the tender invitations and solemn warnings of the gospel. He can learn from his own experience, compared with the teachings of the Bible, that there is no peace to the wicked; that the pleasures of sin are but for a moment, and are followed by the penalties which conscience most terribly inflicts. Sinners can see that they have heretofore sought for comfort in "refuges of lies;" that "waters have overflowed their hiding-places;" that all their resources from earth have failed them. They can devote hours every day to reading the Scriptures, the precious revelations which they contain of man's duty and destiny, the character, mission, and work of the Lord Jesus Christ; of his glory and fulness, his suitability as a Saviour to their necessities, his kindness, his infinite mercy, his delight in saving men, his willingness to save all that come unto him. They can meditate on these things in hours of solitude, and even when employed in their daily avocations. They can try to pray, and under the attempt gain new and affecting discoveries of their spiritual necessities, their dependence, their utter helplessness, helpless if left to themselves. While their thoughts are thus engaged, the Holy Spirit may interpose, and apply these truths to their deep conviction, making them more and more sensible of their need of Christ and his salvation, by embittering sin to their spirits. He can discover to them the warrant the gospel proffers to the chief of sinners, to receive and rest on Christ alone for salvation, who will thus be made of God unto them wisdom and righteousness.

Man's dependence is no excuse for supineness. Though he cannot command grace, he can put himself in the way to receive it. The impotent man, who had suffered from his infirmity for thirty-eight years, was the most helpless of all the multitude that filled the five porches in the neighbourhood of the healing waters; but there he was at the pool, and there the Saviour met him and healed him. The impenitent have the physical power to put themselves in a similar hopeful position. They can go to the house of God; they can put themselves within the hearing of the gospel; they can read the Scriptures; they can seek the counsel and instruction of experienced Christians; and since the word of truth is the instrumentality which God employs for the conversion of men, they have no ground to hope for conversion till they suffer this word to come in contact with their minds, and sink into their hearts.—*Christian Mirror*.

A REMONSTRANCE AGAINST SIN.

How tender and powerful a one is found in the death of the Saviour! What a price does that event show, that he put upon the human soul! All the agonies of so ignominious and cruel a death were not too much to be the price of its redemption. How that august sufferer valued it! How intense his love for it, as thus disclosed! and such love could have been bestowed only upon a priceless object. The most affecting thing, in the sight of the universe, that he could do, was done to show his estimation of the worth of the human soul.

Now, every one living in the love and practice of sin, is making a disposal of himself directly at variance with what Christ has done for him. He is destroying what Christ died to save. The agonies of Christ were endured to secure him from everlasting anguish; but his indulgence in sin is hastening him on to that very end. What Christ would raise to heaven, he is sinking into perdition. He lightly esteems that for which Christ paid the highest price that could be named in the universe.

What then is he about, who virtually nullifies Christ's death? What a dreadful occupation, to set at naught a Saviour's agonies! What a remonstrance those agonies bring against a sinful life! Nothing that can be conceived can be more tender, and nothing more awe-inspiring, than that rebuke of sin which is thus administered. How hard must be the heart that it fails to reach! How stupefied the conscience that stands out against such an appeal! What a reflection in a future life—I saw a Saviour crucified for my sins, but would love and abide in them still!—*N. Y. Evangelist.*

THE CHRISTIAN'S WALK.

CHRISTIAN! walk *carefully*—danger is near!
On, in thy journey, with trembling and fear;
Snares from without and temptation within,
Seek to entice thee again into sin.

Christian! walk *cheerfully*—though the fierce storm
Darken the sky with the clouds of alarm,
Soon will those clouds and the tempest be past,
And thou dwell safely with Jesus at last.

Christian! walk *humbly*—exult not in pride;
All that thou hast is by Jesus supplied:
Holding thee up, he directeth thy ways,
To him be for ever the glory and praise.

Christian! walk *steadfastly*—while it is light;
Swift are approaching the shadows of night!
All that thy Master hath bidden thee do,
Haste to perform, for thy moments are few!

Christian! walk *prayerfully*—oft wilt thou fall,
If thou forget on thy Saviour to call:
But safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian! walk *hopefully*—trouble and pain,
Cease when the haven of rest thou dost gain:
This from the lips of the Judge, thy reward,
“Enter for ever the joy of thy Lord!”

THE GREATEST BLESSING.—I envy no quality of the mind or of the intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes, throws over the destruction of existence the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity.—*Sir Humphrey Davy.*

MORAL USE OF THE SEA.

THE sea has yet another kind of moral and religious use, which is more direct and immediate. The liquid acres of the deep, tossing their mighty anthem round the world, may be even the most valuable and productive acres God has made. Great emotions and devout affections are better than corn, more precious luxuries than wine or oil. And God has built the world with a visible aim to exercise his creatures with whatever is lofty in conception, holy in feeling, and filial in purpose toward himself. All the trials and storms of the land have this same object. To make the soul great, he gives great dangers to meet, great obstacles to conquer. Deserts, famines, pestilences walking in darkness, regions of cold and wintry snow, hail and tempest—none of these are, in his view, elements of waste and destruction, because they go to fructify the moral mind. As related to the moral kingdom of God, they are the engines of truth, purity, strength, and all that is great and holy in character.

The sea is a productive element of the same class. What man that has ever been upon the deep, has not felt his nothingness, and been humbled, for the time at least, of his pride? How many have received lessons of patience from the sea! How many there have bowed, who never bowed before, to the tremendous sovereignty of God! How many prayers, otherwise silent, have gone up to fill the sky and circle the world, from wives and mothers, imploring his protecting presence with the husbands and sons they have trusted to the deep!

It is of the greatest consequence, too, that such a being as God should have images prepared to express him, and set him before the mind of man in all the grandeur of his attributes. These he has provided in the heavens and the sea, which are the two great images of his vastness and power; the one remote, addressing itself to cultivated reason and science; the other, nigh to mere sense, and physically efficient, a liquid symbol of the infinitude of God. We ourselves are upon it, resting in peace, or quailing with dread, as if wafted by his goodness, or tossed by the tremendous billows of his will.—*H. Bushnell.*

RESOLUTIONS OF JOHN H. RICE, D. D.

“What I resolve that I will endeavour to do.

“1. To ‘keep under my body,’ and change my physical constitution. Take food for nourishment and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. *Sleep* for refreshment and not for indulgence. *Harden* and subdue my flesh by labour directed to useful purposes. Endeavour to do as much useful work every day as I can. *Dress* as cheaply as comports with decency.

“2. To use all my property for benevolent purposes. Pay every thing I owe as soon as possible. Save all that I can by simplicity of living, and by practising self-denial; and give all I can in the exercise of sound discretion to objects of benevolence. Never spare person, property, or reputation, if I can do good. *Necessary that I should die poor.*

“3. As to my disposition and conduct towards others: 1. Endeavour to feel kindly towards every one. Never indulge anger, malice, envy, or jealousy towards any human being. 2. Endeavour to speak as I ought to, about every one—aiming, in all that I say, to promote the comfort, improvement, and happiness of every one who lives. 3. Endeavour to act so as to advance, first, the present comfort; second, the intellectual improvement; third, the purity and moral good of all my fellow men.

“4. As to my Creator: To endeavour to fix more deeply in my mind all truth that I can possibly discover respecting Him; and to feel, think and act in every respect in correspondence with that truth.”

PRESBYTERIAN MAGAZINE.

NOVEMBER, 1852.

Miscellaneous Articles.

WOMAN'S RIGHTS CONVENTION.

A CONVENTION, with the startling name of WOMAN'S RIGHTS CONVENTION, has recently been holding its sessions in Syracuse, N. Y. The question naturally arises, What are "Woman's Wrongs" in this Christian and free country? It has been a common sentiment, that the gentler sex are here invested with every right which God ever gave to Eve and her daughters. Although first in the transgression, and visited with judgment, their condition here is certainly one eminently favourable to their present and eternal interests. Who would not vindicate the wrongs of woman, if any existed? * What father, husband, son, or brother is not by nature committed to the maintenance of every prerogative belonging to daughter, wife, mother, or sister? The female sex in this country are utterly unable to discern their grievances. The general *unperverted judgment of both sexes* is, therefore, the first fact which nullifies the claims of the new Reformation. We are aware of the sophistry by which this position may be resisted; but we are not so much contending with sophisters as justifying wisdom to her children.

We have assumed that our readers know the object of these Woman's Rights Conventions. We perhaps assume too much, and will therefore briefly explain. So far as the real aim of these Conventions is distinctly divulged, their motto would seem to be "Liberty, Equality, Fraternity, and Hu-man-ity." They virtually advocate a sex-destroying process for one half of the human race.

* We do not deny that woman suffers some wrongs under the statutes of some of the States. So do other classes in the community—sometimes the rich and sometimes the poor. The redress, however, of these occasional wrongs, is very different from the radical objects contemplated by the Woman's Rights Convention.

Political, legal, and social Bloomerism—worse than that of the wardrobe—is openly avowed. We fear that these deluded women are the unconscious subjects of that influence which tempted their first maternal ancestor in Paradise. A glance at some of their sayings in the Syracuse Convention, as reported in the papers, will confirm this apprehension.

JANE ELIZABETH JONES "would tell what *she* wants. She wants the *right to vote and to be voted for*; the right to go on the Judicial Bench, and into the halls of Legislation, and into the Executive Chair. Now do you understand me?"

GERRIT SMITH [one of the chief ultra-champions of the day] reported a resolution as follows: *Resolved*, That the rights of human beings to their own persons, to their own earnings and property, and to participate in the choice of the civil ruler, are rights which belong as naturally and absolutely to woman as to man." Unanimously adopted.

"Miss LUCY STONE took the platform. She wished to say a word about *taxation*. She wished to urge women heroically to resist, bear the reproaches, receive the disgrace, but resist firmly oppression. What did our fathers say to taxation without representation? She advised woman, *when the tax-gatherer came, to refuse*; and when brought to justice, to reply that taxation and representation are inseparable, and keep saying it in reply to every question asked."*

THE REV. MISS ANTOINETTE BROWN offered the following resolution: "Resolved, That the Bible recognizes the rights, privileges, and duties of Woman as a *public Teacher as every way equal* with those of Man; that it enjoins upon her *no subjection* which is not also enjoined upon him; and that it truly and practically recognizes neither male nor female in Christ Jesus."

Miss LUCY STONE said, "We don't want woman schools or colleges. I abhor woman schools and negro pews alike. There are already very good schools and colleges, and what we want is to *get into these*." (*Applause*.)

Mrs. E. OAKES SMITH advocated woman's right to resist taxation. She made a motion: "Resolved, That it is the right of every woman holding property, to *resist taxation* till such time as she is fully represented at the ballot box."

THE REV. ANTOINETTE BROWN "said women were tried by juries of men, not by their *own peers*. Guilty women could not get justice in our courts." Also, "Women had no part in this government, for their consent had not been obtained."

Miss LUCY STONE affirmed that, "to her view, there is no quality of mind peculiarly feminine. *There was nothing in woman save her maternity, that should make her the Woman*."

Mrs. ROSE maintained "that *any difference* in political, civil, or social rights on account of sex, is in direct violation of the principles of Justice and Humanity, and as such ought to be held up to the *contempt and derision* of every lover of human freedom."

Miss SUSAN B. ANTHONY offered the following resolutions, drawn up by Mrs. HENRY B. STANTON:

Resolved, That it is the duty of the women of those States, in which woman has now by law a right to the property she inherits, to refuse to pay taxes. She is unrepresented in the Government.

Resolved, That the highest interests of the race demand that man and woman be educated together. This isolation of the sexes in all the plans of business and pleasure is crippling to the intellect of woman and destructive of the best affections of man.

Resolved, That while we rejoice in the fact that we now have physicians of both soul and body from our own sex, we still feel the need of woman in the legal profession, whose intellect, sharpened by her own interests, may suggest more liberal interpretations of our present laws, or show the necessity of a new code, far better and higher, more wise and just, than that which now disgraces our statute books.

Resolved, That justice requires that the property of woman should not be taxed throughout this State to build and endow the People's College, now proposed, unless woman be fully admitted to share equally with man in all its rights and privileges.

* "Her speaking was often interrupted by applause, and was throughout most impressive."—*N. Y. Tribune*.

Resolved, We rejoice in the recent temperance movement of the women of this State, and also in the treatment their delegates received from our clerical brethren, at the late annual meeting of the State society. A few such encounters will open the eyes of woman to the true character of the Priests and Levites of our day.

Resolved, That our present laws on marriage should be so remodelled that the wife and children of the beastly drunkard and gross licentiate may more easily escape from such degrading associations.

These extracts, taken chiefly from "The New York Tribune," a paper partial to the female Reformers, sufficiently indicate the nature and extent of the coveted "*woman's rights*." They show, what was well known, that when woman undertakes mischief, she can compete with man any day. Mrs. E. Oakes Smith and the Rev. Miss Antoinette Brown are a full match for Gerrit Smith, Esq., and the Mormon prophet. The radical character of the Woman's-Rights-Contest cannot be mistaken. Mrs. E. Oakes Smith told the truth in her opening address on the first day, when she declared the object to be "*an entire subversion of the existing order of society, a dissolution of the whole existing social compact.*"

We have said that the UNPERVERTED JUDGMENT OF BOTH SEXES condemns the radicalism of this whole movement. "Oh!" says Mrs. Rose, "Woman hugs her shackles!" "Ah me!" exclaims Mrs. E. Oakes Smith, "Don't you understand it? Read my resolution in the Convention; here it is: "*Resolved*, That as the imbruted slave, who is content with his lot, and would not be free if he could, (if any such there be,) only gives evidence of the depth of his degradation, so the woman who is satisfied with her inferior condition, believing she has all the rights she wants, does but exhibit the enervating effect of the wrongs to which she is subjected." Anything may be proved in that summary way. However, as the woman's-rights folk deny our position, as we do theirs, let us appeal to the Bible—the Bible, as the standard of true reason, and the best teacher of social rights.

Our second position, then, is, that THE BIBLE does not favour the manhood of woman—that it is opposed to the idea of a perfect equality of the sexes. Let the following passages be read in juxtaposition with the uninspired sayings of the two Smiths, male and female, the Browns, Anthonys, Jones', Stones, Stantons, &c.:

"And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him." *Gen. ii. 18.*

"Unto the woman he said, * * * And thy desire shall be to thy husband, and he shall rule over thee." *Gen. iii. 16.*

"The woman shall not wear that which pertaineth unto a man: neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." *Deut. xxii. 5.*

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. For the man is not of the woman: but the woman of the man. Neither was the man created for the woman; but the woman for the man. For as the woman is of the man, even so is the man also by the woman; but all things of God." *1 Cor. xi. 3, 8, 9, 12.*

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." *1 Cor. xiv. 34, 35.*

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." *Eph. v. 22, 23, 24, 33.*

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." *Col. iii. 18.*

"Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness with sobriety." *1 Tim. ii. 11, 12, 13, 14, 15.*

"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan." *1 Tim. v. 13, 14, 15.*

"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." *Titus ii. 4, 5.*

"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives: while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." *1 Peter iii. 1, 2, 3, 4, 5, 6, 7.*

Such passages of Scripture throw no little light upon the subject.

"All scripture is given by inspiration of GOD; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

In the third place, we maintain that NATURE has established characteristics of the sexes, which cannot be transposed from one to the other, or be merged into an indiscriminate humanity. Miss Lucy Stone gave up the argument when she admitted that "there was nothing in Woman, *except her maternity*, that should make her the Woman." Verily the exception proves the rule. Maternity, or nature's organization, determines the position of the sex in the affairs of life. Let us take the two most striking characteristics of the sexes, as illustrations of the fact that nature necessitates a difference in

* There is reason to fear that this Woman's Rights movement is part and parcel of the infidel aggression, which includes socialism, spiritual rappings, and deviltries without number. Mrs. Morr, the Hicksite Quakeress, who was President of the Convention, in opposing Miss Brown's resolution, said that "discussions on Scripture authorities have ever been *unsatisfactory*, and were found to be so by *all such Societies*." [No doubt of that.] Mrs. Ross said, "We have met for a nobler purpose than theology. A book that is so ambiguous that it does not convey any distinct idea, does not furnish any authority for this Convention to act on." When woman turns her back upon the Bible, no wonder that she is given over to mournful delusions.

their employments and duties. *Physical strength* is one of the obvious natural demarkations, assigning to man different occupations from those which befit the weaker sex. Is labour required? Are the fields to be tilled; the mechanic arts to be carried on; internal improvements in roads, canals, railways, to be made; the aims of commerce and navigation to be secured; the necessities of war to be encountered; in short, is the rough business of life, requiring physical strength and power of bodily endurance, to be performed from sun to sun? Who is to do it? Nature has anticipated all discussion by endowing man with superior capabilities, and by designating him by creative authority for the work. On the other hand, *maternity*, which we will here confine to the single idea of taking care of children, brings woman more within the precincts of home. The natural nurse of the child is the mother that bare him. An entirely distinct and peculiar class of duties is obviously allotted to her, in the wise distribution of special adaptations. "Maternity" is prolific of natural diversities, numerous and characteristic. Without enlarging further, let us hear the testimony of Dugald Stewart, the celebrated mental philosopher:

"The intellectual and moral differences between the sexes seem to me to be entirely the result of *education*; using that word in its most extensive sense, to comprehend not merely the instruction received from teachers, but the habits of mind imposed by *situation*, or by the *physical organization of the animal frame*.

"It must be remembered, too, that certain intellectual and moral habits are the natural and necessary consequences of that difference in point of strength, which Plato allows to distinguish the sexes. The form of the male is evidently much the better fitted for bodily exertion, and a less measure of exercise seems to be sufficient to preserve the female in health. Hence the sedentary habits early acquired by the other sex, and that comparative timidity which results from a want of familiarity with those external injuries to which the stronger sex is daily exposed. This timidity, it is to be observed, by no means implies an impatience under present suffering; for the female, though less courageous than the male, is commonly more resigned and patient under severe affliction. The mental constitutions, in this respect, of the sexes are happily adapted to the different provinces allotted to them in life; the male being the natural protector of the female in moments of danger and sudden alarm; the female destined to be his comfort and support in seasons of sorrow, and of protracted suffering."

This same philosopher remarks, that various other mental peculiarities may be easily traced to other physical circumstances which distinguish the bodily constitution of females. Plato's remark was true, that "when the entire sexes are compared together, the female is doubtless the inferior; but in individuals, the woman has often the advantage of the man." That each sex, however, has its distinct diversities and duties indicated by nature, is a conclusion so nearly intuitive, that it scarcely needs confirmation from argument.

In the fourth place, PROVIDENCE coincides with reason, scripture, and nature. The history of human society is uniform in its witness to the fact that the female is in some sort of subjection to the other sex—a subjection, indeed, often wrongfully expressed and maintained, but nevertheless abiding as a providential law. If woman

had the capacity to legislate, to judge, to administer civil affairs, and to engage promiscuously with man in all political and social duties, why has she been kept to a different sphere for about six thousand years? In all ages, among all nations, under every climate, and with every variety of the human species, woman has never yet developed either the disposition to claim, the adaptation to exercise, or the power to assert, these so styled Woman's Rights. If the loss of the Temple service is an argument against the Jewish economy, there is providential meaning in the almost universal separation of woman from the profaner altar of the State.

In vindication of the providential arrangement, by which man has pre-eminence of a certain kind over woman, we add a few obvious remarks. 1. *Authority must be vested somewhere.* Order is heaven's first law. God is on the throne. Authority reigns throughout the works of his hands, whether exercised through inanimate laws, or whether living creatures are the selected ministers of his will. This authority in the human race is vested in man, as the divinely-appointed head of creation. It might have been vested in woman, but God has not so determined. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is the head of the Church."*

2. Another remark is, that the *natural allotments* of Providence are infinitely *wise*. It is well that the distinctions of sex are not artificial, contingent, or dependent upon the will of the creature. The immutable law of nature has established them with the authority and permanency of divine ordinances. The self-styled Reformers cannot out-argue nature and providence. Woman must remain woman until time be no longer. The stamp of "maternity" is a permanent race-stamp. It brings to nought all attempts to usurp rights which God has delegated elsewhere. Further,

3. There is *no degradation* in discharging the duties of whatever position Providence has assigned us. Woman has a mission to perform, which dignifies her even among angels. There is one work of a man, and another work of a woman; each, within their own sphere, sufficient to satisfy the holiest aspirings of mind and heart. To light up the household with joy and love, to nourish and train the immortal children within its precincts, to minister to the good government of the little family kingdom, to cheer the husband, who is the "head," amidst the sorrows and trials of life, to be an example of faith and righteousness, and, in the ten thousand forms of sweet, womanly influence, to maintain a dominion only the more real,

* *Miss Antoinette Brown* is reported to have said in the Convention: "man is called the head of the woman; but what is it to be a head? Only the first of a class. Adam is the head of the human race. Homer is the head of a race of princely poets—the head, as Christ is the head of the Church." *Miss Brown* has evidently not yet perfected her theological education. Is Christ only the first one in his church? Has he no authority in it, as HEAD? Besides, the Bible says, "the husband is head of the wife." What would *Miss Brown* mean by the husband, as the "first of his class?" Moreover, the context reads, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife;" the latter clause being a reason for submission. The husband is therefore head in such a sense as to exercise lawful authority.

because graced by natural obedience—this is a destiny well worthy of those who were “last at the cross, and first at the sepulchre.” Yes; woman has a glorious vocation of usefulness. How beautiful these thoughts of *Mrs. Sigourney*:

“‘I have given her as a helpmeet,’ said the Voice that cannot err, when it spake unto Adam, in the cool of the day, amid the trees of Paradise. Not as a toy, a clog, a wrestler, a prize fighter. No; a *helpmeet*, such as was fitting for man to desire, and for woman to become.

“Since the Creator has assigned different spheres of action for the different sexes, it is presumed, from his unerring wisdom, that there is work enough in each department to employ them, and that the faithful performance of that work will be for the benefit of both. If he has made one the priestess of the inner temple, committing to her charge its sacred shrine, its unrevealed sanctities, why should she seek to mingle in the warfare that may thunder at its gates, or rock its turrets? Need she be again tempted by pride, or curiosity, or glozing words, to barter her own Eden?

“The true nobility of woman is to keep her own sphere, and to adorn it; not like the comet, daunting and perplexing other systems, but as the pure star, which is the first to light the day, and the last to leave it. If she share not the fame of the ruler and the blood shedder, her good works, such as ‘become those who profess godliness,’ though they leave no deep ‘footprints on the sands of time,’ may find record in the ‘Lamb’s Book of Life.’

“Mothers! are not our rights sufficiently extensive—the sanctuary of home, the throne of the heart, the ‘moulding of the whole mass of mind in its first motion?’ Have we not power enough in all the realm of sorrow and suffering—over all forms of ignorance and want—amid all ministrations of love from the cradle-dream to the sepulchre?

“So, let us be content and diligent; ay, grateful and joyful, making this brief life a hymn of praise, until called to that choir which knows no discord, and whose melody is eternal.”

Woman unquestionably promotes her true happiness, dignity, and usefulness by the quiet and faithful performance of the high duties which so eminently become her. May God, in his great mercy, bless the mothers and daughters of America in the sphere appointed for their illuminating and benign work; and, when called to come up higher—where they neither marry nor are given in marriage—may undivided households testify to the nurturing skill, in Christ, of the sex to whom belongs “the mother of our Lord,” and who, though first in the transgression, have been divinely honoured in so effectually advancing the triumph of Redemption!

AN ANTI-MAINE LAW DIALOGUE.

[The following conversation actually occurred on board of a Delaware River Steamer. Having accidentally taken a seat near two *Hard-Shellers*, we made a few notes, from which any one may draw any inference he pleases. We do not put down the oaths, the brogue, the slang, &c., but tolerably pure English.]

PATRICK.—And sure, persuasion is the best. This whipping a man into good ways is not right, no ways.

JEEMS.—I wonder how these temperance fools would like the rod over them.

PATRICK.—Some of them deserve a harder rod than grows in any of these forests—a shillaly from the old country.

JEEMS.—I can get liquor in spite of any law. It does no good to compel a body not to do any thing.

PATRICK.—Many a one drinks out of spite. Let him alone, and he stands a chance to keep sober. But this Maine law makes men drunkards, whether or no.

JEEMS.—They can't shut taverns. Look at the Jersey Sunday Law. Don't we get drink on Sunday as well as other times?

PATRICK.—The three quart system is worse than the glass. It will make more drunkards. Better let a man take it by degrees.

JEEMS.—The Maine law tries to put a stop to all drinking. But [laughing] they may shut up the tavern, and not the liquor. The grog can be had.

PATRICK.—Suppose a man has a quarter dollar. He takes 3 or 4 friends, and gives 'em a treat. He can't do no more with it. But if he buys a quarter's worth of liquor, and carries it home, he can keep drunk on it a week.

JEEMS.—So on them conditions it's best to have taverns. To be sure it is. We want a place to get a drink when we please. A great many don't like to keep it in the house at all.

PATRICK.—No, and most of our women don't like it there. A little don't do harm. I know a dozen who take three or four drinks a day; and they could'n't be hired to take more.

JEEMS.—Oh, to be sure! I say, if temperance men go into cellars to destroy liquor, it will be the last time. I'd tell 'em, "Your time is short."

PATRICK.—Only see what murder and trouble this law makes all over. No good law would make so much fuss.

JEEMS.—I'll tell you what I like. I like *liberty*. I like freedom. If this law passes, I must leave Jersey. There will be kings and queens over us soon.

PATRICK.—In the old country they let people do as they please. A queer republic this in America—not let a man take a glass when he likes!

JEEMS.—How is it they have shut up the tavern in your place? It wants one tavern there any how. I suppose the thing was all fixed up before by the temperance folks.

PATRICK.—Oh, they bribe. They hired people to sign. They underdid us. He was cheated out of his rights.

JEEMS.—What will he do now?

PATRICK.—He will set up a liquor store. He makes it, you know, any how. That will be one more store.

JEEMS.—(Laughing) Then some will git by large measure, and some by small measure.

PATRICK.—They bought up signers. I tell you we have either to ———

[Here the boat stopped to take in passengers; and the conferees got up, looked out of the window, and then moved off towards the bar in the front cabin. The conversation had evidently been carried on, in part for the purpose of giving me a lecture. My own inference from the Dialogue was that something like the Maine law would be a very good thing.]

SICKNESS AND THE SICK.*

A MAN'S sickness may be, both to himself and others, as an awakening and a discipline of conscience and of love. His weakness may teach him how entire and yet how safe is his dependence upon others; and it may teach others how keen is grief for neglected duty, and how elastic and disinterested are human affections. Kind, pains-taking regard for the sick is the dictate of natural love, but is a duty also peculiarly Christian. The sick are helpless, and in pain; this is their twofold claim. A claim full of Christian force, for Christianity, like Christ, "takes our sicknesses and bears our infirmities," giving help and relief to the feeble and the suffering. But Christian thoughts not only give depth to human love and tenderness, but infuse into them new elements of anxiety and solemnity. We regard the sick with spiritual concern. A time of sickness is, perhaps, however, more likely to prove one of religious revival than of religious conversion. Yet is it in both views most important. We are surrounded with multitudes who may be called infidel believers—men who know the truth, yet feel not its power—who acknowledge Christ, but do not follow him. When they are in health, they are as if dead to the truth, or the truth dead to them, for if in them, it is as a hard, unopening seed, which seems not alive, though it is so. Sickness, if moderate, allows us to move and soften the ground of character, to implant new seeds of religious knowledge, or to cherish and develop the life of those already there. When a man is sick, if he is not disposed to that which is good, he is at least withdrawn from many evil enticements. The devil may still be "upon him," but the flesh and the world are for the time, perhaps, almost powerless. The thorns which choked the word die down; and now, perhaps, it may arise and flourish, root itself firmly, and expand its growth.

We need, however, great caution in our efforts for the religious welfare of sick persons, lest we fall ourselves, or cause others to fall, into ruinous mistakes concerning piety. Mere belief is not a magic that can juggle a man into heaven. There may be true repentance even when the twelfth hour is fast closing, and the spirit is about to enter into the "lonely, solemn darkness." But the lip-service of the death-bed is of all lip-service the most suspicious and affrighting. With regard to individual men, it is natural and fitting that our religious concern for them when well should be increased when sick. But, with regard to men generally, our business is with the healthy.

It is better to convert a healthy man than a sick one, and certainly a greater triumph for the truth to save one whom the powers of the world fully influence, than one from whom they are withdrawn. Good, indeed, is it to stand by the dying, and commit them (as it were) hopefully into the charge of angels. But far better is it to

* From the *London "Monthly Christian Spectator."*

keep the teacher's spiritual watch by the cradle than the death-bed. If it may be, save man in his cradle, for this life as well as for the life to come. This is our fit and encouraging work, a work most honouring to God, whose glory we must regard; our work is not simply to save souls, but to do this in the way that shall best honour him. If it may be, let piety bud forth in infancy, and bear fruit in life; let sickness and sorrow, as the rains and darkness, minister to its health and perfection; and let death come as the winter-time, finding preparation already made for the growth, large, fresh, and beautiful, of that new life that the spring shall awaken. If the worship of earth went up to heaven, just from sick rooms, beds, and hospitals—shrieks and prayers, groans and praises, sighs and petitions, intermingling—it would be unworthy of acceptance, not as the offering of suffering individuals, for if sincere it must needs be from them acceptable, and peculiarly so, but as an offering from the world. It is giving the blind and lame for sacrifice. Let us ever remember that God's reign is to be re-established on earth—that men are as brands that are on fire now, and that for earth as well as heaven they may be rescued. If we associate religion rather with sickness than with health, and so rather with eternity only, than with time also as truly a part of eternity, we may come to think lightly both of the glory that piety in the present life may bring to God, and of the happiness it may bring to man. To the Christian, a time of sickness may be a time of trial to the soul, sad and dark, full even of spiritual danger, though fitted and designed for spiritual profit. To realize the good that may accrue from sickness, we depend oftentimes much upon our brethren. Happy the Christian who knows how to make his brother's sickness a blessing to him—a means of revival! The man so benefited will be enabled to "give gifts" in full return for what he has received: his grateful penitence in time of his suffering retirement, his spiritual freshness and zeal in time of his recovery; these, to which we have helped him, will yield us blessings that reward our effort. Health is a good, and sickness a discipline for good; he who has wisely learnt by the discipline, though it still press severely upon him, will delight that others possess a blessing of which he knows but little, and will labour for them, so far as may be, to secure or to restore it.

SUFFERING.—There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised, before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Commend to me a bruised spirit, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

THE WISDOM "FROM ABOVE."

THE apostle, having held forth a revolting image of the wisdom, falsely so called, proceeds to describe its opposite, the wisdom that comes from above. His mode of delineation, in the two cases, though analogous, is not the same. In the former instance, he described the object by exposing its true origin, its intrinsic qualities having been incidentally referred to. In the second instance, it is these intrinsic qualities on which he dwells, their source being only named in passing. The two descriptions must illustrate one another.

Thus the phrase with which he now begins, "that *cometh from above*," although in itself it only means, as we have seen already, that which has a higher, nobler and purer source than man's fallen nature and debased condition, may receive a more particular interpretation from the foregoing context, where "coming from above" is placed in opposition to the three expressive terms, "earthly, natural, and devilish;" and, therefore, when we read that the true wisdom does come from above, the phrase at once suggests that this higher wisdom is in all points contrasted with the other, and is consequently heavenly, spiritual, godlike, in its origin and character. And this celestial and divine extraction it evinces by its spirit and its fruits; for "the wisdom that is from above is first pure, then peaceable."

The terms *first* and *then* are not used to denote succession in time or in the order of existence; for the epithets with which they stand connected are expressive of inherent qualities which must be co-existent, and without which the subject cannot exist at all. It is not after being pure for a time, that wisdom becomes peaceful. It is always both. The terms have relation merely to the order of enumeration, in the first place, in the next place, on the one hand and the other. The restriction of these terms of order to the first two epithets, if it have any meaning, seems to intimate that these two comprehend the whole description, and that the terms which follow are specifications of these two grand attributes. The characteristic qualities of heavenly wisdom are purity and peacefulness, and these include the several particulars subsequently stated. The leading terms themselves are to be taken in their obvious and proper sense—*pure*, i. e. free from moral taint, both in principle and tendency—*pure and purifying*—*peaceful*, at peace with God and man—producing individual tranquillity and social harmony. Combine these characters, and you effectually shut out that restless and ambitious strife, that selfish and malignant disposition, which had been already represented as characteristic of the wisdom from beneath. But in what specific qualities, or modes of action, does this pure and peaceful character display itself?

In the first place, it is *gentle*—an exceedingly inadequate translation of a most expressive term, denoting not merely freedom from asperity or rudeness, but a moderate and reasonable disposition, as

opposed to paradox in sentiment, and all extremes in conduct, but especially to an exacting, overbearing temper, in which sense it is applied to masters, as when servants are exhorted to submit themselves not only to those masters who are good, i. e. kind and gentle, such as those who neither exact too much from them, nor impose too much upon them, but also to those who do both. The same term is elsewhere used in describing Christian character. "Let your moderation, your freedom from extremes, from extravagance and violence, in theory and practice, be known unto all men." In this pregnant sense the wisdom from above is moderate or gentle.

In the next place, it is *easy to be entreated*, or, more exactly, *easily persuaded*, whether to do or to believe, of ready faith and prompt obedience, where the authority requiring either is a competent and lawful one. With respect to God it denotes a docile and believing temper; with respect to man, a freedom from prejudice and obstinacy, candour and openness to rational conviction, and to moral suasion; a willingness to hear the truth, and to acknowledge it when known. It stands opposed to that inveterate prejudice which stops its ears against all argument and testimony that would invalidate its foregone conclusions, and to that intractable self-will, which neither terror nor persuasion can induce to act even according to its own convictions. The wisdom from above is in this sense easily entreated or persuaded.

It is also full of *mercy* and *good fruits*. It not only has enough of these to prove itself genuine, but it is full of them, abundant in them. The use of "good fruits" to denote the practical result of inward principles and dispositions, is so common elsewhere, and so obvious here, as to leave room neither for doubt nor explanation. In strict agreement with this term, we may understand the other, "full of mercy," as denoting a disposition to relieve the wants and miseries of men by acts of beneficence and charity. It may, however, mean much more. Mercy, which in Scripture almost always signifies Divine compassion for the guilty sufferer, is used in this epistle, as in classic Greek, to denote the absence of a censorious and vindictive temper between man and man. "He shall have judgment without mercy that hath showed no mercy." In this sense, as applied to heavenly wisdom, it would seem to denote a rational, benevolent indulgence for the errors and infirmities of others, the opposite of bigoted and cruel zeal.

The next term, rendered in the text of our Bible *without partiality*, and in the margin *without wrangling*, is of doubtful meaning. The primary import of the verbal root is to distinguish;—first, to make a difference—"who maketh thee to differ?"—then to recognize a difference—"can ye not discern the signs of the times?"—"discern the Lord's body"—then to decide between things that differ—"is there no one that is able to judge between his brethren?" But certain forms of the verb are used in the sense of differing, i. e. disagreeing in judgment and in feeling—"they that were of the circumcision differed (or contended) with him;" and the

passive is repeatedly employed in the sense of hesitating, either to believe or act—"if we have faith and doubt not"—"go with them, doubting nothing;" which sense may be resolved into the first by supposing the doubt or hesitation to arise from a disposition to distinguish too minutely between the credible and incredible, or rather between the different parts of that which God requires us to believe or do as more or less credible, more or less binding. Upon these various senses of the verb are founded several interpretations of the adjective here used—first, "without partiality;" that is, as some suppose, without respect of persons, or invidious distinction between man and man; or, as such a sense would here be inappropriate, without distinguishing between the parts of the truth or the law of God, but believing the whole of the one, and obeying the whole of the other. Another meaning nearly allied to this, as we have seen, is that of unhesitating, without doubt or cavil. A third is that given in the margin of our Bible, without dispute or wrangling. This last is recommended by its correspondence with the leading epithet of peaceful or pacific; the second by the prevailing usage of the verb in the New Testament, and the first by its agreement with the primary meaning of the root. All yield a sense good in itself and coherent with the context. It is, therefore, safe, although not satisfactory, to let them all stand side by side until the question is determined, and to look upon the wisdom which cometh from above as being, at the same time, impartial and unhesitating in its faith and obedience, and averse to needless conflict.

The meaning of the last term used in this description is agreed on all hands to be that conveyed in the translation, *without hypocrisy*, unfeigned, unaffected, and sincere.

The specific terms which we have now been considering, may all be referred to one or the other of the two leading epithets—pure and peaceable. To the first may be subordinated "full of good fruits, and without hypocrisy;" to the second, "gentle, easy to be entreated, full of mercy;" while the doubtful term may be referred to either, according to the meaning put upon it. In either case the attribute of peacefulness is made more prominent, and more minutely dwelt upon.

And here the question may arise, How is it that the wisdom from above is represented as characteristically peaceful or pacific? Is not truth the antagonist of error? Are they not actually in collision? Must we not earnestly contend for the faith once delivered to the saints? Is it not good to be zealously affected always in a good thing? To all these questions the answer is affirmative. But although heavenly wisdom is engaged in deadly strife, it is never for its own sake. It strives only with a view to peace. When unresisted, it infallibly promotes peace. It is only malignant opposition that can make it the occasion of dispute. And however they who claim to be possessors and dispensers of this wisdom may mistake a love of conflict for a love of truth, and doubt or disregard its peaceful character and tendency to peace, the Word of God still holds up this character and tendency as being after all its crowning distinction.

The apostle, not content with the predominance already given to this attribute, now adds, as a separate proposition, that "*the fruit of righteousness is sown in peace of them that make peace.*" Of the different senses which have been or may be put upon this somewhat obscure sentence, I shall merely state the one which seems to me most satisfactory. By "fruit," as before, we are to understand the practical result, and by "the fruit of righteousness," not its reward, nor even the effect of righteousness itself, but rather righteous fruit, i. e. good moral effect; the best, the holiest effect upon the characters and lives of men. To sow this fruit is, of course, to sow the seed which bears it, i. e. to use the means and bring the causes into action which produce the effect. This seed is sown by or for those who make peace. The one sense of the dative includes the other. If it be sown for them, they must sow it themselves, it must be sown by them. To "make peace" is not merely to maintain or cherish it, but to produce it. Christ, in the highest sense, is said to make peace when he reconciles us to God. His ministers, as instruments and representatives, make peace by preaching the word of reconciliation. In a lower sense, they make peace between man and man, when their doctrines and influence tend to peace of conscience, to internal tranquillity, and to the peace and concord of society. Upon such our Lord pronounced a memorable blessing—"Blessed are the peacemakers, for they shall be called the children of God." Of such the apostle says, that in exerting this pacific influence, and manifesting this pacific wisdom, however doubtful it may seem to men, they do employ the means by which the highest, purest, noblest, moral effects shall be accomplished; they do sow the seed which, sooner or later, in time or eternity, shall bring forth to them, and to all whom they influence (so far as they are influenced) "the peaceable fruits of righteousness."

It is impossible to review the particulars of this description without observing that, while these two kinds of wisdom are contrasted with respect to their origin, their spirit, and their influence, it is not said how they differ in substance, or, in other words, what the two kinds of wisdom are of which these things are predicated. As to this point, two entirely distinct views may be entertained. The one is, that the contrast here presented is a contrast between two wholly different and even opposite systems of opinion, as, for instance, between Christianity and Paganism. To these the terms used are unquestionably applicable. It is, doubtless, true, that the religion of the Gentiles was earthly, natural and devilish in origin and character; that it generated selfish and malignant passions, and that it tended, in the worst sense and the last degree, to moral confusion and to every evil work; while, on the other hand, the true religion had its origin in heaven, in a spiritual influence, in God himself; was pure and peaceful, gentle and persuasible, merciful and fruitful, docile and sincere, and exclusively productive of the fruits of righteousness. All this is emphatically true.

But there are reasons for believing that this was not the contrast,

or at least not the only one which the apostle here designed to draw. The first reason is his entire silence as to speculative truth or error, as one of the distinctions between these two kinds of wisdom. The only expression which admits of such an explanation is the phrase *against the truth*. "Glory not and lie not against the truth," i. e. against the true religion and its doctrine. But however reasonable such an exhortation might be in itself, it seems in this case inadmissible, because the apostle, instead of going on to say, for such an opposition to the truth has such and such effects, merely says, "for where envying and strife are, there is confusion, and every evil work." This seems to show, that against the truth is a mere incidental phrase, and has the sense already put upon it. But, besides this, there is not even a seeming allusion to a contrast of doctrine or opinion. In the next place, the whole epistle seems to take for granted the Christianity of those whom it addresses. There is no defence of the true religion against either Jews or Gentiles. The reader is supposed to be acquainted with the peculiar doctrines of the gospel, and warned against the misconception and abuse of them. Nay, the writer assumes not only a belief of Christianity, but a disposition to expound and preach it. He exhorts his readers to be swift to hear, and slow to speak; not to be many masters, i. e. teachers, and, as the scope of the epistle shows, religious teachers. The whole of this third chapter is employed in showing the responsibility and danger of that office; and even this description of true wisdom, and its opposite, appears to be intended to discourage an unhallowed execution of its functions. From these two facts, that nothing is here said of speculative error, and that the whole epistle, and this part in particular, have reference to Christians, we may perhaps infer, that the contrast here drawn was intended to apply, if not exclusively, in part to those who hold the same opinions. If so, the doctrine of the text is plain, that even in the investigation and communication of the same truth there are two kinds of wisdom, differing not as to speculative tenets, except so far as moral and doctrinal obliquities must always presuppose each other, but in origin, in character, and in effect; the one from heaven, from the Spirit, from God—the other from the world, from human nature, from the devil; the one selfish and malignant, envious and contentious—the other pure and peaceful; the one tending to confusion and every evil work—the other bringing forth the peaceable fruits of righteousness.

To all ministers and candidates for the ministry the voice of God still says, in tones of warning, "Be not many masters;" not as a dissuasion from the work of the ministry—for the harvest is great, and the labourers are few—but as a caution to the morally disqualified not to rely upon mere intellectual capacity, or doctrinal correctness, or a regular commission; and as an admonition even to the truly pious to show forth their knowledge in the meekness of wisdom—of that wisdom which cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits,

without partiality, and without hypocrisy. By undertaking to be teachers of wisdom under the influence of another spirit, we only do our part towards promoting confusion and every evil work. By imbibing the spirit, which is here represented as celestial in its origin and influence, we sow the seed which is to bear the fruit of righteousness. Yes, even they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing this precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, and confessing that, in spite of all disappointments and encouragements, the fruit of righteousness is sown in peace of them that make peace.

A E I O U.

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
 I know not what a day
 Or e'on an hour may bring to me;
 But I am safe while trusting Thee,
 Though all things fade away.
 All weakness, I
 On him rely,

Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
 Pale poverty or wealth,
 Corroding care or calm repose,
 Spring's balmy breath, or winter's snows,
 Sickness or buoyant health—
 What'er betide,
 If God provide,

'Tis for the best—I wish no lot beside.

My times are in Thy hand!
 Should friendship pure illumine,
 And strew my path with fairest flowers,
 Or should I spend life's dreary hours,
 In solitude's dark gloom,
 Thou art a Friend
 Till time shall end,

Unchangeably the same: in Thee all beauties blend.

My times are in Thy hand!
 Many or few my days,
 I leave with Thee—this only pray,
 That by Thy grace I, every day
 Devoting to Thy praise,
 May ready be
 To welcome Thee,

Whene'er Thou comest to set my spirit free.

My times are in Thy hand!
 Howe'er those times may end,
 Sudden or slow my soul's release,
 Midst anguish, frenzy, or in peace,

I'm safe with Christ my friend!
 If He be nigh,
 Howe'er I die,
 'Twill be the dawn of heavenly ecstasy.

My times are in Thy hand!
 To Thee I can entrust
 My slumbering clay, till Thy command
 Bids all the dead before Thee stand,
 Awaking from the dust.
 Beholding Thee,
 What bliss 'twill be,
 With all thy saints to spend eternity.

To spend eternity
 In heaven's unclouded light!
 From sorrow, sin, and frailty free,
 Beholding and resembling Thee—
 O, too transporting sight!
 Prospect too fair,
 For flesh to bear!
 Haste, haste my Lord, and soon transport me there!

[*Selected.*]

THE UNIVERSALISTS AND LEMUEL HAYNES.

THE Universalists in the United States have been lately holding a Convention in New York. It was a large Convocation, included able men, and was pervaded by a serious spirit. The Lord's Supper was administered, and much zeal exhibited in behalf of Sunday Schools. Their whole proceedings, however, indicated how firmly error is welded into the system of Universalism. The furnace of human depravity and the hammer of the master workman have been diligently employed from time immemorial; and the workshop is now enlarging its dimensions to meet the supplies of an infidel age. Whilst we pity all errorists, mourn over their infatuation, and seek their restoration to a sound mind in the understanding of the Scriptures, we cannot compromise the truth. The authority of God must not be set aside, and the everlasting retributions of the future world derided, without faithful rebuke and correct teaching from those who believe the Scriptures. On this account we publish an excellent sermon in condemnation of the fatal errors of Universalism.

The statistics of Universalism in the United States are as follows:

	<i>Societies.</i>	<i>Meeting-houses.</i>	<i>Preachers.</i>
New England, - - - - -	500	429	274
New York, - - - - -	210	166	121
Ohio, - - - - -	127	70	67
All other States, - - - - -	254	163	178
Total, - - - - -	1091	828	640

Besides their 828 meeting-houses and 640 preachers, the Universalists have 16 Periodicals, besides 3 Annuals, 12 Books published within the year, and 10 Schools of an academic character.

The name of Hosea Ballou, the leading champion of Universalism in the United States, is inseparably associated with that of LEMUEL HAYNES, a Congregationalist, who disabled that Goliath of the Philistines with a stone from the running brook of truth.

Lemuel Haynes, born in 1753, in Connecticut, was of unmingled African extraction on his father's side. He commenced life a servant boy in the house of a pious Puritan, obtained his education in the chimney-corner by firelight, studied his Bible well, and became familiar with Watts' Psalms and Hymns. When a youth he enlisted in the revolutionary army, and was a volunteer in the expedition against Ticonderoga in 1776. Having experienced religion, and feeling called to the work of the ministry, he commenced his academic studies, and learned Greek whilst teacher of a common school. Lemuel Haynes was licensed in 1780; was first settled in Granville, Mass., where he was ordained in 1785; and afterwards at Torrington, Ct., at Rutland and Manchester, Vt., and at Granville, N. Y., where he died in 1833. His ministry was much blessed. In one revival alone, *one hundred and nine* persons were added to the Rutland Church in one year, 1808. Mr. Haynes was an uncommon man. Of strong natural sagacity, of a warm and generous heart, with a rich vein of humour,* a shrewd observer of men and things, intimately conversant with his Bible, a discriminating and animated preacher, he left his mark upon his generation, and his name will descend with grateful homage to posterity.

One of the remarkable events in the life of Lemuel Haynes was his encounter with Hosea Ballou, the Universalist. The occurrence took place in the year 1805, under the following circumstances, as related by Mr. Haynes to Dr. Dana, of Pittsford, Vt.: †

"Mr. Haynes had, on the preceding Sabbath, made an appointment to preach a lecture in a remote part of the parish, the same day in which Mr. Ballou preached in his pulpit. I think he informed me that he knew nothing of the appointment of Mr. Ballou till the day arrived. On the morning of the day some of his friends called on him, and expressed their regret that his lecture was on that day, as Mr. Ballou was to preach there; and that, on his arrival the preceding evening, and learning that Mr. Haynes was to be absent, he had remarked, that 'the orthodox gentry generally *scud*' when he went into a place to preach. His brethren unanimously advised him to forego his own appointment, and go and hear Mr. Ballou. During the conversation, the man at whose house his own lecture was to be delivered happening to call, united with his

* It is said that some time after the publication of his sermon on the text, "Thou shalt not surely die," two reckless young men having agreed together to try his wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news, indeed," said the other, "and, if true, your business is done."—"What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment the old gentleman replied, lifting up both his hands, and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you?"

† The life of Lemuel Haynes, written by the Rev. Dr. Cooley, with an introduction by Rev. Dr. Sprague, was published by the Harpers in 1837. Such a book deserves republication. We are indebted to our friend *Joseph P. Engles, Esq.*, for a copy.

friends in the same opinion. Accordingly Mr. Haynes came to the conclusion to attend the preaching of the Universalist. On arriving at the meeting-house, he was introduced to Mr. Ballou, who immediately invited him to take a part in the exercises, which he modestly declined, saying that he came merely as a hearer. But on Mr. Ballou's repeating the request, adding that he thought it peculiarly proper that he should take some part in the exercises, as he was to occupy his pulpit, Mr. Haynes remarked that he might perhaps be willing to make some remarks after he had closed. Accordingly Mr. Ballou, after concluding his discourse, turned to Mr. Haynes, and said, 'There is opportunity for remarks, if you are disposed to make any;' when he arose and delivered the discourse in question.

"It is obvious from these facts, as well as from the discourse itself, that the subject was chosen, and the plan and arrangement of the discourse formed, while listening to Mr. Ballou, who, with all his 'note of preparation,' was so signally and triumphantly overthrown."

The sermon, delivered on the occasion, was as follows. We give the title page and preface of the original edition :

Universal Salvation a very ANCIENT DOCTRINE; with some Account of the Life and Character of its AUTHOR: a Sermon delivered at Rutland, West Parish, Vermont, in the year 1805, by LEMUEL HAYNES, A. M.

PREFACE.

There is no greater folly than for men to express anger and resentment because their religious sentiments are attacked. If their characters are impeached by their own creed, they only are to blame. All that the antagonists can say cannot make falsehood truth nor truth falsehood.

The following discourse was delivered at Rutland, in June, 1805, immediately after hearing Mr. BALLOU, a Universal preacher, zealously exhibit his sentiments. The author had been repeatedly solicited to hear and dispute with the above preacher; and had been charged with dishonesty and cowardice for refusing. He felt that some kind of testimony, in opposition to what he calls error, ought to be made; and has been urged to let the same appear in print. But whether, on the whole, it is for the interest of truth, is left to the judgment of the candid.

Rutland, Dec. 30, 1805.

A SERMON, &c.

GENESIS iii. 4 :—"And the serpent said unto the woman, Ye shall not surely die."

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree: if he ate of that he should surely die, was the declaration of the Almighty.

Happy were the human pair amid this delightful paradise, until a certain Preacher, in his journey, came that way, and disturbed their peace and tranquillity by endeavouring to reverse the prohibition of the Almighty, as in our text: "Ye shall not surely die."

"She pluck'd, she ate;
Earth felt the wound; and nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

We may attend to the *character* of the preacher—to the *doctrine* inculcated—to the *hearer* addressed—to the *medium* or *instrument* of the preaching.

I. As to the PREACHER, I would observe, he has many names given him in the sacred writings: the most common is the *Devil*. That it was he that disturbed the happiness of our first parents is evident from 2 Cor. xi. 3, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But, to be a little more particular, let it be observed,

1. He is an *old* preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas the sorcerer came to turn away people from the faith, he is said to be *full of all subtlety, and a child of the devil*—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, *walking about seeking whom he may devour*. When God inquired of this persevering preacher, Job ii. 2, "From whence comest thou?" he "answered the Lord, and said, From *going to and fro* in the earth, and from *walking up and down in it*." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel are very large and extensive.

4. He is a *heterogeneous* preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die"—or, "In dying thou shalt die"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah. Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will *destroy* this city." Gen. xix. 14. But this old declaimer told them, No danger, no danger; "ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who *mocked*: they believed the Universal preacher and were consumed—agreeably to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to THE DOCTRINE inculcated by this preacher. "Ye shall not surely die." Bold assertion, without a single argument to support it. The death contained in the threatening was doubtless *eternal* death; as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. If it were temporal death, and this was the curse of the law, then believers are not delivered from it, as Paul asserts that they are. Galatians iii. 13. What Satan meant to preach was, that there is no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the HEARER addressed by this preacher. This we have in the context: "And the serpent said unto the *woman*, Ye shall not surely die." That Eve had not so much experience as Adam is evident; and so she was not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Probably he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day, 2 Tim. iii. 6: "For of this sort are they which creep into houses, and lead captive *silly* women laden with sins, led away with divers lusts." The same apostle observes, Rom. xvi. 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the *simple*."

IV. The INSTRUMENT or medium made use of by the preacher will now be considered. This we have in the context: "And the *serpent* said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the happiness of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a wise, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is, therefore, a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

"And is not this triumphant treachery,
And more than simple conquest in the foe?" [YOUNG.]

3. Another reason why Satan employs instruments in his service is, because his empire is large, and he cannot be everywhere himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal Salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the Gospel, because of that injunction, Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be *damned*."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no proof of future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true Gospel, they only in substance repeat Christ's sermons. If they preach, "Ye shall not surely die," they only make use of the devil's old notes, that he delivered almost six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged deceiver, and think that I have not treated this Universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "*Render unto all their dues.*"

The reader of this sermon will be at no loss to conceive of the reason why its author's name is connected so intimately with the denomination whose doctrines he rebuked. It will be generally acknowledged, that the association ought to be perpetuated, according to the title of this article, **THE UNIVERSALISTS AND LEMUEL HAYNES.**

“DRY, VERY DRY.”

[The Rev. Mr. Barnes, in his Sermon before his General Assembly, thus remarks of Calvinism ;—“It is a scheme which may become by abuse one of the most repulsive, severe, and, I will admit, gloomy, that can be presented to the human mind. In the form of Antinomianism, it opens the flood-gates of licentiousness without restraint. In the form of mere orthodoxy, the mere belief of its dogmas, it is like the bones in Ezekiel's vision, DRY—VERY DRY. In such forms it becomes a hard, cold, unfeeling, and repulsive system; delighting in its opposition to the common courtesies of life, or to the common methods of profane reasoning among men; making a man an offender for a word, and holding to the most literal and rigid construction of symbols of doctrine; allowing no liberty of sentiment or discussion; making the essential point of orthodoxy to be that all the points of belief have been long since settled by the fathers, and that they are never to be re-argued, and that the world is to look for no further progress; and setting itself against all the principles of interpretation that would throw doubt on the received explanation of a passage of Scripture.”]

“DRY—VERY DRY.”—So is all preaching of the Word, to a world lying in wickedness, with hearts and minds engrossed with things to which they are led by the “common courtesies of life,” and “the common methods of profane reasoning among men;” without eyes to see, ears to hear, or hearts to understand the truths of the Gospel.

“DRY—VERY DRY.”—So is Christ's sermon on the mount to the great mass of those who hear it; and so to unhumiliated and unconverted man is the song which the morning stars sang together when time began; and equally so, the glad tidings which the angels proclaimed to the shepherds, as time rolled on—

“When one lone star came wandering from afar,”

and led them to the place where a Saviour was born; and so, alas, is the whole history of the plan of salvation; the birth, the life, the death, the resurrection and the ascension of the man Christ Jesus, the Son of God, the sinner's friend.

“DRY—VERY DRY.”—So to corrupt human nature are all commands to “love God supremely, and our neighbour as ourselves”—all closet retirement, all searching of the Scriptures, all keeping the Sabbath day holy, all “taking up the cross,” all “wearing the yoke.”

“DRY—VERY DRY.”—So, alas, is all teaching of poor, fallen man, that “strait is the gate and narrow is the way which leadeth unto life, and few there be that find it”—steep and toilsome the ascent up Zion's hill—that all human strength is weakness, and God's grace alone sufficient for us.

“DRY—VERY DRY.”—So to the million who hear it is the truth which all Christians teach, that sin must be punished; and so all

penalty for sin, from the "rod for the fool's back" to the "fire that is never quenched"—from that inflicted by an earthly parent in affectionate solicitude for the child he loves, to those chastisements from a Heavenly Father's hand of those who, after passing through great tribulation, are to be clothed in white raiment, and wear a starry crown.

"DRY—VERY DRY."—So are all rules for self-discipline and self-denial—all teachings of meekness, humility, temperance and obedience, justice and alms-giving; to love "your enemies, and do good to those who do ill to you; "if thine eye offend thee, pluck it out."

"DRY—VERY DRY."—So to worldly men—the great majority of those who hear preaching—are all the far-off promises of Faith and Hope, in comparison with the least present enjoyments of the world; however you may assure them, with the tongue of Paul, and upon the authority of God's own sacred Word, that the first are certain, bright and glorious, enduring and unfading, while the last are transitory, unsatisfying, and sometimes leave "a sting behind," as all must see and know.

"DRY—VERY DRY."—So are the first elements of all knowledge, from the lessons of the school-boy to the laws which govern the starry hosts; and those by which the plants of mother earth blossom and bear fruit. Why it is the very opprobrium pronounced by college boys on mathematics, on logic, and metaphysics—and which kindles for Euclid, in their out-going indignation, a funeral pyre.

"DRY—VERY DRY."—So is the "skeleton" of this frail body, which God himself made for the habitation of an immortal spirit while here on earth; and still more

"DRY—VERY DRY"—must be the "skeleton" of any system of religious truth which we shall find to be true when we have done with earth. *What we do not know now "we shall know hereafter."* What other answer can the pious mother give her inquiring children, when, after their Sabbath lessons, in the evening of the holy day, they cluster around her knee, and ask her, "Why did not God make us all good?" "Why did God suffer Adam to fall?" "Why does God permit sin?" "Why did God make *death* necessary?" "Since you teach us that God orders all things," "that God has all power, and that God is merciful and good."

The complaint of the only Atheist we ever chanced to meet was, that he could not conceive of a God who should permit so much misery and so much evil as he saw around him. And this Atheist afterwards became deranged!

"There is a path which no fowl knoweth, which the vulture's eye hath not seen."

"The lion's whelps have not trodden it, nor the fierce lion passed by it."

"Whence then cometh wisdom? And where is the place of understanding?"

"Seeing it is hid from the eyes of all living, and kept close from the fowls of the air."

"No less wisdom (says archbishop Tillotson) than that which made the world, can thoroughly understand the philosophy of it."

But "God understandeth the way thereof, and he knoweth the place thereof."

"And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil, that is understanding."

These are God's own words, as recorded by the first inspired penman of Holy Writ—and this is sufficient for us to know.

Such are some of the reflections which arose upon seeing those words, quoted from the Scripture account of Ezekial's vision of dry bones, and lately applied by a distinguished preacher to the mode of expounding Calvinistic doctrines by those with whom he was once associated. As there appeared, at first glance, to be some striking discrepancies in his treatment of the subject, we read it again and again—each time with new admiration, but with still greater surprise and regret; and these further reflections followed:

Yes, more than "dry, very dry," even "hard, cold, unfeeling and repulsive," must it be to all who have not found the depths of humility, to hear these doctrines so justly, fully and truly set forth as peculiar to Calvinism, by one who joys and rejoices in the name, in "defining his position;" to hear from such a source, in a world where pride and selfishness are everywhere predominant, that "the system begins with God, and makes him the centre of the whole circle of doctrines and duties;" "exalts him always and everywhere;" "makes his glory the beginning, the middle, and the end of all things." That "the most minute object, and the least important event, as well as the most mighty, represent him" "as directing all things to the accomplishment of his own grand and *incomprehensible* purposes." That "nothing occurs which has not sprung up in accordance with God's own plan" of infinite wisdom. That "the incarnation and sacrifice of the Son of God was essential to man's salvation;" and "that his salvation is originated and carried forward by the Holy Ghost;" that "in his salvation, as in all things, God is the beginning and the close, the alpha and the omega, the all and in all;" that "he bestows salvation on whom he pleases, and where it is bestowed it is not the result of any new scheme, but the purpose to bestow it in that particular case was laid far back in the Eternal counsels. Every good thought in man is originated by him, and his purpose limits and bounds all the actions of man."

True—most true—every word true! Truth which shall endure when time shall end!

And yet—and yet—with equal truth—with most obvious truth, may I add—however "incomprehensible," or *impossible to be explained* by the "common methods of profane reasoning among men," *in connection with what precedes it* in the same sermon.

And how would that eminent and estimable author of those last striking and truthful passages lament, should he chance to see in his travels a caricature of this same Calvinistic creed under the cognomen of orthodoxy! representing an exceedingly offensive and ill

mannered personage, delighting in making himself disagreeable to all around him, making a man an "offender for a word," "confounding all proper notions of moral agency and responsibility;" in a word, "*making universal poison of an infinite object?*" We trust that such may never be his misfortune, and should it be, that he will only place coals of fire on the head of its author, by striving to do him good, and praying to the Father and God of mercy to bless and save his soul. * H. *

Household Thoughts.

"GLORIOUS IMMORTALITY! ALL IS PEACE!"

"He does well who does his best:
Is he weary? Let him rest.
Brothers! I have done my best;
I am weary—let me rest!"

A MANSION, with all the arrangements of taste and wealth, stands amidst beautiful scenery of nature. But death is within the doors!

Not now for the first time does the conqueror come. Once before had he entered that Christian home. Then, an aged mother in Israel sunk into her last sleep before the touch of his sceptre. Venerable saint, with thy quiet brow, meek eye, comely bearing, and loving spirit, the house received a glory in being the birthplace of thy departure into another world!

It is the Sabbath. In one of the upper chambers is a beloved young man, soon to be numbered the second of the dead in that abode of love and peace. The rest of the Lord's day is hushed to deeper tranquillity by the premonitions of a fearful providence. A son, the pride and joy—as well might he be—of his father's heart, is nigh unto death. The faint breathings of a tired frame announce that the last sleep is drawing near. With kind looks to all, and with a firm faith in Christ, the youthful pilgrim closes his eyes on the world.

Household grief at such a time may not be intermeddled with; but theirs is grief which loses not the joy of Christian hope, and which looks away from earth to Christ, resurrection, and glory. As the church bell, which for two centuries has knelled the work of death in that retired Puritan village,* struck on that Sabbath its thirty notes, all knew the meaning. Fathers, mothers, young men, maidens, mingled their sympathies and ejaculations; not a few their tears. The venerable pastor's heart thrilled with peculiar tender-

* The custom is still kept up, in many towns of New England, of tolling the bell when a person dies. The number of strokes indicate the age of the deceased.

ness; for a very dear one of his flock had panted away life by the side of the spring—blessed be God, of the *living* spring!

The young man, pale in death, was the *eldest son*. God knows the swelling tides in the human heart. He implanted natural affection, parental affection, *Στοργήν*, the vehement indwellings and outgoings of a father's soul. Parents of a mortal race, ye receive your children for death! The joy which welcomes them into the world has a kindred keenness of sorrow in mourning them out of it. We rejoice and we sorrow over them. It is a privilege to have a heart, an overflowing heart, of human, tender love. Father, that son deserves well the tears you weep. Over *you* how youthfully would *he* have wept—your eldest, darling child! But the sacred grief is yours to weep for him. May God sanctify that unexpected, inexperienced sorrow.

The youth is a *Christian youth*. On his form of manly beauty lies the death-betokening stillness; for *he* is not there. He is with Christ! At the time of death was he with HIM in PARADISE. Oh, how great the mercy which brings our young men to the cross; which brought *him* there! In the morning of life he renounced all for his Saviour. Trained in the good old way, he walked in it during the opening years of active manhood, pursued religion as the chief end, and was thus prepared to enter upon its everlasting rewards when God closed his earthly course. Few meditations are more welcome to survivors than those which are linked with efforts and prayers to bring departed ones to Christ. The writer gratefully remembers a solemn interview with this dear youth in a retired corner of the beautiful garden, out of sight except from the All-seeing. His mind was at that time, unknown to me till then, concerned on religious subjects. God afterwards brought him to a full knowledge of the truth. He became a zealous Christian. He was in the Bible class; his rich, uncommon voice mingled in the choir; he was known as a friend of religion, of temperance, of active benevolence, of social improvement; a promoter of every good work. Happiest now in the work of heaven!

In a brief record of a gifted young man, it is not out of place to say that his *mental endowments and acquirements* were great and beyond his years. His mind was quick, regular, and trustworthy in its operations. It saw and did with consummate precision. The two qualities, however, which enabled him to accomplish so much in his short career were *system* and *perseverance*. At the age of 24 he was appointed a Professor in Yale College, and in a new department organized with some reference to his own adaptations to fill it with honour.* He was rapidly acquiring a reputation as a scholar, a philosopher, and a writer.† But what is knowledge? It shall

* The Professorship was that of "*Agricultural Chemistry*."

† Professor JOHN PITKIN NORTON was undoubtedly the first in his department in the United States. He was a fine lecturer, and had the art of impelling his own enthusiasm into the minds of others. He was much sought after to deliver addresses at Agricultural Conventions. Several of his addresses have been published, and are admirable specimens of science brought home to the people. He also published several valuable scientific works.

"vanish away!" The young philosopher's chair is unoccupied in his library; the laboratory misses his quick eye, and steady hand, and friendly zeal. Human learning is valuable in its place; but there is a wisdom of a better kind, and more enduring. This and that were both his.

Social traits of a superior character were his ornament among his fellows. His glance was upon life's sunny side. He was of generous temperament, buoyant in good nature, companionable, courteous, modest, kind. In addition to his personal elements of popularity, his ancestral ties bound him to the people. His great-grandfather was good old GOVERNOR TREADWELL, and his grandfather the Honourable TIMOTHY PITKIN, both of Farmington, the residence of his own honoured father, and where he himself had come to die.* A large circle of friends, especially in Farmington, Albany, and New Haven, will love to cherish his memory in mourning his loss.

The ways of Providence are mysterious, but not the less wise; often, rather be it said, therefore the more wise. "Precious in the sight of the Lord is the death of his saints." There is no better time to die than the appointed time. God had been preparing his young servant for heaven by afflictions of no common severity. The soul learns rapidly the lessons of religious experience, when Providence and the Spirit are its associate teachers. Being ready to go, why should any wish him to stay? and having gone, why wish him back again? The 5th of September, 1852, is as good a time to die as any time in any year a half century hence. The first Sabbath of Autumn was his last earth-day. On being rather unexpectedly told a few days before that he could not long survive, he requested to be left alone for a season. Not alone! For the family took knowledge of him that he had been with Jesus. His joyful tidings to them from another world were "GLORIOUS IMMORTALITY! ALL IS PEACE!"

He was buried at New Haven, from the place of his late residence, perhaps the most beautiful mansion for architecture and situation in that beautiful city. "Great lamentation was made over him;" and he was carried to his last resting-place with the ingenuous grief of a large concourse of friends.

"He does well who does his best;
Is he weary? Let him rest.
Brothers! I have done my best;
I am weary—let me rest!"

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

* The most touching sympathies were exhibited by the noble-minded farmers and friends at Farmington. They assembled in large numbers in their wagons to accompany the body to the depot, preparatory to its burial at New Haven. They insisted upon carrying the precious dust with their own friendly arms, and deposited it in the car with many a trickling tear.

The following is a meagre outline of the remarks of **PRESIDENT WOOLSEY**, of Yale College, at the grave :

PRESIDENT WOOLSEY began with referring to Professor Kingsley's late decease ; that the college had just lost one, nearly the oldest of its officers, and now it was called to mourn for Professor Norton, the youngest.

Mr. Norton was the founder in this country of the science to which he addicted himself, and had attained in his short course to a point where he commanded the respect of the scientific world. He bade fair to become eminent in his department. He had qualified himself for it by study in Europe under the most eminent chemists ; and had received, even when a student, most flattering testimonials to his skill in chemical analysis.

In speaking of his character, President Woolsey said that he was a man of uncommonly sweet and gentle temper, characterized by placidity and equanimity, to which were united great patience and perseverance in the pursuit of whatever he had undertaken.

He was also a man of great simplicity, very far from love of show, and from pretension. His lecturing was a proof of this, in which he thought nothing of himself, and was entirely engrossed with his subject. He seemed in this simplicity more like a little child than almost any man whom I have known.

He was also a man of great probity. He had a natural straightforwardness, which well became the descendant of some of the worthiest Puritans of Connecticut. He seemed to love truth for its own sake. He was inflexible in doing right, and whenever a point of duty was involved, steadily adhered to true principles. This was manifested in his constantly refusing when abroad, and after his return, when thrown among worldly men, to do any act looking like desecration of the Sabbath, and by his strict temperance principles in all companies, and on all occasions.

But the crowning glory of his character was his religion, which brought out and gave strength to his natural good qualities. In his youth he felt the power of divine grace, united himself with the church in Farmington, and had ever since led a life consistent with his profession. Hence, when the summons to die came, he was not unprepared or thrown off his guard. He was told that there was no prospect of his living, then calmly shut his eyes without saying a word, and on opening them again, said, as if he was giving utterance to the closing thoughts of a sweet train, "Glorious immortality ! all is peace !"

Rarely do we see a character more respected by the world or more truly lovely, than of the young man whose body we have now laid in the grave.

QUEEN VICTORIA A GOOD HOUSEKEEPER.

A PERSON who fulfils her duty in one department of household affairs is very apt to exhibit a similar fidelity in all. In the last number of the Presbyterian Magazine, the English Sovereign appeared as a good teacher among the children of her domestics. It is no wonder that it has been discovered that she also superintends Windsor Castle in the capacity of a good housekeeper. The following notice from *one who knows* is taken from an English newspaper :

HER MAJESTY'S HOUSEKEEPING.—"Do you think," said *Mr. Denison, M. P.*, at Wakefield, "that Her Majesty is anxious that

her sugar should cost her 10d. per lb. when she may get it for 5d. ? I can assure you, and I do not speak off the book, that Her Majesty pays her bills as regularly as any man I address. (Applause.) Nay, I tell you more. She knows the price of every article she orders before she orders it. She does not order on credit and take the chance of being able to pay ; and she sets her subjects in this respect, as in many others, a most excellent example, which I wish they would all follow. (Cheers.)”

Now, in this description we discern three characteristics of a good housekeeper.

1. Queen Victoria is an *intelligent* housekeeper. She knows the state of the market, is acquainted with the value of groceries, and has an insight into the current prices of the day. Surely, if any body ought to know such things, it is a queen, and the queen of England, the greatest commercial nation in the world. An ignorance of the every day concerns of household life is a depreciation of female character of which Victoria nobly acquits herself. American ladies! rulers in our social kingdom, are you as intelligent housekeepers as this sceptered lady? What a pity that any should know about scandal and novels, and know little or nothing about the price of sugar and tea. Queen Victoria “knows the price of every article she orders, before she orders it.” Verily, she is an excellent housekeeper.

2. Queen Victoria is an *economical* housekeeper. To be sure, she is brought up to royalty, has several palaces, and is in the receipt of large sums from her liege subjects. But that is the fault of the national system, or rather it is the homage of monarchy to the monarch. And under such circumstances it is the more remarkable to find a spirit of honest economy supervising the resources of wealth and luxury. The queen abhors paying more for an article than its real value. “Do you think,” asks this member of Parliament, “that Her Majesty is anxious that her sugar should cost her 10d. per lb. when she may get it for 5d.?” No indeed. Such a queen takes care of her pennies. She knows that pence make shillings, and shillings pounds. Alas, how many of our American housekeepers in the upper classes ignore the value of money! It makes no difference with some whether an article costs a dime or a dollar. Nay, sometimes the higher the price the more certain are they to buy it. Happy is he whose wife, in addition to other graces, has the grace of economy ; who discriminates between prices, and makes her influence felt among grocers and market women as well as in the purse of her husband.

3. In the third place, Queen Victoria *pays cash*. “She pays her bills regularly. (Applause.)” No wonder the people applauded. They have an instinctive idea of what is right. “In their sentiments,” says Burke, “the people are rarely mistaken.” There is no better rule in household life than to pay as you go along. This mode of doing things saves, at the end of the quarter or year, a world of vexation to the husband at the sight of unexpected demands

upon his means; it prevents sundry suspicions of the wife that she has been overcharged; and it takes away from the honest storekeeper all anxiety about debts and accounts. Housekeepers may rely upon it that Victoria's rule is the right rule. "She does not order on credit, and take the chance of being able to pay." She has too much good sense for that, and so she pays when she orders. If the cash system be a good one for the palace of a queen, it is better for the mansion of a rich American, and for the humbler dwellings of our poor.

Ladies, if you want to be good housekeepers, keep your eye upon queen Victoria. She is an *intelligent* housekeeper; she is *economical*; and she *pays cash*. She is, indeed, a queen of a housekeeper. What an honour is this to one who fills the loftiest earthly throne,

"And with the shadow of her robe
Belts all the climates of the globe."

Although a great queen, Victoria is a true woman. She understands how to keep house.

Biographical and Historical.

BIOGRAPHICAL NOTICE OF REV. SAMUEL MILLER, D. D.

SAMUEL MILLER was the grandson of John Miller, who emigrated from Scotland to America, and settled in Boston, in the year 1710. He was a Presbyterian in his own country, but after his arrival here he connected himself with the Old South Church, Boston, then under the pastoral care of the Rev. Ebenezer Pemberton. He had two children; the elder of whom, John, though not a graduate at any college, was educated at a school in Boston, under the care of the celebrated John Lovell, who conducted the education, at least in its earlier stages, of many of the most eminent men of New England. This son, while he was yet a pupil in Mr. Lovell's school, became decidedly pious, and joined the Old South Church, of which Dr. Sewall had then become pastor. He determined from this time to devote himself to the Christian ministry; and after prosecuting a course of study with reference to this, he was licensed in May, 1748, to preach the gospel, by the Boston association. He travelled soon after into the colonies of Delaware and Maryland; and having received a unanimous call from the Presbyterian church at Dover, in Delaware, he returned to Boston, and was ordained to the work of

the ministry by a council, of which several of the most distinguished ministers in the vicinity were members. The right hand of fellowship was delivered on the occasion by the celebrated Dr. Mather Byles; and we have heard it pronounced by a competent judge, who once saw it in manuscript, a remarkably fine specimen of composition.

Immediately after his ordination he repaired to Delaware, and entered upon his pastoral charge, dividing his labours between the Presbyterian church in Dover and another in Smyrna. In 1751 he was married to Miss Margaret Millington, a lady of high intellectual and moral worth, as well as of great personal attraction. In this retired situation he continued to discharge the duties of his office, till the year 1791, when he was removed by death, in the sixty-ninth year of his age.

Samuel Miller was the fourth son of the Rev. John Miller, and was born October 31, 1769, at the residence of his father, a few miles from Delaware. His early literary training was under the parental roof; but in due time he was removed to Philadelphia, and became a member of the University of Pennsylvania. After passing through this institution, he graduated with high honour, July 31, 1789.

Having formed the purpose of devoting himself to the ministry, he entered upon the study of theology, shortly after his graduation, under the direction of his father. But his father being removed before he had completed his theological course, he was licensed by the Presbytery of Lewes, of which his father had long been a leading member, and immediately after put himself, for the residue of his course, under the instruction of the celebrated Dr. Nesbit, of Dickinson College. Here he continued for a number of months, and during this time not only enjoyed the best opportunities for literary and theological improvement, but formed an intimacy with his venerable instructor, which was a source of great pleasure, not only to himself, but to those to whom he imparted his cherished recollections as long as he lived.

In the year 1792 he was invited to visit a church on Long Island, with a view to being heard as a candidate for settlement. On his way thither he stopped in New York, and preached to great acceptance. The result was, that in the autumn of that year he received a unanimous call from the united Presbyterian churches of New York to become the colleague of Dr. Rodgers and Dr. McKnight. He has been heard to remark that he had never at that time aspired to anything beyond an ordinary country charge; and that nothing could have surprised him more than that he should have been thought of for such a public and important sphere of labour. He, however, after due deliberation, accepted the call, and was ordained and installed June 5, 1793.*

From the commencement of his ministry in New York he enjoyed a reputation in some respects peculiar to himself. Though Dr. Mason, and Dr. Linn, and Dr. Livingston, and other great lights were there,

* For an account of the licensure and ordination of Dr. Miller, see *Presbyterian Magazine* for 1852, p. 179-183.

yet the subject of this notice was far from being thrown into the shade. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had from the beginning an uncommonly polished style, and there was an air of literary refinement pervading all his performances that excited general admiration, and well might put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions; and several of these early occasional discourses were published, and still remain as a monument of his taste, talents and piety. One of his earliest published sermons was before a society in the city of New York for the manumission of slaves; and it may well be doubted whether a more discreet, unexceptionable, and dignified sermon has been written on the subject since.

At the beginning of the present century Mr. Miller preached a sermon appropriate to the time, reviewing some of the more prominent works of the century then just concluded. This sermon formed the nucleus of a work published in 1803, in two volumes octavo, which contained the most thorough account of the various improvements of the eighteenth century, which was then to be found in the English language. In executing this work he brought to his aid many of the most gifted and accomplished minds in various departments of learning; and in the favourable manner in which the book was received on both sides of the water, he had the most gratifying testimony that his labour had not been misapplied.

He was honoured with the degree of Doctor of Divinity, from the University at which he was graduated, in the year 1804. At that day it was uncommon, if not unprecedented, for a person so young to receive that honour; and he used sometimes, in sportively referring to it, to relate the following anecdote:—

He was travelling in New England with a clergyman who was well acquainted there, and they called, at the suggestion of the Doctor's travelling companion, to pay their respects to a venerable old minister, who lived somewhere on their route. The Doctor's friend introduced him as Dr. Miller of New York; and as the old gentleman knew that there was a distinguished medical practitioner of that name living there, and as he had not heard that the clergyman had been doctorated, and perhaps it had never even occurred to him that so young a man as he saw before him *could* be, he took for granted that it was the medical doctor to whom he had been introduced; and after a few minutes, wishing to accommodate his conversation to the tastes and capabilities of the stranger as well as he could, he turned to him, and asked him whether he considered the yellow fever, which had then just been prevailing in New York, contagious. Before the Dr. had time to reply, his friend perceiving the old gentleman's mistake, said, "This is not a medical doctor, sir, but a Doctor of Divinity."

The venerable minister gathered himself up, as if in a paroxysm of astonishment, and lifting up both hands, exclaimed, with a protracted emphasis upon each word, "*You don't!*"

In 1806 Dr. Miller was moderator of the General Assembly of the Presbyterian Church.

In May, 1811, died the Rev. Dr. Rodgers, with whom Dr. Miller had served in the ministry, as a son with a father, for nearly twenty years. He preached a touching and impressive sermon on the occasion of the death of his venerable colleague, and two years after published an extended biography of him in an octavo volume. As Dr. Rodgers had been identified with the Presbyterian Church more prominently, and for a longer period than any other man, Dr. Miller, in writing an account of his life, was led almost of necessity to detail many events and scenes with which he was connected in common with many others; and hence there is far more of the general history of the Presbyterian Church to be found in this volume than in any other biographical work that has been published. Independently of the peculiar interest that attaches to the subject, the work is quite a model in its department.

Dr. Miller is understood to have taken a deep interest in the establishment of the Theological Seminary at Princeton, from the first inception of the enterprise, though without the remotest idea that he was destined to be more intimately connected with it than many others of his brethren. When Dr. Alexander was inaugurated, in August, 1812, Dr. Miller preached the sermon—and an appropriate and admirable sermon it was.* When the chair of ecclesiastical history and church government was to be filled, the eyes of the Church were directed to Dr. Miller; and in due time the judgment of the Church was pronounced in his being formally elected to that responsible place. The appointment was made in May, 1813, and having accepted it, he was inducted into office on the 29th of September following.

Here Dr. Miller continued discharging the duties of his office with great fidelity and ability, and to the entire acceptance of the Church, during a period of more than thirty-six years. Though he had not, in his latter years at least, any great vigour of constitution, and was obliged to nurse himself with more than ordinary care, yet he was able to go through with his prescribed duties in the seminary, besides performing a good deal of occasional literary labour, until within about a year of his death. In May, 1849, the General Assembly accepted the resignation of his office, testifying at the same time in the strongest manner possible their grateful appreciation of his services, and their high respect for his character. His health, which had been waning for a considerable time, failed after this more perceptibly, until at length it became manifest to all that his period of active service was over. He lingered a number of weeks, suffering not so much from positive pain as from extreme exhaustion and difficulty of respiration, but without a cloud to intercept the clear shining of the Sun of Righteousness. He felt that his work was done, and he was ready to enter upon his reward. The few friends who were privileged to see him during the period of his decline, especially

* Republished in "*Home, the School and the Church*," for 1852.

after he had nearly reached the dark boundary, were not only edified but surprised at the expressions of humble, grateful, joyful triumph, that fell from his lips. He gently passed away to his reward, on Monday evening, January 7, 1850. His funeral drew together a large concourse of clergymen and others from the neighbouring towns and cities, and an appropriate and characteristic sermon was preached on the occasion, by his venerable colleague, Dr. Alexander.

Dr. Miller was married a few years after his settlement in New York, to Miss Sargeant, daughter of the Hon. Jonathan D. Sargeant, of Philadelphia. They have had a large family of children, several of whom still survive in the different walks of honourable and Christian usefulness. Two are in the ministry of our Church.

We cannot dismiss this brief notice of Dr. Miller, without adding a few words in respect to his character; though it is only the most general estimate of it that our limits will allow us to attempt. Indeed he has been so long and so generally known, not only throughout the American church but abroad, that it would seem almost a work of supererogation to speak of his character at all; and the little that we *shall* say, we acknowledge is dictated rather by a reverent and affectionate regard for his memory, and a personal satisfaction in recalling his admirable qualities, than by a conviction that any effort of ours is necessary to extend or perpetuate his fame.

Dr. Miller, as we have already had occasion to intimate, had much more than common advantages in respect to personal appearance. Of about the middle size, he was perfectly well proportioned, with a fine, intelligent and benignant countenance, which would not be likely to pass unnoticed in a crowd. His manners were cultivated and graceful in a high degree, uniting the polish of Chesterfield with the dignity and sincerity of a Christian minister. He was remarkably exact in his attention to little things; and though this may have sometimes given him, to a certain extent, an air of formality, it had undoubtedly much to do in giving a finish to both his manners and his character. His work on "Clerical Manners" could never have been written by one who was less considerate and exact than himself; and, indeed, but for his exceeding modesty, one might almost suppose that in writing it he was taking his own portrait. He was never thrown into any society so polished but that he was entirely at home in it, and while he was as far as possible from being enslaved to worldly usages, or cultivating a habit of too indiscriminate worldly intercourse, he never thought it beneath him to appear on all occasions as the accomplished Christian gentleman.

Dr. Miller's intellectual and moral character partook of the same beautiful symmetry that characterized his external appearance. How far this grew out of his natural constitution, and how far it was the result of discipline and habit, we do not pretend to say; though we have heard that he has himself said that he was originally of an impetuous turn, and that it had required severe efforts to

school himself into all that moderation and self-control of which we saw him in possession. He had evidently by nature a kindly, sympathetic and generous spirit. His heart beat quick to the tale of distress, and his hand opened instinctively to administer relief. He had warm social affections, and evidently received as well as imparted great pleasure in his intercourse with his friends. His mind was not, like that of Dr. Mason—bold, startling, we had almost said terrible in some of its demonstrations; but it was perfectly well balanced in all its faculties, calm and deliberate but certain in its movements, and worthy of being trusted wherever good taste, sound judgment and high intelligence were demanded. He might not have been selected as the man to electrify the multitude by a single effort, but there are few men who have an assemblage of intellectual and moral qualities, so well fitted as were his to form a dignified character, or to secure a course of honourable and enduring usefulness.

We have already alluded to the fact that Dr. Miller early took rank with the best preachers of his day. His sermons were generally written, but in the earlier periods of his ministry, as we have heard him say, were almost always committed to memory, as the prejudice against reading in New York was so great, that it was at the peril at least of one's reputation as a preacher that he ventured to lay his manuscript before him. At a later period, however, especially after he went to Princeton, he generally read his discourses, but he read with so much ease and freedom, that but for the turning over of the leaves one would scarcely have been aware that he was reading at all. His voice was not strong, nor yet particularly musical, but it was pleasant notwithstanding; and so perfectly distinct was his enunciation that he could be heard without effort at the extremity of the largest church. His attitudes in the pulpit were extremely dignified, though perhaps somewhat precise; and his gesture, which was never otherwise than appropriate, was yet not very abundant. His utterance was deliberate, perhaps too much so to suit the mass of hearers; but it was marked by an evident sincerity and solemnity that were well fitted to make an impression. He would occasionally deliver a sentence with an air of majesty, and a degree of unction that would make it quite irresistible. We remember, for instance, to have heard him relate, in a New Year's sermon on the text "How old art thou?" the well known anecdote of the Roman Emperor, exclaiming at the close of a day which had gone to waste, "Oh, I have lost a day!" and it seemed scarcely possible that the exclamation should have been uttered in a way to secure to it a higher effect. Still he could not be considered an impassioned preacher; and his manner was characterized rather by quiet dignity, and occasionally by genuine pathos, than by any remarkable versatility or vigour. But his discourses were decidedly superior to his manner of delivering them. He never shot at random; he always had a distinct object in view, and he went deliberately and skilfully to work to accomplish it. There was the same

symmetry about his sermons as there was about his character, every thing was in its right place. If you did not expect to be thrilled by such overwhelming passages as you might sometimes hear from Mason or Chalmers, you knew that you would never be shocked by anything of doubtful propriety. You expected that everything in the service would be fitting and reverent, and every way up to the dignity of the pulpit; and you were never disappointed. No man was farther than Dr. Miller from that miserable affectation that throws together dry and doubtful speculations, at best the refuse of philosophy, and then calls the heap of chaos that is thus produced a gospel sermon. While his preaching was not common place in any worse sense than the Bible is so, he had no ambition for originality that led him to stray beyond the Bible for the material of his discourses; and while he was satisfied with what he found there, his object seemed to be to work it up in a manner which should best subserve the great objects of his ministry. We would respectfully suggest to some of our young ministers who, in their dread of being found in a beaten track, seem in danger of neutralizing divine truth, if not of cutting a track for themselves outside of the Bible, that they had better gather up as many of Dr. Miller's printed sermons as they can, and study and inwardly digest them, until they have learned from him that light is better than darkness, order better than confusion, and the simple verities of God's word better than a dreamy philosophy.

As a professor in the Theological Seminary, Dr. Miller was alike able and faithful. He gave to his work all the energies of his mind and body; and even after the infirmities of age had so accumulated upon him that he might have reasonably found an apology for relaxing, if not altogether discontinuing, his labours, he still continued to perform the full amount of service demanded by his professorship. His lectures were always highly appropriate and instructive; and while they were evidently the result of much thought and investigation, and were so admirably perspicuous and well arranged that they could be easily remembered, they were always written with excellent taste, and sometimes, where description was called for, were marked by great rhetorical beauty. In his intercourse with the students of the Seminary he was quite as much the father as the professor; and if a record of all his kind offices towards his pupils, many of which were a matter of profound secrecy, could be displayed, we doubt not that it would greatly exceed any estimate which those who appreciate his beneficence most highly have ever formed.

Every one knows that Dr. Miller was not only an honest but earnest Presbyterian. He stood up manfully to resist anything that seemed to him to jeopard the order or the purity of the church; and though he was eminently a man of peace, yet he was not so in any such sense as to be willing to compromise what he believed to be the interests of truth and piety. He would sometimes utter himself with great strength, perhaps we should say severity, in respect to those whom he deemed unfaithful to their obligations as Presbyterian ministers;

but yet his spirit in controversy was generally forbearing and conciliatory. He was not at all liable to the charge of sectarianism, in any offensive sense; while he loved and venerated his own church above any other, believing as he did that she is nearest to the scriptural standard, he loved all who love our Lord Jesus Christ in sincerity. Even those whom he considered as not holding the Head, he treated, whenever he came in contact with them, with all due kindness and respect; and we happen to know instances of this kind, in which his offices of civility and good-will have been afterwards respectfully and gratefully acknowledged.

As a writer, Dr. Miller is certainly found in the foremost rank of American clergymen. With the exception of his "Review of the Eighteenth Century," all or nearly all of the productions of his pen are immediately connected with matters theological or ecclesiastical. His controversial writings, especially those relating to Episcopacy, are, for perspicuity, dignity, and we may add effective reasoning, quite a model. His "Letters to Unitarians," though bold and uncompromising, show great familiarity with the subject, and great adroitness in the management of it. His "Letters to Presbyterians" were admirably adapted to the times in which they were written, and we hope will outlive by centuries the exigency that produced them. We remember to have heard the President of Harvard College, who was himself once engaged in a controversy with Dr. Miller, render the strongest testimony to his character as a writer, particularly in respect to everything connected with rhetorical propriety.

We would respectfully suggest whether an effort should not be made to bring out Dr. Miller's works in a uniform edition. Not only are they intrinsically worthy of preservation, but, more than the productions of almost any of his contemporaries, they have taken their hue from passing events, and are therefore eminently fitted to illustrate our ecclesiastical history during the period in which he has lived.

Dr. Miller's highest attraction, after all, was that he was great in goodness. Not only was he endowed by the God of nature with superior moral qualities, but these qualities were moulded by the God of peace into an exalted specimen of Christian excellence. He was eminently conscientious, disinterested, and devout. Condescending in indifferent matters, he always stood firm to his own convictions, where anything important was involved. He was meek, humble, patient, and forgiving. He moved about in society, exhibiting the graces of nature in attractive combination with the higher graces of the spirit. In his latter years, he was revered as a patriarch, and there was wide-spread and hearty mourning when he went down to his grave.

* * S.

ONE OF THE EARLY MINISTERS.

New York, September 4th, 1852.

MR. EDITOR:—In your remarks on Makemie's Letters, published in your May No., you observe that "these Letters show that Presbyterian ministers had preceded Francis Makemie in evangelical labours in this country, or at least were contemporaneous with him."

Allow me to call your attention to a fact, recorded by Rev. Dr. Calamy in his "Nonconformists' Memorial," relative to the Rev. *Matthew Hill*, a native of the city of York. He graduated M.A. at Magdalen College, Cambridge, and was settled in the ministry at Thirsk, a market town about twenty miles north-west of York. He was ejected for non-conformity by the Bartholomew Act in 1662, and was afterwards employed as a chaplain at Gatton, about eighteen miles south of London. No temptations, though freely offered, could induce him to conform. "Though he had a tender constitution," it is said, "he determined upon a voyage to the West Indies. He embarked with little besides a few clothes, a Bible, a concordance, and a small parcel of MSS. He fixed at Charles county in Maryland, in 1669, where a brighter scene began to open, and he had a prospect of considerable usefulness in the ministry, and of a good advantage by his labours in temporal respects. But new truths afterwards arose, which greatly disappointed his hopes." No other particulars are given of his American experience. He is described as "a man of ready abilities, a good scholar, a serious, warm, and lively preacher, and of a free and generous spirit."

Mr. Hill was, in all probability, a Presbyterian. Dr. Calamy had a copy of his testimonials, but does not state what they were. Is there any record of Mr. Hill's labours in Charles county, Md., or its neighbourhood? Is there any mode by which the matter may be investigated? If some of your readers in that section of the country would make the needful inquiries, it is not improbable that some information respecting this pioneer of non-conformity in that region may be elicited.

E. F. H.

[We thank our correspondent for sending the above scrap of history. Incidents of this kind, apparently trivial, stir up the spirit of inquiry, and often lead to interesting and important historical discoveries. It is to be hoped that many of our brethren who have a taste for such pursuits, and who gather up items of curious and instructive investigation in the course of their reading, will compare notes through the Presbyterian Magazine. Let us gather up the fragments of our history. Our Baltimore brethren who are so actively engaged in Church Extension, are fraternally requested to extend their inquiries into Charles county, and find out something, if possible, about MATTHEW HILL.—*Ed.*]

Review and Criticism.

OUTLINES OF MORAL SCIENCE. By A. ALEXANDER, D. D., late Professor in the Theological Seminary at Princeton, N. J. New York. Charles Scribner, 145 Nassau Street. [Price 75 cents. Pages 272, duodecimo.]

“He being dead yet speaketh.” The *old man philosophical* discourses on lofty subjects of science and morals. We see him once more in his chair; hear his pleasant voice of varying intonation; are awed by his reverend and modest mien; observe his quick, flashing, thoughtful eye; and receive with intuitive and glowing acknowledgment his majestic truth. This volume is on themes naturally belonging to Dr. Alexander’s domain. He was a great philosopher. We have a matured digest of his best and last meditations. He gave the work in charge to his two sons, “after having, no doubt, offered it to God in many of his solicitous and elevated thoughts during the preparation.” An introduction by his sons contains a discriminating and intensely interesting explanation of the general aim of the book, and of the circumstances of its preparation. The expectations of the public will, we think, be fully met. Some of the characteristics of Dr. Alexander’s *Outlines of Moral Science* are the following. 1. It is philosophy confining itself within the right limits of reason. Dr. Alexander had too much common sense to overstep the line of investigation, which separates between lawful and visionary speculation. The venerable philosopher had no taste for aerial voyages. He did not like to leave *terra firma*. His *Outlines* contain no transcendentalism, no ambitious grasping for what is beyond the human intellect, no crudities of “science falsely so called.” But the work exhibits a genuine and profound philosophy, resting satisfied with the boundaries which God has affixed to the human mind. 2. It is philosophy in search of fundamental principles. In the language of the Introduction, the work “does not descend therefore to the more usual and far easier work of gathering, naming, and tabling the human duties. This labour he did not undervalue; indeed it was part of his course of instructions; and his unfinished manuscripts contain large contributions towards a separate work in this kind, embracing even all the range of duties which are properly Christian, and even ecclesiastical. But the treatise now presented was intended to lay foundations and elucidate principles; in other words, it is upon the Philosophy of Morals.” 3. Dr. Alexander’s is a philosophy sagacious and discriminating in its conclusions. Few minds were ever more clear-sighted in their survey, more skilful in hitting error a death-blow, or more tenacious to honour the truth in the simple dignity and excellence of its claims. His chapters on the authority of conscience, moral agency, motives, the nature of virtue, &c., are specimens of philosophical analysis as profound as unpretending. 4. We have here philosophy made comprehensible to the common mass of intelligent readers. Moral truth is generally simple, and may be understood by those who modestly apply themselves to its acquisition. There are indeed many abstruse questions, but Dr. Alexander does not darken counsel by words without knowledge. So far as he himself understands the truth, he makes others understand it

without leading them through the mysterious by-paths of complicated speculation and phraseology. 5. Another characteristic is, that his philosophy is the basis of a sound theology. Revelation and reason are coincident in their conclusions. Sound theology has a basis in true philosophy. The relation between these mighty themes is luminously unfolded in the volume before us. Evangelical divinity need have no fear of *genuine science*. The different departments of knowledge compose an harmonious aggregate of systematic truth, defended alike by reason and scripture.

These outlines of Moral Science will be an invaluable guide to our youth of both sexes, and especially to young men who are studying for the ministry. The volume will be a standard text book for institutions of learning. Our religious academies and colleges will no doubt avail themselves of the mature and sedate results of Dr. Alexander's philosophical investigations. We know of no book on Moral Science which will compare with it in the clear setting forth of elementary and fundamental truths. The venerable professor, than whom none had a clearer view of the wants of students, designed the work, in some measure, for them as a text book in moral science. The preface says :

"One of the reasons which impelled Dr. Alexander, at a stage of life which was encumbered with cares and infirmities, to address himself to this toilsome composition, was the desire to furnish a Manual for the young men of America, in our colleges, theological seminaries, and other schools. He was repeatedly besought to supply such a volume, and never wavered in his persuasion that it was necessary; especially when he saw with pain to what an extent the place of a class book was occupied by the great but dangerous work of Archdeacon Paley. In common with other sound ethical inquiries he recognized the value of President Wayland's labours, and the eloquence and richness of Dr. Chalmers' striking but fragmentary contributions. Yet he thought he saw room for a brief hand book, level to the capacity of all; and he had a natural and pardonable desire common to all original thinkers, to give vent to his own opinions in his own order."

We cannot give to the reader, who has not the volume before him, a better idea of its general scope than by exhibiting the table of contents :

CHAPTER 1. Conscience, or the Moral Faculty. 2. The Moral Faculty, Original and Universal. 3. A Moral Faculty being supposed, whether its Dictates are Uniform. 4. How far all men are agreed in their Moral Judgments. 5. Whether Conscience is the same as the Understanding, or a Faculty Different from and Independent of it. 6. The Moral Sense Compared with Taste. 7. Moral Obligation. 8. The Supremacy of Conscience. 9. Whether we always do Right by Obeying the Dictates of Conscience. 10. Whether there is in the Mind a Law or Rule, by which Man Judges of the Morality of Particular Actions? 11. The Moral Feeling which accompanies every Moral Judgment. 12. Belief in God, as Connected with the Operation of Conscience. 13. Moral Agency, and what is Necessary to it. 14. Man a Moral Agent. 15. Man not Under a Fatal Necessity. 16. Man's Direction and Government of his Actions, and his Consequent Responsibility. 17. Objections to the Uniform Influence of Motives. 18. Summary View of Liberty. 19. The Kind of Indifference which has been considered Essential to Free Agency. 20. Whether Men are accountable for their Motives, or whether Desires and Affections which precede Volition, have a Moral Character? 21. The Division of Motives into Rational and Animal. 22. Whether Morality belongs to Principles as well as Acts, or is confined to acts alone? 23. Moral Habits. 24. The Nature of Virtue. 25. The Nature of Virtue, continued. Different Hypotheses. 26. The Nature of Virtue, continued. 27. Whether Virtue and Vice belong only to Actions? 28. The Author of our Being considered in Relation to Moral Science. 29. The Phenomena of the Universe. 30. Duties of Man to the Creator as thus Manifested.

A DISCOURSE, Delivered at the opening of the Westminster Church, Baltimore, July 4th, 1852. By JOHN C. BACKUS, Pastor of the First Presbyterian Church, Baltimore. S. Guiteau. 1852.

The Westminster Presbyterian Church is a noble monument of the Church Extension spirit of Baltimore. Would that a similar spirit prevailed in all our cities! The Westminster Church is a beautiful building, and in a fine and flourishing part of the city. It is located on a burial ground, belonging to the First Presbyterian Church, but is so constructed on arches as not to disturb, we believe, the graves of the honoured dead. Its location suggested the selection of the text, "He being dead yet speaketh." The lessons which come from the surrounding graves are forcibly, tenderly and eloquently described by Dr. Backus. I. In the first place, the remains of the fathers speak to us of *the religious system* which they established. Under this head Dr. Backus presents some of the characteristics of the Westminster system. 1. In matters of outward worship Presbyterianism is free from the impositions and commandments of men. 2. In Christian doctrine it acknowledges God alone to be Lord of the conscience. 3. In practical duties it is a life-giving system. II. Another important lesson is derived from *the results of the labours* of the fathers. Less than a century ago, ten or twelve families set up the worship of God in the city of Baltimore; now ten church edifices, capable of holding nearly 10,000 persons, open their doors to the congregations of their descendants. III. Solemn and impressive lessons on *death* form appropriately the concluding part of the discourse. The appendix contains an interesting history of the origin and extension of Presbyterianism in Baltimore, in the course of which the worthy writer takes special care to omit all allusion to himself; which is the more pardonable because he is *well known* to be the enterprising originator and skilful executive manager in the recent movements for Church extension. Due honour is given to Drs. Breckinridge and Plumer. A fine lithographic engraving is the ornamental frontispiece of the pamphlet. Its typographical execution reflects credit on our laborious and beloved brother, the publisher. On the whole, we have never read a discourse with more unmingled satisfaction. Its talent, spirit and literature harmonize with the interest and importance of the occasion. We expect to give a long extract in our next number. It is right that those, who know how to get up churches, should also know how to get up sermons. May God reward and bless the Church Extension Presbyterians of Baltimore!

ROMANISM AT ROME. Letters to the Hon. Roger B. Taney, Chief Justice of the United States. By KIRWAN. Sixth Edition. Harper & Brothers, N. Y. 1852.

The best place, after all, to learn Romanism is at Rome. Popery is best seen at the seat of the Pope. KIRWAN knew this. Nothing could satisfy his curiosity for Roman knowledge but eye-sight. He had toiled over old tomes, and sifted the demi-Pagan system in the abstract; but he must needs go to Italy, like the artists, to complete his master-picture, and perfect his skill.

Dr. Murray has blown a blast against this legion of evils, whose echoes will reverberate throughout the seven hills. He went out like a warrior with his drawn sword. To contend for the truth was his fixed aim. This is apparent throughout his volume.

Kirwan demonstrates throughout his work the Pagan origin of most of the observances which give character to Roman Catholic worship. "Paganism in Italy" is synonymous with "Romanism at Home." Holy water,

incense, candles, images, relics, &c., are the miserable remnants of Pagan idolatry, snatched up by the "mother of harlots" to carnalize Christianity for her own evil ends. The skilful description in a letter, dated A. D., 90, on page 82-88, of the Pagan religion in Rome, applies equally well to the Papal religion in 1852. Kirwan gives a fearful account of practical Christianity in the city where the Pope exalteth himself above all that is called God.

The *sixth thousand*, which Kirwan's new work has already reached, shows that his intellectual vigour, fine descriptive powers, and animated wit, are appreciated by the reading public. Italy and Ireland have been thoroughly exposed in the works of Kirwan and Dr. Dill.

DIVINE PROVIDENCE, IN THE RISE, PROGRESS AND MISSION OF THE AMERICAN PEOPLE: A Discourse delivered in the Broadway Church, Chelsea, by the Rev. JOSEPH A. COFF, pastor. Boston.

Divine Providence towards our nation is traced in an instructive manner, I. In the causes, remote and immediate, which led to our national existence. II. In the men selected for the important work of first settlement. III. In some remarkable interpositions in their behalf. IV. In the general patriotism of our leading statesmen. The discourse was preached on the 4th of July.

REDEMPTION'S DAWN: or Biographical Studies in the Old Testament History and Prophecy. In Eleven Lectures. By N. C. BURT, Pastor of the Presbyterian Church, Springfield, Ohio. Smith and English. Philadelphia. 1852.

This is a book for profitable and interesting reading, and we particularly recommend it to all students of Scripture, Sunday school teachers, &c. The main design of the author is to show that the different parts of the Old Testament history, in their connection, reveal a providential plan; that the Old Testament history is a history of Redemption; that the Old Testament dispensation is vitally connected with the New; and that thus the Old Testament is a Christian book to be read by all Christians. The writer connects his materials with the personal history of representative characters. Thus he unites Abel and the Antediluvian period, Abraham and the Patriarchal, Joseph and the Bondage, Moses and the Wandering, Joshua and the conquest of Canaan, Ruth and the period of the Judges, David and the Monarchy. An acknowledgment is made of obligation to professor J. Addison Alexander, whose course of lectures in the Theological Seminary at Princeton suggested some of the topics and illustrations. Few can fail to derive instruction from this pleasant and fertile little volume. May the writer go on and prosper.

DIVINE PROVIDENCE IN AMERICAN HISTORY AND POLITICS: A Discourse delivered in the Second Presbyterian Church, New Brunswick, N. J., on July 4th, 1852. By the Rev. ISAAC N. SHANNON, Pastor.

Mr. Shannon has put forth an uncommonly interesting sermon. His object is to give a brief religious view of our history, and of our political institutions. He considers that the history of this nation naturally falls into three general periods of nearly equal length. The first may be called the period of *colonization*, and extends from the establishment of the first permanent colony in Virginia, in 1607, to the abdication of James II., in 1688. The second period in that of *colonial government*, extending from

the accession of William, Prince of Orange, to the British throne, in 1689, to the Declaration of American Independence, in 1776. Our third historical period extends from the Revolution to the present time, and may be called that of the *American Constitution*.

Mr. Shannon then considers some features of God's providential plan, in the working of our institutions. 1. God evidently intended to produce a new type of national character more vigorous and intellectual than any which previously existed. 2. Divine wisdom intended to develop here the principles of a free political government. 3. Another great principle to be illustrated was the self-sustaining scheme of church organization. All these points are well argued, and the discourse concludes with suitable practical remarks about our gratitude for the past and our responsibility for the future.

ADDRESS BEFORE THE LITERARY SOCIETIES OF LAFAYETTE COLLEGE, PA.—By the Rev. SYMNES C. HENRY, D. D., of Cranbury, N. J.

Dr. Henry is a popular man before an audience, both as a writer and speaker. His subject was "the union of intellectual and moral culture; the ornament of all true scholarship." The discourse abounds in good thoughts, and is a valuable addition to our stock of educational literature.

A CONTRAST between the erroneous assertions of Professor Schaff, and the Testimony of credible Ecclesiastical Historians in regard to the STATE OF THE CHRISTIAN CHURCH IN THE MIDDLE AGES. By the Rev. J. J. JANEWAY, D. D. New Brunswick, N. J.

Dr. Schaff, in one of his publications, took occasion to laud the Church of the middle ages, its religious spirit, political influence, magnificent cathedrals, rich paintings, lofty music, theological and poetic literature, &c. Dr. Janeway, having no faith in external pomp, popish ceremonies, church vanities, and doctrinal heresies, brings the Professor up to the bar of history, and makes him listen to an array of testimony which, if he that hath ears hears, must sound not only like a "contrast," but like awful truth. Dr. Janeway has hit upon a good expedient to enlighten the public mind, and produced a publication worthy of his Protestant spirit and evangelical character. Among his concluding paragraphs, he says:

"If they [Professors Schaff and Nevin] are inclined to make a pilgrimage to Rome, for the purpose of worshipping madonnas and saints, we feel inclined to remain at home and worship the only true object of worship, who will not give his glory to another."

THE LIVING PULPIT: Containing eighteen original and practical Discourses from eminent living Divines of the Presbyterian Church. With a Biographical Sketch of the Editor, the Rev. ELIJAH WILSON, by George W. Bethune, D. D., Phila.

The editor of this publication, which will soon be issued from the press, is the Rev. *Elijah Wilson*, one of our worthy ministers, who is afflicted with the loss of sight. Brother Wilson adopts this plan of usefulness as good in itself, and as consistent with his ability to execute it; he being, with the aid of a little boy, one of the best colporteurs in our church. The volume will probably be as good a collection of original sermons as can be expected from the press. The writers are Drs. Hodge, R. J. Breckinridge, Junkin, Scott, Smyth, Sprague, McGill, J. C. Lord, W. Lord, Yeomans, J. W. Alexander, Boardman, McDowell, J. H. Jones, Leyburn, J. T. Smith, and Humphrey. The typography, paper, &c., will be of fine quality; and the book must have a large sale, both from its own intrinsic merit, and from the circumstances in which it is issued. It will be published on the first of November.

The Religious World.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—During the year, 46 labourers have been sent out, including 14 ordained ministers. *Receipts* during the year \$301,732 70. *Missionary stations* 111. Total number of labourers in the field, sent out from this country, 401, of whom 163 are ordained ministers; native helpers 245, of whom 43 are preachers; making the total of labourers 646. *Printing presses* 11, and 52,225,203 pages printed during the year. *Churches* 98; total communicants 24,386; added during the year 1276. In *Educational department*, 10 seminaries, with 485 pupils; 17 other boarding schools, with 484 pupils; and 783 Free schools, (of whom 441 supported by Hawaiian government,) containing 22,595 pupils, (of whom supported by *ditto* 12,949); making total number of pupils in all the institutions 23,564.

RELIGIOUS PERSECUTION AND AGGRESSION IN FRANCE.—*Sir Cullen Eardley* has recently written a long letter about religious persecution in France, from which we make the following extracts:

"The facts may be stated in two words,—re-action against Protestantism in France, and Popish action upon England. Persecution and aggression;—the most unblushing, the most universal, the most desperate persecution,—a persecution in which the powers of Church and State are combined as for a last effort; and an aggression of which I am certain that neither the extent nor the quarter from whence it comes are adequately appreciated in our country.

"First, as to persecution. It would make this letter far too long to enter into details. One general fact is important to be noted—the attacks are more directed against the national Protestant Churches than against the Dissenters. Both are attacked; but, account for it as you will, the preponderance of the assault is against the Established Lutheran and Reformed bodies. I could tell you of churches closed by force by armed men without a shadow of right. I could tell you of prosperous and frequented schools stopped, on the plea that Protestantism is an immoral, obscene, socialist system. I beg to assure you, whatever contrary opinion may have been entertained by some generally well-informed persons in London, there are no two opinions among the leading Protestants in Paris. All expect days of the fiercest persecution. It is not a question of Established Churches, or of Dissenting Churches, but a question of life and death for the gospel in France.

"The Jesuits are at the same time making gigantic efforts upon England. We talk of Papal aggression; of the multiplication of Romanist chapels, and priests, and Jesuits, and schools; of the perversions of many who have passed over to Rome, and the conversions of multitudes who would be more respectable if they did the same. We talk of these things as if they came from Rome. From Rome ecclesiastical they do come; but geographically they come from France. The Society for the Propagation of the Faith has its centre at Lyons. One-sixth, I am told, of the amount expended by that Society for the Popish missions to the world is expended upon the British islands. France, moreover, is organized from one end to the other in societies for the conversion of England."

ENGLISH CONVOCATION OF CLERGY.—Every dissolution of Parliament involves two general elections—one for the State, and another for the

Church. While the counties and boroughs return members for Parliament, the various Archdeacons of the Church of England are busy returning proctors to represent them in the Lower House of Convocation. This farce—for it is no other—has been regularly enacted for more than a hundred years. The proctors are elected, but they do not meet, because the *royal assent* is necessary to Convocation entering upon business; and that royal assent has never been granted since 1735, and is not more likely to be granted now than it was on the first time of its refusal. But though the royal feeling, as expressed through a long succession of Ministers, has been unvarying, the feelings of the clergy themselves have of late years undergone a considerable change; and there has been a passionate desire manifested on the part of the High Church clergy to have the power of self-legislation exercised through its ancient order of Convocation.

FREE CHURCH SEMINARY IN HOLLAND.—A lady of Amsterdam, Mrs. *Judith Zeelt*, has devoted to the Free Church of Scotland a new building, worth \$10,000, together with an endowment amounting to the same sum, “in order that the money and buildings may be bestowed on home and foreign missions in connection with Holland; and as soon as circumstances permit, a theological seminary be established. Its principles are to be grounded on the Confession of the Dutch Reformed Church, and the direction and instruction open to Separatists and non-Separatists.” The Free Church, having the sole property and control of the institution, is to nominate members of both communions, as well as of its own, to take the ordinary management of its affairs. The great object is to found a Seminary for training evangelists and colporteurs, to make known the gospel in Holland, and elsewhere.

RELIGION IN HOLLAND.—Vital Christianity retained its position in Holland with more success than in Germany. A considerable proportion, however, of the national churches became infected with Rationalism, Pelagianism, and Socinianism. For a number of years spiritual religion has been reviving. The writer of a letter to *Dr. De Witt*, of New York, after stating the population of the kingdom at *three millions*, thus classifies the people:

“Full half of that number consists of members of the Dutch Reformed Church, which, together with the forty-two thousand seceders from that Church, and the nine thousand members of the French, English, and Scotch churches, represents the Dutch Establishment or State Church of former times. The number of Roman Catholics amounts to one million, one hundred and seventy thousand souls. In that number are comprised the five or six thousand Jansenists residing in Holland. We have sixty-three thousand Lutherans, five thousand Remonstrants, and a few of other denominations.”

SCHOOLS IN POLYNESIA.—The *Polynesian* publishes a report, by which it appears that there are in the Islands 441 Protestant schools, with 12,449 scholars, and 102 Roman Catholic, with 2359 scholars; total number of schools 543, of scholars 15,308. The amount paid for teachers' wages in 1850 was \$20,630.58. The average yearly cost of each school was \$47.68; the average wages of each teacher was \$37.99. These facts and figures have a curious interest, as recording the progress of this grand experiment of Christian missions. Where would this healthy young nation have been but for the piety and benevolence of American Christians?

THE NEGRO POPULATION OF THE WESTERN WORLD.—The following is a computation of the population of African descent now existing in the New World :

United States, - - - - -	8,650,000
Brazil, - - - - -	4,050,000
Spanish Colonies, - - - - -	1,470,000
South American Republics, - - - - -	1,130,000
British Colonies, - - - - -	750,000
Hayti, - - - - -	850,000
French Colonies, - - - - -	270,000
Dutch Colonies, - - - - -	50,000
Danish Colonies, - - - - -	45,000
Mexico, - - - - -	70,000
Canada, - - - - -	35,000
Total, - - - - -	12,370,000

Of these, seven millions and a half are slaves in the United States, Brazil, and the Spanish and Dutch colonies; one quarter of a million in progress of emancipation in the South American Republics; and the remainder, four millions six hundred and twenty thousand, are free.

POPISH STATISTICS IN FRANCE.—At a meeting of the Protestant Alliance, held in London, the following statistics were given of the Roman Catholic Hierarchy in France :

"The priest of Rome was a Monarchist to-day, a Republican to-morrow, just as he saw the best chance of governing man. [Cheers.] There were eighty Episcopal sees in France, and upwards of forty thousand clergy; and those bishops and clergy received, in 1850, out of the public treasury, a sum of £1,600,000 for their salaries. Besides that, there were 240 diocesan buildings maintained by the State, under the name of public works. There were about 38,000 churches, and more than one-half that number of priests' houses, maintained at the expense of the State or the municipalities. At a moderate estimate, that would be as large a sum as the former, so that religion cost the Republic of France not less than £3,000,000 per annum. [Hear, hear.] There was another item, that of surplice fees. It was difficult to get at this amount; but in Paris alone they amounted to £200,000 a year; and from thence they might form an opinion of what they amounted to over the whole country. Such was the wealth they were deriving from the hard earnings of the people. [Hear.] Besides the eighty bishops and 40,000 priests he had mentioned, the *Clergy Almanack* enumerated 2500 religious establishments, apart from monasteries, and these were independent of the clerical colleges—the Maynooths of France. [Hear, and laughter.] All these resources were at the disposal of the bishops, the bishops at that of the Pope, who thus became a generalissimo more powerful than the Minister of War. [Hear, hear.] But this was not all. Not fewer than 30,000 out of 40,000 priests, called rural clergy, had no civil or political existence, but were entirely at the disposal of the bishop, who could, without cause assigned, dismiss any one, so that there were 30,000 up-grown men in France who submitted to such a state of things in a Republic which affected 'equality, liberty, and fraternity.' [Hear.]"

RELIGION IN ALGIERS.—Among the three millions of people inhabiting Algiers, now under the rule of the French, there are 125,000 Europeans, chiefly French and Spaniards. Of these about 6000 are Protestants, who are scattered over the whole country. Protestant worship is held in the city of Algiers, and in six other places. Protestant preachers and colporteurs have free access to Europeans; and by preaching the Gospel to Span-

iards, they are virtually giving the Gospel to Spain, while Spain is shutting it out. A door of access is open also to the Jews, and to the Mahomedans. And one of the missionaries has preached the Gospel in a mosque, to a mingled assembly of Arabs, Protestants, and Papists.

AUSTRALIA.—The expansion of the British race within and without the British empire, is one of the most remarkable phenomena of the present day; and the portion of that empire called Australia, in the South Seas, is the most remarkable scene of that expansion. Australia is the largest Island in the world—discovered by the Dutch in the seventeenth century. But little was known of it before Capt. Cook visited it, and explored a portion of it. Its length is 2500 miles, and its breadth 2000. It is nearly as large as all Europe. The first colony was founded there sixty-four years ago, by British criminals. “There goes the foundation of a mighty empire,” said Lord Sidney, when the first vessel left the shores of England; and that prophecy is now having a wonderful fulfilment. For a long time, the main interest attached to the colony was that of a penal settlement; but more lately it has been filling up with respectable colonists, and strongly resisting the policy of stocking the land with criminals. The total population of Australia is approaching to half a million.

New South Wales, and what is called *Victoria*, are now separate colonies. The former has a population of about 200,000, and the latter of about 80,000. The interests and resources of the two colonies are similar. The emigrants carried with them their religion, arts, and institutions. In New South Wales, all sects are equal in the eye of the law. All may receive assistance from government, in grants of land, and in the building of houses, and in salaries of ministers. The State-paid churches are the English, Scotch, Wesleyan, and Romish; the Congregational and Baptist churches refuse such aid.

These colonies have their contests with the mother country about taxes, much as the American colonists had; and these will probably ere long lead to similar results. The opening of the gold-fields has now attracted thither such a rush of emigration from England and Ireland, that the growth of empire there seems destined to outrun that of California; and it will not be many years before a war of independence there will be no impracticable undertaking.—*Puritan Recorder*.

RELIGIOUS PRIVILEGES OF SLAVES.—The Seventh Annual Report of the Methodist Episcopal Church, South, has been published, and from its proceedings we give that portion comprising the accounts of the missions among the people of colour. It appears that there are among the coloured people in the South, 120 missions, 111 missionaries, 33,378 coloured members; 700 white members, and 16,385 children and adults receiving religious catechetical instruction in the great principles of the Christian religion.

This is in the Methodist Church alone. If the membership of the other Churches be taken into the account, it is computed that the proportion of communicants is about the same among the blacks as among the whites.

ENGLISH WESLEYANS.—The *London Times* says that the official returns of the English Wesleyans show a decrease of over 20,000 the past year, and that a state of things exist in that Church, which exceeds anything in the history of revolutions and reforms in Church matters.

Gleanings and Gatherings.

THE WAY TO BE SAVED.

“WHEN convinced persons in the Apostles’ day cried out, ‘What shall we do to be saved?’ the answer was, ‘Believe, and you shall be saved.’ To believe in Christ, and in the remission of sin by his blood, is the first thing that convinced sinners are called to. They are not directed first to assure their souls that they are born again, and then afterward believe; but they are first to believe that the remission of sin is tendered to them in the blood of Christ, and that by him they may be justified from all things from which they could not be justified by the law. Nor is it the duty of men to question whether they have faith or not, but actually to believe; and faith in its operation will evidence itself. See Acts xiii. 38, 39. Suppose, then, that you do not know that you are born of God, that you have no prevailing, refreshing evidence of it; should this hinder you? Should this discourage you from believing forgiveness, from closing with the promises, and thereby obtaining in yourselves an interest in forgiveness with God? Not at all; nay, this ought exceedingly to excite and stir you up to your duty herein. For, suppose that you are indeed *yet in the state of sin*, and are only brought under the power of light and conviction, this is the way for a translation into a state of spiritual life and grace. If you delay the exercise of faith in forgiveness until you are regenerate, you may, and probably you will, come short of both forgiveness and regeneration. Here lay your foundation, and then your building will go on. This will open the door to you, and give you an entrance into the kingdom of God. *Christ is the door*. Do not think to climb over the wall. Enter by him, or you will be kept out.”—*Owen*.

PERSONAL RELIGION.

To the neglect of daily meditation and prayer may be mainly ascribed the low condition to which the religion of many professors among us is reduced. Prayer for spiritual influence must be frequent and habitual, as well as fervent while it lasts. Necessity, it is true, sometimes occasions much occupation with the world, and prevents the desired abstraction of time for better objects. But it is not less true that this necessity generally comes far short of the extent to which it is used as an apology to conscience and to God. Our worldly calling must not be neglected, but can the excuse be admitted when Christians, without satisfying themselves with food and raiment, and such things as are needful for the body—all which things their heavenly Father has engaged to provide for them to the last hour of their abode below—pursue business with an intensity, and to an extent which have no object but the procuring of luxuries for present enjoyment, or the laying up of luxuries for future years. And while it is proper to speak with sympathy and consideration of the condition of mothers and families, surrounded by the calls of domestic duty, it is exceedingly to be lamented, in connexion more particularly with the interests of religion, that their anxieties about temporal matters too frequently overwhelm, almost entirely, the cares of the life which is to come. It is often deplorable to see to what an extent the time and thoughts of Christian females, particularly among the middling and lower classes of society, are withdrawn from religious concerns, and to how low an ebb the life of religion in the soul is reduced. Thus, with business abroad and domestic concerns at home, the heads of Christian households conspire to drag down each other to a condition on the borders of spiritual death.—*Dr. Wardlaw*.

BLACKWOOD ON POPERY.

[Blackwood's Magazine, though anti-republican and tory in politics, speaks out on the subject of Popery as no literary magazine on this side of the Atlantic deems it proper to speak.

We give two extracts, both true and strong. The first shows that Papists, in claiming liberty abroad, claim what they never had at home; the second expresses a general truth, which all history confirms.]

"THE Papist demands religious liberty. The words in Papist's lips are jargon. He has never had it in a country upon earth. Has he had it in Rome? Can a man have the absurdity to call himself a freeman, when the priest may tear the Bible out of his hands? when, without a license, he cannot exercise his own understanding upon its sacred truths, but must refuse even to think, except as the priest commands? when for daring to have an opinion on the most essential of all things—his own salvation—he is branded as a heretic? and when, for uttering that opinion, he is cast into the dungeon? when the priest, with the Index Expurgatorius in his hand, may walk into his house and strip it of every book displeasing to the caprice, insolence, and ignorance of a *coterie* of monks in the Vatican? If the legitimate and noblest boast of the Englishman is, that his house is his castle, what is the house of an Italian Papist but his dungeon? If the Irish or English Papist demands 'religious liberty,' let him demand it of his master, the Pope. If the Papist desires it, let him break the Popish fetter and emancipate himself. Till then, we must look upon his claim as lawlessness instead of liberty, and hypocrisy instead of religion.

"We affirm, in the most unequivocal manner, that to be free nations must be Protestant. The Popish religion is entirely incompatible with freedom in any nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve, or even to have a conception of the simplest principles of civil liberty. If we are told France is free, the obvious reply is, that though France is the freest of all Popish countries, it is wholly under military government; it has no Habeas Corpus; and no journalist can discuss any subject, without exposing himself to government, by giving his name. Would this be called liberty in England?"

"GOD HAS SMITTEN."

WHILE journeying in the plains of India a poor boy was one day seen near our tents, who, by the singularity of his appearance, attracted our attention. He was sadly deformed; the upper part of his body being thrown back by an excessive curvature of the spine, his poor limbs seemed scarcely able to drag it along. His singular gestures, together with the frequent contortions of his countenance, and, indeed, of his whole frame, led us to think that he was probably deranged. We called him to us, and inquired into his condition. His whole nervous system seemed shattered, and his mind seemed to have suffered in the general wreck. The only intelligible answer we could obtain was, "Allah na mera," "God has smitten." From what we could gather from those around, it appeared in early childhood this disease had suddenly attacked him, either from an injury received at the time, or without any apparent cause.

There was something so simple, and yet so sublime, in the answer of this poor heathen boy, that it seemed worthy of record. And yet when we think of the ideas the Mohammedans have of God, as one who smites, but does not heal, who governs the universe with an iron rod, and knows no mercy in its sway, we feel more sensibly the sadness of the poor sufferer's condition. Oh that the day may speedily come, when the Christian's God, the God of long suffering and mercy, shall be revealed in this land, as "a present help in time of trouble."

[*The Foreign Missionary.*]

THE MINUTES OF THE GENERAL ASSEMBLY AND THE STATED CLERK.

HAVING some fondness for statistics, the undersigned examined closely the Minutes of the General Assembly; and in the course of his examination detected various errors of considerable magnitude. As he happened to be Editor of a work, one of whose departments was "Review and Criticism," he felt it his duty to point out the errors—which he endeavored to do, kindly and courteously. The Stated Clerk, however, seems to interpret the criticism as a sort of an attack upon himself. Instead of thanking me for pointing out mistakes in an official document of the Church, he has replied with no little warmth of feeling. This mistake of his, *much worse than one of figures*—I shall not follow. My business is simply with the *printed document*. I have no other than the most friendly feelings towards my respected friend, the Stated Clerk.

1. Most of our ministers will be surprised to learn—no doubt for the first time—that the statistics, arranged by Synods, profess to be made out from the Reports of the Synodical meetings in Autumn, and not from the Spring reports of the Presbyteries, composing the Synods. If this has been the common way of doing things, why have the former of these reports *always agreed* (except in 1846) with the latter? Such is the fact. The two have *always agreed together*. On Dr. Leyburn's supposition, the Synodical ones, being made out six months before the others, have been *always wrong!* This is the dilemma which he adopts—viz: that a part of the official documents of the General Assembly have been always wrong, and "on purpose!" If so, it is time to set matters right. The Board of Publication in their Almanac have copied these Synodical tables under the belief, no doubt, that they were giving the true statistics of our church, up to the latest date. And that Board was *right* in this impression. The Synodical tables ought always to be made up from the Presbyterian Reports. *They were this year*, if there is any truth in figures. For the aggregate of ministers, churches and communicants tallies with the Presbyterian Reports, except where the errors occur which have been pointed out in the Presbyterian Magazine. I have authority, too, to say, that for the two preceding years the Synodical statistics have been compiled *from the Presbyterian Reports*—just as every body has always supposed. And we venture to say that if any Stated Clerk ever makes up these statistics in any other way, the Assembly will order him to go back to the old method.

It would seem that this year there is "*no Report*" from Buffalo Synod. (See p. 230.) And the Stated Clerk, instead of inserting the numbers from the preceding year, as he ought to have done on his own theory, and according to the practice prevailing in the case of non-reporting Presbyteries, apparently attempts to insert the true statistics. And on what principle are these given? Let the reader turn to p. 343, where the *Presbyterial* aggregates are given, and by adding up the aggregates of the Presbyteries in Buffalo Synod (omitting Rochester as the Stated Clerk did) he will find 42 ministers, 43 churches, and 3,169 communicants, the very number in the Synodical table on p. 230! Does not this look very much as if the Synodical table was made up from the *Presbyterial Reports*? By several independent methods this fact is fully established, although the Stated Clerk thinks otherwise.

But even the Stated Clerk's plea does not avail him. His object is to explain why Rochester Presbytery was omitted in the summary. But his new theory does not show why the members, now included in Rochester Presbytery, were not included in the *Presbyteries* from which Rochester was formed. The members ought to have been added in on his own showing. Moreover, Rochester Presbytery, having been organized by the Synod of Buffalo, ought properly to have been included as a *separate* Presbytery, in the Report of that Synod to the General Assembly, if any was made.

2. The reader of Dr. Leyburn's article probably infers that the members of Rochester Presbytery were added up in the *Presbyterial* aggregates. The following considerations indicate that this was probably not so.

(1.) The Stated Clerk's *corrected* minutes agree almost exactly with the addition of the Presbyterian Magazine, which latter addition was obtained on the hypothesis that Rochester Presbytery had been omitted.

(2.) The *churches* in Rochester Presbytery, as well as those of the entire Synod in which Rochester is included, were omitted in the addition; the error in the minutes being 43, just the number in Buffalo Synod, excluding Rochester. After omitting the churches in Rochester Presbytery, it is not strange that the communicants were omitted too.

(3.) The Stated Clerk seems to admit that this was probably the fact, for he says: "Hereafter the Stated Clerk will in no case insert reports *after* the aggregates are made out, so that *such inaccuracies* may not again occur."

(4.) The statement of the Clerk, that the wrong addition in the minutes was owing to "two or three *typographical* errors in the long columns," does not account for the thing to be explained. On comparing all the *Presbyterial* tables in detail with their aggregates in the summary, the errors in the latter table cannot be accounted for on the *typographical* theory. Besides, the latter theory is rather a humiliating one; for it implies that the final additions were made up, not from the *official* manuscript copy of the clerk, but from the imperfectly corrected proofs of the printer—an admission worse than the fact to be explained.

(5.) Rochester Presbytery was omitted in the Synodical Table, which in all *other* respects corresponds with the *Presbyterial* tables; and therefore it is very natural to infer that it was omitted in the latter, even if there were no testimony to prove it. Dr. Leyburn seems to think that I was so far under a "misapprehension" as to base my examination on the Synodical statement. By no manner of means. *Every Presbyterial* report was examined; and this examination was the *basis of all the results*.

3. In regard to the deaths, my friend and brother thinks I ought to have known that some of the *Presbyteries* meet in March or April, and that therefore they cannot report the deaths which happened *after* their meetings. Certainly that is not to be expected. But Mr. Hall, one of the omitted, died in the *summer* of 1851, Dr. Chamberlain in September and Mr. McNab in November, and the names of *all the six* referred to are stricken from the rolls of their respective *Presbyteries*. Therefore it is clear that their *Presbyteries* knew of their decease, and the facts ought to have been reported to the Assembly among the occurrences of the year. And yet the Stated Clerk "cannot conceive what I could have been thinking of in making such a criticism."

4. The Stated Clerk attempts to convict me of an arithmetical error, and

asks with no little triumph how 45, 20 and 17 can make 126. But my friend actually leaves out the *largest* church—Salem church—in Milwaukie Presbytery, which he does yet know was reduplicated in Chicago Presbytery. He will find that 61, 45 and 20 make exactly 126. The Wilmington church with 17 members was inadvertently omitted, it not being opposite the name of a minister who was reduplicated, so that the number reduplicated ought to have been 143, and the Synod of Wisconsin, instead of containing 724, which the Stated Clerk gives as the “true total,” contains 663. I thank him for enabling me to give the *real* total of that fine young Synod.

5. The Stated Clerk says that the number of non-reporting Churches, instead of being “more than 200,” are nearer 300. The Stated Clerk, however, contrary to the practice of many Presbyteries, counts *separately* a number of Churches which are united together under one pastor, and which report their communicants *in the aggregate*. The true number of deficient reports is about 240.

6. The most unfortunate attempt of my respected friend to escape from correct criticism is to be found in the denial that he had made an error in stating the churches in Memphis Synod at 100 instead of 101. And yet an error there is. For if any one will turn to Ouachita Presbytery, p. 344, he will find the churches added up as 8, instead of 9. Then turn to Presbyterian tables, p. 353, and the error will be found there again. Then add up the number of churches in Memphis Synod, and the error appears again in making the number 100 *instead of* 101, *as stated in the Presbyterian Magazine, which is the true number*. According to the Clerk’s own mode of computation he will find that he is mistaken on this point again. He has looked into the wrong Presbytery for the error. The error is in Ouachita and not in Creek Nation.

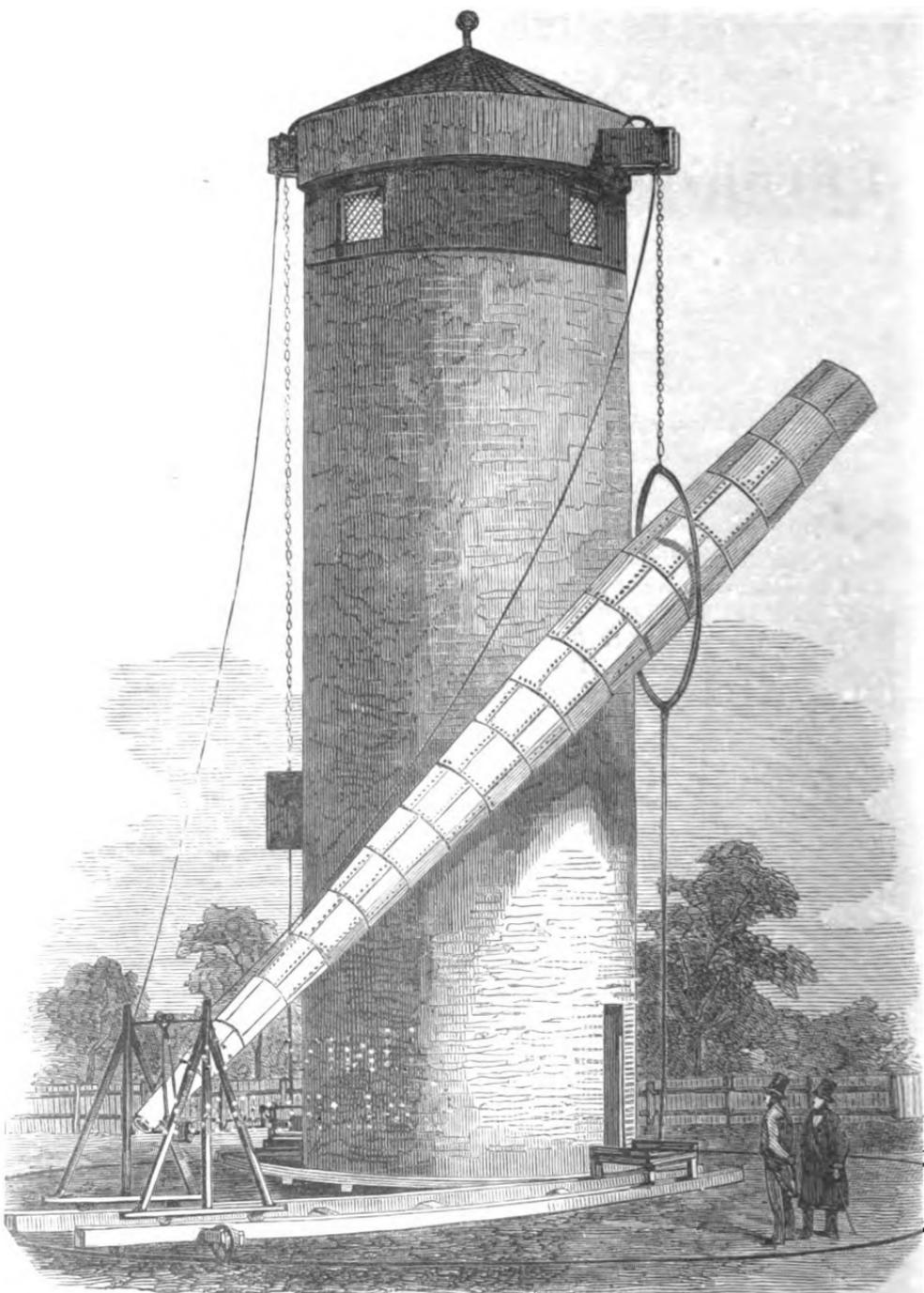
7. The Stated Clerk finally gives the corrected addition of ministers, churches and communicants; and in order that the reader may perceive how just the criticisms of the Presbyterian Magazine have been, the aggregates of the printed minutes, of the S. C.’s *corrected* minutes, and of the Magazine, are here given.

	<i>Ministers.</i>	<i>Churches.</i>	<i>Communicants.</i>
Printed Minutes,	2039	2733	210,414
Stated Clerk’s Corrected do.	2058	2782	212,046
Presbyterian Magazine,	2056	2783	212,034

It is thus apparent that my friend, after all his struggles and remonstrance, admits virtually that the Magazine has done him a good service; certainly his *figures* do. Inasmuch, however, as the Stated Clerk, the official organ of the Assembly, seems to consider himself personally aggrieved by my detection of the errors in the minutes, I shall hereafter, for the sake of his feelings, omit all public notice of them, and—so far as I am concerned—the minutes shall be left *alone in their glory*. There is good reason, however, to believe, (or at least to hope) that the antecedent criticisms, made from a regard to statistical truth, will have a salutary and lasting effect.

C. VAN RENSSELAER,
Editor Presb. Mag.

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THE
PRESBYTERIAN MAGAZINE.

DECEMBER, 1852.

Miscellaneous Articles.

THE WOMEN AT THE SEPULCHRE.

It was the morning of the third day since Jesus was buried. The gray dawn was advancing over the earth. As the shades of night disappear, the outline of the surrounding country slowly becomes visible, while the nearer and more prominent objects in the landscape, the walls and towers of Jerusalem, begin to rise distinctly into view, and assume their due shape and proportions.

At that early hour a group of women are seen emerging from one of the city's gates, and directing their steps towards the sepulchre. They are a portion of the company of females who had "followed Jesus from Galilee, ministering unto him." Perceiving, with the instinctive discernment of the sex, the divine beauty of his character, they had early attached themselves to his person and cause; and now, in these darker hours of his history, while the disciples were dispersed in secret places, and weeping despondently over the fall of their hopes, were fain to cling even to his poor lifeless corpse. Having experienced so much delight in meeting his wants and soothing his pains when he was living, the only solace they could find, now that he was dead, was to go and weep at his grave; to visit that place made dear as the place of his last repose; and as they completed there those fond and pious offices of burial, (which the intervention of the Sabbath had arrested,) to mingle their tears with the spices and ointment they had prepared for his sacred person, in fulfilment of that prophetic scene presented, when the sister of Lazarus "took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair," while our Lord, to shield her from the embarrassing murmurs of the disciples, put so loving an interpretation upon the action—"against the day of my burying hath she kept this." Ah!

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it would be a most precious, though a mournful task! There was nothing either in it or in them to make it seem low, or menial. For they were not, as we may sometimes fancy, mere outcasts, or pensioners, whose poverty and lowness of station might seem to constitute them a fit troop of waiters to the humble Nazarene. They were, some of them, honourable and gifted personages, who, having received material benefits from him, were permitted, by the customs of the country, to testify their gratitude by "ministering of their substance" for the supply of his temporal wants, and by devoting to him their personal attendance and services. And a noble as well as an affecting sight, therefore, they may be conjectured to have presented, as they moved along on their holy errand, in all the stateliness, and yet in all the sorrow of true womanhood.

First and foremost among them was *Mary Magdalene*—not she who once came in her pollution and penitence to wash the feet of Jesus with her tears, and kiss them, and anoint them with the contents of her box of alabaster, while the fastidious Pharisee (like many a fastidious bigot since) wondered that "he should not have known who and what manner of woman she was that touched him"—but *Mary*, of the town of Magdala, and hence "called Magdalene;" a woman of no mean condition, whom our Lord had cured of the sevenfold possession of spirits, and who, thenceforward, seemed to consider no sacrifice too great an expression of devotedness to her deliverer, but attended him in all his journeyings, was a privileged witness of his dying hours, lingered "last at the cross," and now was hastening to be "first at the tomb." And there, beside her, was *Joannah*, the wife of Herod's steward, who had been healed of grievous infirmities; and forsaking the cares and honours of a royal household, (would that the race of such wealthy benefactresses were more numerous now!) had found greater pleasure in showing offices of charity to the persecuted Galilean, than in wasting her abundance amid scenes of gaiety. And there, too, was one who could urge a still gentler claim than that of gratitude; in whose veins was flowing blood that owned kindred to that which now lay pulseless in the grave, whither she was drawn by the double attractions of nature and of grace—*Mary*, the wife of Alpheus, sister of the Lord's mother, and mother of his cousins, and apostles James, Jude, and Simon. And *Salome* was also with them, she who had brought the hard-earned gains of her husband Zebedee to the treasury of this first of female associations for well-doing, and whose sons (long may the church be adorned with a ministry furnished by like parentage!) had been included in the number of the chosen twelve.

But see! they are approaching the place and the object of their solicitude. They have just been "saying among themselves, Who shall roll us away the stone from the door of the sepulchre?" when they are startled to find the obstacle already removed. The rough men, too, who sat there in their rude armour, are gone. The tomb is open and unguarded, and they are entering to proceed to their

task. But—that folded napkin! those linen clothes lying by themselves! this vacant couch of the dead! Oh, what fresh calamity is here? Was it not enough that they should have mangled his sacred body with the nails and spear? Could they not satiate their malice with the sight of its gashed form and tortured limbs, when it hung on the cross? Must they even rifle its grave, and bear it away by stealth and in shame to some dishonoured fate, of which the imagination refuses to conceive? “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

We may not describe those first moments of harrowing uncertainty and conjecture. And we would not seek to adjust too nicely the hurried occurrences which were passing, narrated, as they have been, with an indistinctness or confusion well comporting with the actual scenes presented. But we pass at once to the glorious disclosures which so rapturously terminated the brief period of suspense and agony. While they are yet mute with grief and bewilderment, lo! what a sight of wonder bursts upon their gaze. There, near the spot where the body had been placed, are too radiant forms, robed in long garments of white, seeming, in their youth and beauty, and in the utter unearthliness of their whole shape and expression, a vision too bright, too awful to be real. But ere they have had time to question the truth of the apparition, or to give way to the fright it occasions, soothing words are falling on their ears—a holy calm is diffused over their agitated feelings—one of the glorious messengers breaks to them the glad tidings of resurrection; and, while grace and tenderness are beaming in every feature, and thrilling in every tone, challenges them to the proof, with the sweet summons, “Come, see the place where the Lord lay.”

And now joy seems ready to run frantic, where but a moment before grief appeared just verging into the wildness of despair. Their tears of sorrow, ere they have been shed, are turning to tears of rapture. The sepulchre becomes a scene of excitement. Breathless with haste, and perplexity, and gladness—“with fear and great joy”—they go out to spread the strange tidings among the disciples, in obedience to the heavenly vision. And soon there will be other hearts throbbing with anxiety, and other footsteps eagerly pressing toward the scene of the mysterious transaction. Yonder are Peter and “the disciple whom Jesus loved,” already hastening to test for themselves the truth of that distressing rumour of the invaded grave and the missing body, which Mary Magdalene (hurrying away in advance of her associates, before the appearance of the vision) had brought to their ears. But Peter is outrun by his more nimble competitor. It may be that the conflict of shame and remorse was still busy in the bosom of him who had so lately “followed afar off,” when his Master was led away by the rabble. While love drew him toward his buried Lord, fear and chagrin may have arisen to retard his progress, and make the race so unequal. And yet, when he does reach the sepulchre, he will not, like that other disciple, stand timidly at the entrance, as if fearful to invade its interior sanctity; but, with

characteristic intrepidity, he penetrates at once to the inner apartments, examines the deserted grave-clothes, and convinced by this means that the body is indeed gone, emerges at length with his companion, and wends his way homeward, still agitated with a crowd of unsatisfactory conjectures; "for as yet they knew not the Scripture, that he must rise again from the dead." Meanwhile there are others of that excited company who are gaining more light and comfort in the midst of the general mystery and despondency. Mary Magdalene, (having now returned to the tomb,) while she yet stands gazing through her tears into those dark recesses, whence had been robbed away from her all that was still dear in life, sees the cavern suddenly illumined by a flood of light, and beholds two beautiful angels, sitting in white robes at the head and foot where the body had reposed; and soon a voice of well-known tenderness greets her from behind, and she turns to find, standing by her, her living Lord, and to receive from him words of precious consolation, though she may not yet touch him. And the other women, too, ere they have recovered from the astonishing vision, or borne the message to the disciples, have been met on their way, and saluted by their ascended Master; have worshipped him, and received from him gracious commissions to his weeping followers.

And thus a morning of hope is slowly breaking through their night of sorrow. Rumour after rumour passes around the circle of hearts lately so ready to break with anguish; one by one the privileged witnesses come in with their strange tidings; until, at length, though to the still doubting apostles "their words seemed but as idle tales, and they believed them not," yet in their own more simple and trusting hearts sprang the full assurance that **THE LORD WAS INDEED RISEN.** It having thus been meetly ordered that, while man, ever weak in sorrow, was contemning the triumph of faith as mere feminine fancy, woman should already have been made a recipient and herald of the crowning mystery of redemption; a preferment to which she was entitled, as much by her own greater devotedness, as by her more believing nature.

C. W. S.

KEEP THE HEART ALIVE.—The longer I live the more expedient I find it to endeavour more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest.—*Bernard Barton.*

CONSOLATION.

1. WHAT if the hope to which our souls were clinging,
With struggling hold, long after hope was vain,
Crushed to a depth from which is no upspringing,
Be turned at last to "cold and bitter pain?"
2. What if the woe, against whose dreaded coming,
We struggled, inch by inch, and hour by hour,
Now close at hand uprear its front benumbing,
With sure advance, and with resistless power?
3. What if the gourd, in whose dear shade we rested,
Be withered, like the prophet's, in a night,
Or, slowly, of its fresh green leaves divested,
Fade gradual from our dim and aching sight?
4. What if the stream, of whose sweet waters, gliding
Close by our pilgrim-path, we loved to taste,
Its gushing fullness day by day subsiding,
Leave all our onward course a dreary waste?
5. It will not be a waste! When streams are drying,
Or turned aside, no more to bless our path,
'Tis but to turn us to the Fount undying—
Then griefs are sent in mercy, not in wrath.
6. And while our eyes with blinding tears are filling,
To see the withered gourd we love so well,
He gently calls us, passionate sorrow stilling,
Beneath the shadow of a Rock to dwell.
7. Ay, more, if more were needed, He hath left us
How much, our cup of earthly good to fill!
For every joy of which He hath bereft us,
How many bloom beside our pathway still!
8. Nor least of these the memories we treasure,
Of the bright past, the heart's warm depths within;
Though sorrow-tinged, 'tis yet a life-long pleasure
But to remember that such hours have been.
9. And have we not some left to love and cherish?
Have we not glorious hope for those who die?
Hope—Memory—Love—can all its gladness perish
From out our daily life, while these are nigh?
10. May we not dwell with deep peculiar pleasure,
All unexpressed, because beyond expression,
On glorious works of art—mind's costly treasure—
The poet's rare and beautiful creations?
11. Is it not ours to watch the bright unfolding
Of flowers that yet may bloom in heaven's pure air?
And our's the sweet, yet awful task of moulding
Young spirits for grace here, and glory there?
12. Is it not ours to hear the wondrous story,
Which night to night, and day to day, repeat:
To read, in sunset clouds, of heaven's glory,
And trace on earth prints of her Maker's feet?
13. Then, though life's joys seem one by one declining,
We will not grieve, as if of all bereft,
But check each thankless outburst of repining,
And praise His name for all that we have left.

M. G. J.

A STRAY ARROW FROM THE PINE TREE STATE.

NEAL DOW AND THE MAINE LAW.

Portland, Me., Oct. 4th, 1852.

To sojourn even for a few days in a city of twenty-two thousand inhabitants, without a single licensed dram-shop within its borders, is an event in one's life; and I cannot depart from this hospitable town without a few "etchings" of its moral aspects, thrown off hastily for the readers of the Magazine. The *outer* glories of Portland might well seduce my pen to their glowing praise. For this is one of the fairest of New England's progeny. Portland sits like a queen, upon her high green throne above the sea. Three hundred and sixty islands crowd her capacious bay—and out beyond them, over white cottage and verdant copse, stretches away the blue Atlantic. The whole city is fashioned after the Yankee model of taste and thrift; the dwellings are of the whitest, the vase-like elms are of the proudest, the courtyards are of the very greenest, and most tidily kept—and the whole trade and traffic of the town moves on "like clock-work." It was a remarkably steady hand, as well as clear head, that Puritan New England of the Cromwellian age bequeathed to her descendants, and which guides all their affairs with such an even, noiseless progress. Nothing strikes a visitor in New England more forcibly than this, that a vast deal is brought about, and all in a very quiet way. Boston seems never in a bustle—and Lowell goes through her daily evolutions like the drill of a skilful regiment.

Yesterday was a Sabbath that recalled the well-kept Lord's days of olden times. The streets were a peaceful, sacred calm, save when pealing church-bells peopled them with crowds moving to the house of God. As we walked under o'ershadowing elms to the State Street Church, the memory of the sainted PAYSON came back upon us. This was *his* city, and his "sepulchre is with them until this day." Yonder is his church, a plain, white, spacious structure, as substantial and as unpretending too as he who once trod its solemn aisles. Beneath its shadow stands the little lecture-room, in which those Pentecostal prayer-meetings once gathered; his pulpit is preserved there too as a hallowed relic. It is a spot to be entered with reverence; and on that faded red cushion he rested that right arm when it was too paralyzed to be lifted in his impressive gestures. A little farther on is the cemetery in which he sleeps. His monument, a plain obelisk of white marble, has been sadly defaced and broken by the hands of ruffian violence, for Payson was as much hated by the children of darkness as he was loved by the disciples of Jesus. The inscription is simple and beautiful—"HIS RECORD IS ON HIGH."

But the chief interest of Portland now lies in its connection with the prohibitory movement against intoxicating drinks. Here the world-known MAINE LAW was originated, and here it was first enforced. In the tasteful dwelling where we pen these lines, that law

was drafted, and by the earnest determined-looking little man who sits reading the "Temperance Journal" by my side. No one can look at that bright benevolent countenance, or listen to the quick decisive tone in which he utters every word, without recognizing in him the author of that masterly law. His words alone "are half-battles." He is the very impersonation of cast-iron energy coupled with the genial enthusiasm of a boy. Twenty years of toil and anxiety in the great work of his life have not yet touched his head with gray, or furrowed his fair, youthful face. He thrives on the success of his law, and since the late result of the state election, confirming his efforts, he playfully says that he "gains a pound every day."

It is a year and a half since the Maine Liquor Law was enacted. NEAL DOW is its undoubted author, and it was framed after many years of experiment and failure with other modes of legislation. The simple principles on which it is based are, that society has a clear right to protect itself—that prevention of moral evils is easier and safer than attempted cures—that the liquor traffic can be more easily prohibited than "regulated"—that it has no claim to legal sanction, and calls for suppression as loudly as do theft, gaming, or the sale of poisonous food. The law lays the axe at the root of the tree, and *destroys* the intoxicating article (wherever found for sale) as a contraband article. It seizes the poison in the barrel, and puts the barrel under lock and key, instead of seizing the poison in the poor brutalized man, and confining him to the watch-house. Nor is it a sumptuary statute. It forbids no man to drink, but forbids all men to sell, except for mechanical, medicinal and sacramental purposes. The law is self-consistent, and consistent with the fundamental principles of the divine code. It has proved its efficiency by actual trial, nor can we doubt that the Maine Law will, for the most part, extirpate the traffic in those places where there is enough public virtue to enforce the statute. Like all other prohibitory acts, it depends for its efficiency upon the wisdom and the regard of communities for their own self-preservation. It has this peculiar recommendation, however, that the extirpation of the traffic tends to break up the garrisons of opposition to the law, and the longer the law lasts, the fewer are the drunkards or grog-sellers to war against it.

Since we have been in Portland, a fair opportunity has been afforded us of observing the workings of the prohibitory principle. Within a few days we have explored nearly every street, including those near the wharves, and we have not seen a building in which ardent spirits are exposed for sale, nor even a single glass of liquor! We have not encountered an intoxicated man. On the contrary, we have seen several shops now used for mechanical purposes, which were prostituted two years ago to scenes of debauchery. We have seen the rotting ruins of the last distillery in Maine, and also the deserted decaying vats of another, which was just commenced at the passage of the law, and immediately reduced to a "suspended animation." It is the most interesting relic in Portland; and as the heroic author of the "Liquor Law" drove us around its tubs and tanks, now

filled with the harmless rains of heaven, he exclaimed, "There would have been poison enough concocted in those vats to have killed an army!" He rode away like a conqueror from a battle-field; but oh! what a moral glory in these victories, that save blood instead of wasting it, and which dry the tears of sorrow, instead of making them flow down the cheeks of suffering humanity!

That there are a few subterranean grog-shops in Portland, in which strong drink is secretly sold, is undeniable. So there are some larcenies in spite of law; but yet property is substantially safe. No human law can be strictly and *entirely* enforced under all circumstances. In some public houses, too, intoxicating liquor is given away to "regular customers," who insist on having it. Some citizens of wealth also import their liquors for private consumption, and under the laws of the United States. But the general workings of the law are admirable and satisfactory. Young men are sent to Portland from other States, in order to be placed in *safe keeping*, while learning their trades and professions; and we have heard the names of several young persons, who have come to Maine as to an *asylum* from the terrible snares of the poison-bowl. Throughout the State the law is generally enforced. The people are sustaining it. The flood of pauperism and crime is steadily drying up. Taxes are lighter. Property is more valuable and secure. The alms-houses are well nigh empty in the larger towns. And the prayers of all good men and true go up unceasingly to heaven, that the hands of sensuality, and lust, and avarice, may spare their glorious law from generation to generation. When the Luther of this movement had finished a most interesting narrative of the origin and passage of the prohibitory bill, he remarked, with characteristic meekness, "Let others say what they will of political influences, we who dwell in Maine have seen the hand of God in this whole business."

But I must break away from my interesting theme. My friend at my elbow is waiting for another excursion about the beautiful city, for which he has wrought such high service. The October sun is shining bright and clear, and the distant forests, in the crimson and gold of autumn, are kindling into a blaze of splendour. The sea is sparkling in the morning beams. And over all hangs the moral glory of the triumph over intemperance, wretchedness, and crime. Hail to Portland! It is a city to live and to die in. Men of God have trodden these elm-crowned streets, and left the fragrance of their holy examples. The world looks to Portland for the establishment of the bold experiment first undertaken here. May her well-won honours never fade, and her escutcheon never know a stain!

T. L. C.

THE ALBANY CONGREGATIONAL CONVENTION.

AN important Convention has recently been held in Albany, N. Y., by our brethren of the Cambridge and Saybrook platforms. A word or two, by-the-bye, about these platforms before we present the doings of the Albany Convention.

Several Synods were held in Massachusetts before the famous one at Cambridge. The first was held in 1637 by order of the General Court, for the purpose of settling the Mrs. Hutchinson controversy; the second in 1642, to determine some questions touching the government; and another in 1644, to reconcile dissensions which had sprung up between the deputies and magistrates. The most important, however, in an ecclesiastical point of view, of those which preceded the Cambridge Synod, was the one held in 1643, "for the purpose of correcting some of the churches who were thought to *favour the discipline of the Presbyterians!*" Our Congregational brethren, who had a Church and State connection, devised sufficiently strong measures, no doubt, to check these Presbyterian encroachments, which, if tolerated, might have resulted in the ecclesiastical republicanism of Geneva and Scotia.

In 1646 incipient steps were taken to call the Cambridge Convention. Up to this time Cotton's *Book of the Keys* had been the Congregational standard; but it was now judged necessary to draw up some platform of discipline and church government, "especially as the way wherein they had hitherto walked *began to be called in question, whether it were of the right stamp.*" The time appointed for the meeting being near winter, and there having been some division of sentiment about the mode of calling it, few were present, and the meeting adjourned to June, 1647, when, on account of a prevailing sickness, it was again adjourned to the 15th of August, 1648. We may here remark, that the calling of the Cambridge Synod was probably more or less connected with the meeting of the Westminster divines, which commenced its sessions in 1643, and with the ecclesiastical discussions then going forward in the old country. †

The Synod of Cambridge continued in session fourteen days. Its members did not attempt to draw up a Confession of Faith, but readily adopted that of the Westminster divines. They say: "This Synod having perused and considered, with much gladness of heart, and thankfulness to God, the Confession of Faith published of late by the reverend Assembly in England, do judge it to be very holy, orthodox, and judicious in all matters of faith, and do therefore fully and freely assent thereunto for the substance thereof." The Cambridge Synod confined itself to drawing up a *Platform of Church Discipline*, which, in the language of Governor Winthrop, was "according to the general practice of the churches." The Rev. Richard Mather, of Dorchester, is said to have penned the Platform.

The Cambridge Platform is remarkable for its distinct recognition

of the office of *Ruling Elder*. The scriptural authority and functions of this office are as fully set forth as in the Presbyterian Book of Discipline. The modification incidental to Congregationalism, of co-ordinate power or privilege in the "brotherhood," of course distinguished this office from our own; but as long as the Ruling Elder was retained in the churches his power was felt. The Elders were not under subjection to the people; but, according to the Platform, chap. x., section 11, "all church acts proceed after a mixt administration, so as no church act can be consummated or perfected *without the consent of both.*" Ruling elders were generally in vogue among the early churches of Massachusetts and Connecticut. ELDER BREWSTER, who came over in the Mayflower, was for several years the only ecclesiastical officer in the colony. A considerable number of the early emigrants to New England were Presbyterians; but as there was no "plan of Union" in those days, Congregationalism gained the ascendancy, and even the office of ruling Elder was gradually dropped.

The *Saybrook* Platform was formed in 1708. The churches of Connecticut were represented in Cambridge in 1648; but some dissatisfaction existed then, and increased in later years, because the Cambridge Platform "made no provision for the general meeting of ministers, or for their union in associations and consociations." As early as 1668, an act was passed by the legislature of Connecticut, authorizing a meeting of ministers at Saybrook, to provide rules for ecclesiastical discipline. In 1703 another Synod met, which adopted the Westminster and Savoy Confessions of Faith, and also certain rules of discipline preparatory to the action of a future Synod. Finally, the celebrated Synod met by legislative authority at Saybrook on the 9th of September, 1709. The Platform then adopted was drawn up by the Rev. James Pierrepont, of New Haven.*

The Saybrook Platform is remarkable for its uniting the ministers and churches by ecclesiastical bonds. The original feature of Independency was abandoned, and a portion of good Scotch Presbyterian leaven was put into the church mass. The ministers were authorized to meet together in district and general associations, after the similitude of Presbyteries and Synods; and provision was made for discipline through *consociations*, which approximated still more closely to Presbyteries.

Thus, the *Cambridge* Platform had some tendency towards the Presbyterian lower Judicatories of Church Sessions, and the *Saybrook* Platform towards the Presbyterian higher Judicatories of Presbyteries and Synods. Between the two, Presbyterian principles were honoured.

A new era has at last arrived in 1852. The *Albany* Platform is an advance upwards towards a General Assembly! This is likely to be a permanent arrangement. "The time may come," said Dr. Bacon

* Dwight's Life of Edwards, p. 313.

in the convention, "when a sort of organization [an annual meeting] resembling that adopted by Congregationalists in England and Wales, and also in Scotland—a sort of union for mutual aid and nothing else—may be needed." The authority of the late General Convention at Albany is practically equivalent to that of the late Assembly at Charleston; and, in one point at least, higher than that of the Assembly at Washington. For, while the latter declares that the "Plan of Union" of 1801 is still in force, the Albany Assembly sunders the connection with a fraternal but authoritative and denominational stroke. It will be found, so far as this case is concerned, that Congregational advice is stronger than Presbyterian law.

The Albany Convention was projected in a Christian spirit; its deliberations were generally conducted with wisdom and zeal; and we do not doubt that its measures will be carried into execution with energy and success. We rejoice that our own denomination is on the most friendly terms with this branch of the Church of Christ; and although we do not in all things see "eye to eye," we feel a true interest in the new aggressive movements contemplated, and hope that Congregationalists and Presbyterians may be examples to each other of good works, and partakers of each other's joy.

The Albany Convention is so important in its ultimate results, that we are sure that our readers will value the following record of its proceedings:

ORGANIZATION OF THE ALBANY CONGREGATIONAL CONVENTION.

THE CONGREGATIONAL CONVENTION, pursuant to a previous call, assembled at Albany, N. Y., on the 5th of October, 1852. It was opened with an instructive and eloquent sermon by the Rev. Dr. Hawes, of Hartford, Ct. The Rev. Wm. T. DWIGHT, D. D., of Portland, was chosen President. There were present during its sessions, 329 ministers and 166 laymen, in all 495. Of these, 301 were from New England, and 152 from Massachusetts.

I. SYMPATHY WITH CONGREGATIONAL CHURCHES AT THE WEST.

Dr. Bacon, after some remarks on the importance of cherishing the infant churches of the West, offered the following resolutions, which he said he cordially approved, and which were unanimously adopted:

"Whereas, for several years past, insinuations and charges of heresy in doctrine, and disorder in practice, have been made against Congregationalists at the West, frequently too vague in their character, and too vague and general in their aim, to admit of their refutation; And whereas, Congregationalism has thereby suffered greatly in the estimation of the Congregationalists of New England, therefore—

"1. *Resolved*, That it is the duty of Congregationalists to frown on all such insinuations, unless their authors and abettors will make specific allegations, and hold themselves responsible for the same.

"2. That it is very important that the general associations and conferences at the East should be careful to send delegates to the West, that they may obtain reliable information respecting Western Congregationalism.

II. ACTION ON THE MAINE TEMPERANCE LAW.

This subject was brought forward incidentally. Rev. John Marsh, D. D., Secretary of the American Temperance Union, offered the following preamble

and resolution, which was carried at once by acclamation, without the formality of a reference to the Business Committee:

"Assembled as we are from various and distant portions of our great republic, and deeply interested in whatever promotes the morality, the order, the peace, and prosperity of our country, we, the members of this Convention, feel it a privilege and duty to unite in the adoption of the following resolution:

"Resolved, That the recent adoption by three States and one territory, of a law which suppresses and roots out the traffic in intoxicating liquors as a beverage, called the Maine Law, and its favourable action, is in our opinion an event in the good providence of God, which calls for the gratitude and support of all who love their country and their race; and that all Congregational ministers and churches be earnestly requested to stand forth prominently in favour of this legislation in their respective states and territories, and continually to make supplication to Almighty God that the good work of redemption from one of the most demoralizing and desolating evils with which we are afflicted, so happily commenced, may speedily be perfected throughout our country and throughout the world.

III. CHURCH EXTENSION IN THE WEST.

The Rev. JOEL HAWES, D. D., of Hartford, Connecticut, brought forward the following *plan of raising \$50,000 for church-building at the West*, which was unanimously adopted.

First, On the first Sabbath in January, 1853, all the Congregational churches in the United States are requested to take up a collection, as a New Year's offering, to aid in erecting Congregational church edifices in Ohio, Michigan, Wisconsin, Iowa, Indiana, Illinois, Missouri, and Minnesota. This Convention recommends all pastors of Congregational churches to preach on the subject on said Sabbath, urging liberal subscriptions.

Second, This Convention to appoint seven persons in the city of New York and vicinity to act as a Central Committee, to receive the money and distribute the same as hereinafter provided, with power to fill their own vacancies.

[The Committee appointed were:—Henry C. Bowen, Rev. George B. Cheever, D. D., Israel Miner, Rev. R. S. Storrs, Jr., S. B. Chittenden, O. E. Wood, Rev. N. H. Eggleston.]

Third, This Convention to appoint a committee of three persons from each State, who shall have the general supervision of raising money within their borders, causing notice to be published in the newspapers, and urging all the churches to do their part. Said State Committee to receive the money when collected, and forward the same to the Central Committee.

Fourth, When all the money raised shall be received by the Central Committee, if the sum shall amount to less than fifty thousand dollars, the Central Committee, if they deem it expedient, shall use further means to make up the said amount.

Fifth, When the sum of \$50,000 shall be received by the Central Committee, or when all the collections and subscriptions shall be paid over to them, then the said Central Committee shall apportion the same to each of the Western States and territories as follows, to wit:—

The State of Ohio,	-	-	-	-	-	\$8,000
“ Michigan,	-	-	-	-	-	8,000
“ Wisconsin,	-	-	-	-	-	8,000
“ Iowa,	-	-	-	-	-	8,000
“ Indiana,	-	-	-	-	-	3,000
“ Illinois,	-	-	-	-	-	8,000
“ Missouri,	-	-	-	-	-	3,000
Territory of Minnesota,	-	-	-	-	-	4,000

Should there be a surplus over and above the aforesaid sum of \$50,000, the same shall be appropriated under the direction of the Central Committee, towards

the erection of Congregational houses of worship in the aforesaid and other States and territories.

Sixth, After the money has been apportioned, and before it is paid over, the General Congregational body, where one exists in each of the foregoing States and territories, shall appoint a committee of five, two of whom shall be laymen, to receive the sum apportioned thereto. Or, in those States where there is no distinctive Congregational body, the State Committee provided in Article 3, shall call a Convention of the pastors and stated supplies of the Congregational churches in such States respectively, and one lay delegate from each, who shall choose a committee as aforesaid, to receive the money apportioned thereto.

Seventh, No money shall be used for any other purpose than for the erection of places for religious worship.

Eighth, No money shall be applied to aid in erecting any church edifice or place of worship, unless the Committee appointed by the State Convention shall be satisfied that said church edifice shall be completed free from all debts and incumbrances, and that aid is necessary to secure its completion.

Ninth, No sum exceeding three hundred dollars shall be given for the erection of any one place of worship:

Provided, That, except in cases which in the judgment of the Committee are peculiar, none of the funds thus collected shall be granted to any church or society for the erection of a place of worship, unless the available subscription of the church or society applying for the same shall amount to at least twice the sum for which they apply.

Tenth, Money may be loaned for a limited time, on proper security, instead of being given as a donation, whenever the State Committees shall deem it expedient.

Eleventh, Other regulations and rules, not inconsistent with the foregoing, such as providing for deaths and removals of State Committees, the terms of office, the keeping of records, making reports, &c., &c., may be adopted at the discretion of each State General Association or Convention.

Twelfth, That in the judgment of this Convention, it is expedient that the Committee constituted for the aid of churches in the West in the erection of houses of worship, procure plans of edifices suitable for such a purpose, with specifications and estimates, to be shown to committees and others concerned in these enterprises, with a view to promoting convenience, economy, and good taste, in the design and execution of the work; and that before aid is granted, the State Committee should be made acquainted with the plan and specification of the building proposed to be erected, with liberty to insist, if they shall think it expedient, on conformity as far as practicable to their directions.

IV. PLAN OF UNION.

Dr. Humphrey, from the Committee on the Plan of Union, presented an interesting report, which met the minds of the Convention, and elicited a succession of eloquent remarks from members of the Convention, both of the East and of the West. The Report was unanimously adopted.

Whereas, the Plan of Union, formed in 1801 by the General Assembly of the Presbyterian Church and the General Association of Connecticut, is understood to have been repudiated by the General Assembly before the schism which took place in that body in 1833, though this year acknowledged as still in force by the General Assembly which met last at Washington, D. C.;

And whereas many of our Presbyterian brethren, though adhering to this Plan in some of its provisions, do not, it is believed, maintain it in its integrity, especially in requiring Congregational ministers settled over Presbyterian churches, and Congregational churches having Presbyterian ministers, to be connected with Presbyteries:

And whereas, whatever mutual advantage has formerly resulted from this Plan to the two denominations, and whatever might yet result from it if acted upon impartially, its operation is now unfavourable to the spread and permanence of Congregational polity, and even to the real harmony of these Christian communities:—

Resolved, 1. That in the judgment of this Convention, it is not deemed expedient that new Congregational churches, or churches heretofore independent, become connected with Presbyteries.

2. That in the evident disuse of the said Plan, according to its original design, we deem it important, and for the purposes of union sufficient, that Congregationalists and Presbyterians exercise toward each other that spirit of love which the Gospel requires, and which their common faith is fitted to cherish; that in the formation of such a church, its ecclesiastical character and relations be determined by a majority of its members.

3. That in respect to those Congregational churches which are now connected with Presbyterians, either on the above-mentioned Plan, or those of 1808 and 1813, between Congregational and Presbyterian bodies in the State of New York, while we would not have them violently sever existing relations, we counsel them to maintain vigilantly the Congregational privileges which have been guaranteed to them by the Plan of Union above-mentioned, and to see to it that while they remain connected with Presbyteries, the true intent of those original arrangements be impartially carried out.

V. HOME MISSIONS.

Dr. Peters, from the Committee on the Home Missionary Society, to whom was also referred the resolutions on the subject of Missions in the Slaveholding States, reported in two parts. On the first part the committee, he said, was unanimous.

This part, on motion, was unanimously approved and adopted, without debate, as follows:—

Your committee are unanimous in their approbation of the voluntary and unsectarian character of the American Home Missionary Society, and in the wisdom and efficiency with which its affairs have been conducted.

On the subject of the society's relation to the Presbyterian and Congregational systems of Church polity, your committee are of opinion that any disruption of present relations is inadvisable.

This committee express their belief that this society has executed its trust toward both Congregational and Presbyterian churches with impartiality; and that any complaints on this head will be found to result from local interests, and not from the administrative policy of the society.

On the subject of aid to the churches in slaveholding States, the Committee could not agree. A majority and a minority Report were presented; but, the matter being referred back to the Committee, the following resolution was unanimously brought in by them, and as unanimously adopted by the Convention.

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding States, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel principles, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, "depart out of that city."

VI. COLLEGES AT THE WEST.

Whereas, Many colleges exist at the West, which are under the control of Boards of Trust, composed of Congregationalists and Presbyterians, and which came into being under the auspices, and have been founded and sustained by the common funds of these denominations:

Resolved, That in the judgment of this convention, the interests of sound

learning, of Christian truth, and the mutual prosperity of these denominations, alike demand the perpetuation of this Union.

VII. THE DOCTRINAL TRACT AND BOOK SOCIETY.

Resolved, That this Convention recognize with gratitude the republication of the collected works of Bellamy, Hopkins, the younger Edwards, and the venerable John Robinson, by the Doctrinal Tract and Book Society of Massachusetts, and the intended republication of the works of other fathers of American Congregationalism.

Resolved, That this convention regards the extensive circulation of such works among the ministers and churches of the Congregational polity an object of public interest and importance.

VIII. THE INCREASE OF MINISTERS.

Resolved, That in view of the alarming disproportion between the increase of our population and the increase of ministers of the Gospel, it is recommended to the churches to inquire who among their youthful members are qualified by natural gifts, and by the graces of the Spirit, for the service of God in the Gospel of his Son, and to encourage and to aid such persons in preparing themselves for that work.

Resolved, also, That this convention cordially approve of the aim and operations of the American Education Society, and commend it to the favour of the churches.

IX. THE CANADIAN AND THE WELSH BRETHERN.

Whereas, this Convention is, to its regret, precluded by the terms of the call under which it is assembled, from enrolling among its members the names of our brethren who have come from the neighbouring province of Canada, and also of our brethren connected with the Welsh Congregational Association, but has very cordially invited them all to sit with us as honorary members:—

Resolved, That we regard with great interest the labours, and with great satisfaction the successes, of our brethren over the lines, in promoting our common faith and order in the provinces.

Resolved, That we greatly honour the faithful adherence of our Welsh brethren to the Evangelical faith and Congregational order, and advise that measures be taken to invite them in form with the General Associations of the States where they dwell, so that we may be mutually helpful in our common order.

X. ON CHRISTIAN ACTIVITY AND BENEVOLENCE.

Resolved, That in an age when so much is to be done for the salvation of our country, and for the diffusion of the Gospel through the world, and when the wealth of our country is developed and increased with a rapidity which threatens to overwhelm the churches with a tide of worldliness, it is of the utmost importance for the churches to discipline themselves to habits of Christian activity and systematic contribution to the great enterprises of Christian beneficence.

XI. THE CHARACTER AND OBJECTS OF CONGREGATIONALISM.

Resolved, That the polity of Congregational churches, being eminently simple and scriptural, is and must be essentially spiritual and unsectarian.

Resolved, That this Convention rejoices in the prosperity of Congregationalism, especially in the fields of its more recent enterprises, and in the prospect of its still more rapid and vigorous growth, as the result of these counsels and deliberations; yet we here distinctly disclaim and disavow all merely sectarian zeal; and do profess it to be our object, one and sole, to promote through Congregational polity, and hence in the freest and most efficient manner, the world's salvation in Jesus Christ our Lord.

XII. ON CALLING ANOTHER CONVENTION.

Resolved, That the president, vice-presidents, and secretaries of this Convention, be a committee with power to call another special Congregational Conven-

tion at such place as they may designate, provided that in their deliberate opinion such convention shall be expedient.

XIII. CONGREGATIONAL CHURCH AT WASHINGTON.

Whereas, the friends of Congregationalism in Washington city have taken measures for establishing a Congregational church in that city, and have purchased a commodious house of worship in an eligible situation near the city hall:—

Resolved, That this convention look with great interest to the success of the enterprize in planting the religious institutions of our fathers in the national capital, and we commend the object to the attention of our friends, for their prayers, and for such pecuniary aid as it may need during its infancy.

The Convention, which met on Tuesday afternoon at three o'clock P. M., adjourned on Friday morning. The proceedings were conducted with unanimity, and gave satisfaction to our Congregational brethren in all parts of the Union.*

SCRAPS AND FIGURES.

I.

It is said that salmon, ascending a river, are afraid to pass the shadow of a bridge that happens to span it; they will lie for hours with their noses near the imaginary obstruction, until night or a favouring cloud removes it. It is said that a horse, led into a darkish and dusty stable, will stop where the sun-light, shining through a knot-hole, makes the dust visible, like a bar across his way; and if urged forward he will make an effort to leap over the fancied barrier. Not less illusive and unsubstantial are some of the barriers to Christian fellowship, that keep asunder the followers of Christ. Lights, as well as shadows, may mislead their judgment and impede their progress. We symbolize in faith, in order, in general tone of Christian experience with our brethren; but our hymnology is different in its form, not in its substance, from theirs. This is the phantom bar that separates some of them from us. Is this sufficient to justify, or even excuse, their rejection of our proffered fellowship? Christian charity says, No. It may be our shadow upon their limpid pathway; or it may be our light upon their dusty atmosphere; in either case it is only an illusion, which a little energy of intelligence and love might easily break through.

II.

The vast immigration of Papists into our country, which we understand to be the result of an extensive colonization enterprize, is designed to smother out our Protestant religion; just as "slack" is

* The minutes of the Convention, including the opening sermon by Dr. Hawes, and a report of the discussions, will be published in a pamphlet. Price 10 cents. Address, Rev. Joshua Leavitt, 24 Beekman Street, New York.

heaped upon the grate to extinguish or suppress the fire. But as it sometimes happens that the fire gradually gets the mastery, and sets the slack in a blaze, so it is likely to be with the Papists. Already the priesthood in our land begin to perceive their mistake, and to utter loud lamentations for the tens of thousands of their people, who have been lost to their church by coming to America.

III.

Some excitement of mind is undoubtedly necessary to the profitable hearing of the gospel, as well as to the proper preaching of it. But in both cases it may be excessive. High excitement is favourable to rapidity of thought, but not to accuracy of judgment. It prompts to quick and energetic action, but does not ensure the selection of a judicious course. A torpid mind will not act at all; the action of a frenzied one is dangerous, and oftentimes destructive. What is true of action is also true of impressions. Moderate excitement is salutary, but that which is excessive frustrates the efforts that produced it: wax that is not warmed will take no impression; that which is overheated will retain none.

IV.

“*Sordidus ac dives.*” There is a natural order of thoughts, which a good writer will not fail to observe in his expression. The cause precedes the effect. Would the above thought of Horace have been expressed by the same words in an inverted order? Does the phrase, sordid and rich, mean just the same as the phrase, rich and sordid!

V.

I used to hear a woman say, half in irony, of one of her boys, that he was “a very good boy when he was asleep.” This is never true of Christians or of churches. The worst conduct that churches are ever guilty of, occurs, almost invariably, when they are asleep. Sleeping churches are not always inactive. They often exhibit a species of somnambulism—asleep as to healthy functions and useful offices, but performing herculean feats of perverseness, quarreling with each other, expelling their pastors, and repudiating their obligations. The religion of formalism is but a kind of somnambulistic performance.

VI.

“I pray thee, have me excused:” a very polite expression! a perfumed note, declining an invitation to heaven’s rich banquet, on account of prior engagements, hell-ward.

VII.

It is one of the infirmities of mankind, not to perceive errors that prevail extensively around them. To expose and denounce these errors is a work so full of peril, that but few, even of the wise, who

see them, are disposed to undertake the task. To do it successfully constitutes a man a Reformer. Martyrdom or a monument rewards the attempt.

VIII.

A horse is more likely to stumble when moping along at a slow and careless pace, than when briskly pushing forward on his way. I once hired a fine looking animal, for the purpose of making a short excursion into the green fields of the country. He started off with me, at a lively rate. I was delighted with the ease and rapidity of his motions. But when the excitement of the start was over, he began to stumble, and, to my great vexation and alarm, he continued to do so till I returned him to his stable, without accomplishing my purpose. His owner said to me, "You should have used the whip freely, and then held him tight by the reins." I believe that the same evil exists, and that the same remedy is suitable, among Christians. Our sluggish exanimate way of living exposes us to innumerable stumblings and fallings. We are never safer than when we are earnest and energetic in our work—*running* the race that is set before us. And O how many of God's dear people are kept up to this spirited, running condition by the chastisements which he inflicts upon them.

IX.

The man who invests his capital, or devotes his time and business talents in any employment which facilitates, produces or perpetuates the tremendous evils of drunkenness, may carry along with him, to his office and to his pillow, the conviction that he is receiving the plaudits of hell. And he may have reason to apprehend, that when he reaches the threshold of the future world, he will be greeted with, "Well done, good and faithful servant," by the prince of the devils himself.

X.

Melancthon said to Calvin, "I live (*ωσπερ ονος εν σφηκιαις*) as an ass among wasps." "Would thy lot have been happier, O Philip, hadst thou lived, as I have sometimes done, a wasp among asses?"

XI.

How infidels can show any claim to the flattering title of Free-thinkers it is not easy to discover. A greater misnomer is scarcely to be found in any nomenclature. There is no class of men whose minds are tied with shorter tethers. Prejudice debilitates their judgment, and credulity disqualifies them for faith. A dictum of any one of their apostles receives their assent as implicitly as the superstitious Papist believes the dogmas of an imaginary church. Professing themselves to be free, they are the servants of error and prejudice. A drunkard might as well rejoice in the title of Freewalker; and the cheat might as properly be called a Freetrader.

Allegheny City.

J. F. M.

THE TELESCOPE.

DEVICES for aiding the sight have been very long in use.

If we are correctly informed, at the late meeting of the British Association for the advancement of Science, Sir David Brewster exhibited a veritable plano-convex lens, which had been discovered in the recently exhumed "treasure-house" of Nineveh. It is described as being of a somewhat oval shape, $1\frac{1}{8}$ inches in its greatest diameter, and having a focal length of $4\frac{1}{2}$ inches. It was formed of rock-crystal, the plane side being one of the original faces of the stone.

We have, moreover, somewhere seen it stated that the Emperor Nero, who was short-sighted, used a small convex mirror, made of some precious stone, when he wished to view the combats of the gladiators.

The invention of spectacles is ascribed by Mr. Molyneux to Roger Bacon, who died in 1292; and the use of lenses for some purposes must have been familiar to the Neapolitan J. Baptista Porta, who has sometimes been regarded as the inventor of the camera obscura, and who died near the end of the 16th century.

Now either a convex mirror or a concave lens might have its shape so adjusted that, when held *close* to the eye, it would, to most persons, afford a more *distinct* view of distant objects, with little or no change in the *angular* size of any of the objects thus viewed. Yet these same objects would be more distinctly seen, because the rays of light proceeding from them would be rendered more *divergent*, by their refraction in passing in and out of the lens, or their reflection from the surface of the mirror; for the rays would thus seem to come from positions *nearer* to the eye, and to the viewing of such the eye would be the better adapted.

But a seemingly nearer object seen under an unaltered angle must itself appear as a smaller thing, or like a perfectly accurate *image* of the object somewhat reduced indeed in size, but placed at such a distance from the eye as *precisely* to *eclipse the object itself*.

Under these circumstances, it must be sufficiently evident that everything would be seen more *plainly*, in so far as it might appear *large enough* to be seen at all; but the *angular* size of everything remaining unchanged, much must still escape observation, because *too small to be seen*. To overcome this difficulty the *angular* size must be increased; and this has very commonly been done, not by first causing an object to appear *like* a somewhat reduced image of itself, but by actually *producing* such an "*image*," and in a position *near* to the eye; i. e. where that image can be distinctly seen magnified, and under a *larger angle* than that presented by the object.

Now an instrument which will show a distant object *distinctly*, and under a *larger angle*, is a *telescope*, or an instrument adapted for seeing well at a distance; the name being derived from the two Greek words— $\tau\eta\lambda\eta$, *distant*, and $\sigma\kappa\omicron\upsilon\pi\omicron\varsigma$, *I look at*.

The formation of the image in question is usually effected (or the light from the object, at least, made to converge) in one of two ways. Either the rays are thus collected by the *refraction* of a *convex* lens, styled the *object-glass*, or by *reflection* from the surface of a *concave* metallic mirror, styled the *speculum*. When the former is used, the telescope is designated as a *dioptric* or *refracting* telescope, or, more simply, a *refractor*; but when the *speculum* is employed, we have a *catoptric* or *reflecting* telescope, or as it is sometimes called, a *reflector*. By the *focal length*, in either case, is to be understood the distance from the object-glass or *speculum* (as the case may be) to the image of a very distant object, formed at the *focus*.

This last term, borrowed from the Latin, literally signifies a fire-place, and is used for the place where a convex lens, or a concave burning mirror, will kindle combustibles; though the focus of light is not precisely coincident with the focus of heat.

The very earliest form of telescope actually constructed, appears to have been the most simple of that known as the *astronomical* telescope, a refractor in

which the image formed by the object-glass is viewed by an eye-glass placed beyond (or farther from the object glass than) the image; both the object-glass and eye-glass being convex.

The use of the eye-glass, as before intimated, is to give a distinct, and at the same time very near, view of the image. The view being a very near one, the image is seen under a *large angle*. It is, moreover, *distinctly* seen, because the divergent rays from the near image are partially concentrated, or made less divergent by the convex eye-glass, and therefore seen to come from points farther back of the eye-glass, at a distance adapted to the eye.

This being so, the image is not only seen under a large angle, but appears as an enlarged picture of itself, placed farther back; or such as would be precisely eclipsed by the image itself, seen from the same position without the eye-glass, if it could in such a case be distinctly discerned at all.

It will be observed, that the effect of the convex eye-glass upon the appearance of the image is, in this last-mentioned particular, precisely the reverse of that of a single concave lens, or a convex mirror, when used in viewing a distant object, as before described, although mere distinctness of vision is promoted in either case. In the case last described, (that of the telescope,) we also have enlargement of angular size.

Roger Bacon (to whom allusion has already been made) in his *Opus Majus*, makes use of such language with reference to what "may be performed by refracted vision," as to render it somewhat probable that he was at least acquainted with the theory of a refracting telescope, though there is no sufficient proof that he constructed one; and Baptista Porta is said by Wolfius to have made a telescope, but the description of the instrument given by the inventor is very defective, and the instrument, whatever it was, does not seem to have been used in any celestial observation. Indeed, "we have no distinct evidence that such an instrument was used before the beginning of the seventeenth century."* Descartes ascribes the invention of the telescope to James Metius, (Jacob Adriansy,) of Alkmaer, in Holland; but Huygens, as well as Borellus, to John Lippersheim, or Lippersey, (Hans Zanz, or Jansen,) a maker of spectacles of Middleburgh. Professor Moll, after an examination of official papers preserved in the archives at the Hague, comes to the conclusion, that on the 17th of October, 1608, Jacob Adriansy was in possession of the art of making telescopes, but from some unexplained cause concealed it; and that on the 21st of the same month, Hans Zanz, or Jansen, was actually in possession of the invention; but there is little reason to believe that it was devised by either him or his son Zacharias, though one of them invented a compound microscope about the year 1590.†

One of the earliest of the telescopes made by the Jansens was presented to Prince Maurice, to be used in his wars. It was in April or May, 1609, that Galileo first heard of this, and the instrument was then described to him as one which had the property of making distant objects appear as though they were near. Galileo thereupon devised how that might be effected, and the next day, according to Delambre, was in possession of a telescope magnifying three times.‡ Galileo's second telescope magnified about eighteen, and his third about thirty-three times.

The "*Galilean*" telescope differs from the astronomical, in making use of a *concave* instead of a convex eye-glass, so as to intercept the rays while *converging* to form the image, instead of diverging as they pass beyond the focus or place of the image. As the rays are thus intercepted before they meet to form the *inverted* image, objects in the Galilean telescope are seen in their true position; in the astronomical telescope they appear inverted. To produce erect vision in the latter, two additional eye-glasses are commonly used; i. e., a small telescope is in effect added, looking at and inverting again the rays proceeding

* Sir David Brewster, *Ency. Brit.*, art. "Optics." A telescope made by Leonard Digges, about 1571, may have been used for terrestrial purposes. (See especially "A Treatise," &c., by William Bourne, in Halliwell's *Rara Mathematica*, p. 46, and note to the same.)

† *Journal of the Royal Institution*, vol. i.

‡ *Discours Préliminaire, Hist. de l'Ast. Moderne*, p. xx.

from the first.* The field of view, other things being equal, is much larger in the astronomical telescope than in the Galilean.

In so far as appears, the first telescope of Lippersheim magnified about fifteen or sixteen times; and he is said to have observed with it the form of the planet Jupiter, and some small stars (his satellites) which appeared to move round him.†

Be this as it may, those satellites were noticed by Galileo, who also observed their eclipses. He also observed many of the varieties of surface of the moon, with which we are at this day so familiar, as well as the phases presented by Venus and Mars, and the spots upon the sun, in which last, however, he was anticipated by Harriott in England. Saturn presented anomalies of which Galileo could suggest no adequate explanation. That was reserved for Huygens, who announced the existence of Saturn's ring (his telescope could show but one,) some forty years later, viz., in 1656. Huygens made use of a telescope of full twenty-three feet in length, and four inches aperture, (i. e. diameter of object-glass,) which he reduced to 2½ inches. He also discovered a satellite to Saturn. In 1671 Cassini discovered another satellite, and afterwards three more. He also perceived the ring of Saturn to be double, soon after his establishment at the observatory of Paris, in 1675. It seems, however, that he was anticipated in this discovery by two English amateurs, Dr. Ball and Mr. W. Ball, about ten years. Spots were observed upon Venus by Cassini in 1666 and '67, and by Blanchini in 1726.

Huygens suggested improvements in the eye-piece of the telescope, to increase distinctness of vision, and others were suggested at a later day by Ramsden; and, accordingly, even the astronomical telescope of the present day has its eye-glass usually double, the improvements being founded upon optical principles, which our limits will not permit us to notice. It was foreseen, moreover, that telescopes of great focal length would admit of a greater magnifying power (without a sacrifice of much distinctness) than shorter ones, and this without much increase of aperture. Accordingly very long ones were constructed in the latter part of the seventeenth century. The optician and mechanician Auzout, succeeded in grinding an object-glass of 600 feet, in focal length; and Hartsoeker is said to have exceeded even that.

Object-glasses such as these were supported by trees or long poles, and had appliances attached by which they could be adjusted to the position of objects, and the direction of the eye-glass. These instruments had, however, no continuous tube, and were therefore termed *aerial* telescopes.

The best refractors of the day having thus become of an unmanageable length, Sir Isaac Newton began to consider what improvements were possible in the form and arrangement of the lenses, and in the course of his experiments discovered what then seemed an insuperable obstacle. He found that white light is not homogeneous, but composed of several colours; and that as these are unequally refrangible they must be concentrated at different foci, and an indistinct image from any single object-glass be unavoidable. The difficulty arising from this source has since been most ingeniously overcome, but of that more in its proper place: its existence led Newton to turn his attention to reflectors.

Reflecting telescopes had been proposed by Mersenne, and actually constructed by James Gregory, of Aberdeen. Gregorian reflectors have been quite extensively used, much more so than a modification of them by M. Cassegrain. As, however, both forms may be regarded as being now nearly superceded, we must content ourselves with a reference to some one of the various treatises on Optics for a description of them.

In the *Newtonian* telescope, the rays are first partially concentrated by a concave mirror, placed at the lower end of the tube. They then fall, in their converging state, upon a small plane mirror, fastened to a support which sustains it in the middle of the tube, and near to the upper end. This mirror being inclined at an angle of 45°, reflects the converging rays to one side, to form an

* A plan first employed by Rheiter.

† *Rees' Cyclo.* art. "Telescope."

image in front of the eye-piece. The observer, therefore, looks into the tube horizontally, whatever may be the altitude of the object. A telescope constructed by Newton himself is still in the possession of the Royal Society.

Newton's telescopes, of only six inches in length, were compared with the six-foot refractors of that day; but in 1723 Hadley presented to the Royal Society a Newtonian telescope, in which the speculum had a focal length of more than ten feet. This compared in power and distinctness with a 123 feet refractor of Huygens.

The difficulty arising from the "*dispersive*," or colouring-power of the object-glass, which has been already alluded to, was carefully investigated and mastered by John Dollond, in 1758, though some attempts at least at improvement had been made before that by others. Dollond found that he could counteract this dispersive power of a convex lens of crown glass, by recombining the coloured rays by means of a concave lens of flint glass, while yet the concavity was not so great as wholly to overcome the convergency due the convexity of the crown glass. The image resulting from this compound object glass was therefore formed at a greater distance than that resulting from the convex lens alone—itsself an advantage in the way of magnifying power—and when formed, that image was without rainbow tints, or, as they are termed, prismatic colours. Telescopes of this description were by Dr. Bevis denominated achromatic, from the Greek, *a*, *without*, and *χρῶμα*, *colour*; a name which is still retained. The improvement thus introduced is the greatest which the refracting telescope has ever received.

Achromatic refractors are very superior to reflectors of the same aperture and focal length.

Dollond, and especially his son-in-law, Ramsden, also introduced great improvements in the eye-piece, as has been already intimated.

Peter Dollond, the son of John, made a further improvement in the object-glass. He placed a double concave lens of flint glass between two convex ones of crown glass, and an aperture was attained of somewhat more than $3\frac{1}{2}$ inches, and sometimes five feet of focal length. The size of the achromatic telescope of the last century did not often exceed this, but such instruments were greatly superior to their predecessors; and achromatic telescopes of 10 feet focal length, and more, were presented to the scientific world in time to be available for various observations of the transit of Venus, in 1769, when governments were active in sending their astronomers all over the world to solve the problem of the earth's actual distance from the sun—a distance so great, that could we have begun to travel it with Columbus, in 1492, and continued our progress with a speed of thirty miles an hour ever since, we should not yet have found ourselves quite at the end of our journey.

As sufficiently pure glass for larger achromatic refractors could not at that time be procured, the reflecting telescope was soon after enlarged, until it began to approach to the unmanageable size of the refractors of the preceding century. This was effected by one, who was both illustrious as an astronomer, and remarkable as a man—Sir William Herschel. He constructed no fewer than 200 seven feet Newtonian reflectors, 150 ten feet, and 80 twenty feet in focal length. His forty feet telescope was constructed under the patronage of George III., and on it Sir William was employed some four years. It was finished on the 27th of August, 1789; and on the same day he discovered a sixth satellite of Saturn.

The great speculum of this telescope was four feet in diameter, and more than a ton in weight; and with its magnifying power of 6450 was sometimes applied to such objects as would bear it. No second reflector was employed, but the image was formed at the upper end, and near to the side of the tube; and there viewed with an eye-piece, by what is termed a *front view*, or a looking forward from the eye end instead of at an aperture in the side, though the back of the spectator is in such a case turned toward the object whose image comes to him from the reflector.

The greater portion of Sir William Herschel's most interesting observations were made with one of his twenty feet telescopes.

It would not be easy to give anything like a concise description of the various

discoveries of this distinguished man. M. Arago has made them the subject of quite a lengthened dissertation, (see *Annuaire, &c.*, for 1842.) Among them, and deductions from them, should however be noticed the rotation of Saturn and of Saturn's ring, the remarkable physical peculiarities of Mars, the constitution of the double envelope of the sun, the discovery of the planet Uranus in 1781, also that of six satellites to that planet, as well as a seventh to Saturn, the form and probable extent of the milky-way, and of clusters and nebulae seemingly beyond it, and the proper motion of the sun among the stars of our cluster—a conclusion confirmed by the researches of Prevost, Argelander, Lundahl, O. Struve, Peters, and Galloway, and the rotation of the various systems of binary stars.

Before quitting our enumeration of discoveries made in the 18th century, we may also mention that the observations of M. Schroter, of Lilientahl, on interesting physical phenomena, presented by Venus and Mercury, were made with a Newtonian reflector of some twenty-eight feet in focal length.

Sir William Herschel, as is well known, was assisted in his observations by his sister, Miss Caroline Herschel; and the research with regard to clusters of stars, double stars, and nebulae, which he so happily prosecuted, have been continued by his distinguished son, Sir John F. W. Herschel, principally by means of his own observations made at the Cape of Good Hope during some five years, from 1834 to 1838, both inclusive.

Sir William Herschel's telescopes, enormous as they were, have been exceeded in size and power by those of the Earl of Rosse.

Lord Rosse, in 1839, constructed a three feet speculum, whose perfection of figure and polish were such, that it was regarded as being equal to the four feet speculum of the forty feet telescope of his predecessor.

Lord Rosse has since constructed a speculum of 6 feet in diameter, and 54 in focal length, the whole weighing some 15 tons. It is counterpoised, and placed between parallel walls running north and south, which are 24 feet asunder; and admit, therefore, of a view of objects within certain limits of the meridian.

With this magnificent instrument, new features in the various objects of telescopic research have come to light, which before could not be discerned, because both too small and *too faint* to be seen by instruments of inferior power; and unimagined peculiarities of form in clusters and nebulae have been traced. A large cluster of stars becomes in it an object, of whose magnificence no description can convey any adequate idea; the cavernous structure of the moon is as it were looked into, and the minor features of its volcanoes become visible.

Meanwhile the refracting telescope has been brought to the point of successful competition with its huge and formidable rival. Within a comparatively recent period, M. Guinand, of Brenetz, in Switzerland, and M. Fraunhofer, of Munich, and his successors, and M. Beribours, of Paris, have all constructed large achromatic object glasses; some being of about 10, and others 12, and even 15 inches in diameter. The observatories at Cambridge, Mass., at Cincinnati, and at Washington, are all furnished with such large refractors; that at Cambridge, and one at Pulkova, in Russia, being until recently the very largest yet constructed.

It was with the Cambridge instrument, of 22½ feet focal length, that Mr. Bond discovered an eighth satellite to Saturn on the same night with Mr. Lassell at Liverpool. Mr. Lassell has also discovered a satellite to Neptune, that remote planet whose discovery is itself the greatest of all scientific triumphs; the planet's existence having been pointed out before it was seen.

We may observe, in passing, that the numerous small planets, which were all unknown before the present century, were not all discovered by the aid of large telescopes. Juno was detected by Harding with a telescope of about thirty inches focal length, and two inches aperture;* and Olbers found Vesta, while searching for more small planets, with an ordinary night-glass.

Among the magnificent deductions from observations made within a few years past, we may yet mention the ascertained distances of several of the fixed stars—distances so vast, that we scarce convey an adequate idea of them when we say that, in the case of that one whose distance is best determined, light,

* The Solar System, by S. R. Hind, p. 118.

which flies at the rate of 192,000 miles per second, has employed eight years in reaching us. The observations, on which a result so vast depends, were made with appliances of the most minute and delicate structure—with spiders' lines, veritable cobwebs.

We may not prolong our notice by alluding to the description of several other telescopes, some of them of remarkable form or construction, or both; but will proceed to add a few words in explanation of the engraving which accompanies this. It represents an *achromatic* refractor of 76 feet in focal length, and two feet aperture, which has recently been constructed for Rev. Mr. Craig, vicar of Leamington in England, and which his friends are disposed to name after him, "The Craig Telescope." It has been constructed under the superintendence of William Gravatt, Esq., F. R. S.; the optical work having been executed by Mr. F. Slater; and the whole instrument being of English workmanship.

From the description given in the London Illustrated News for Aug. 28th, of the present year, we learn that the central tower is of brick, 64 feet in height, 15 feet in diameter, and weighs 220 tons. The length of the main tube is 76 feet; but there is a prolongation beyond the object-glass, and an addition for the fixtures of the eyepiece; so that the total length, when in use, will be 85 feet. The tube, where largest, measures 13 feet in circumference, and this part is about 24 feet from the object-glass. The prolongation beyond the object-glass, it is supposed, will shelter it from the deposition of dew.

The telescope, as will be seen, is counterpoised, and the elliptical ring in which it hangs, has had its position determined with great care; so that the *tendency* to vibration in the upper part of the tube may, as it were, be contended with and overcome by the *tendency* to the same in the lower end; the very size and length of the instrument being thus made to operate as a check upon its own unsteadiness.

The telescope sweeps *around* the heavens, by riding around the tower on a light wooden frame-work, which is furnished with iron wheels that roll upon a circular railway, 52 feet from the centre of the tower; the cap of the tower, as it would seem, turning at the same time. The tube is *raised or lowered* by means of the chain and pulleys, which are set in motion by the devices seen beyond the tower; the chain being capable of sustaining fifteen tons, though the weight of the tube is only three.

The instrument seems not to have had a very thorough trial as yet; but, as might be expected, it separates minute points of light with great distinctness. It thus resolves the milky-way into seeming "constellations." "Saturn exhibits a milk-light whiteness," and the Moon is a magnificent object.

It is to be hoped that it may make us much better acquainted with the various celestial objects, to the observation of which it would seem, in some respects, to be well adapted.

DEATH A STIMULANT TO DUTY.*

I CANNOT turn from interpreting the voice that comes to us from these tombs, without reminding you that the death itself of all who have gone before us, utters the most solemn and impressive lessons. "The fathers, where are they; and the prophets, do they live forever?" Of all who united in establishing our denomination here, less than a century since, not one remains upon the face of the earth. "The places that once knew them, now know them no more." And

* An Extract from the Discourse of Rev. J. C. BACKUS, D. D., delivered at the opening of the Westminster Church, Baltimore.

since that time, three generations have followed them in solemn procession to the grave! as many, probably, as are now in all the Presbyterian churches in this city. What precious dust has been accumulating in this ground during this period? And could no attractions, endearments, virtues, usefulness shield them from the destroyer, and retain them among the living! What a lesson respecting our own mortality are we taught by this uninterrupted succession of deaths! Are we not in danger of losing sight of it? The process, although so constantly going on before us, is yet so gradual, that it makes but little or no impression upon our minds. The generations of men are not swept away as with a flood; but one by one, like the leaves of the evergreen, which falling by individuals, and being constantly renewed, allows the tree to wear the appearance of unchanging freshness. Communities, civil and religious, have lives of their own, distinct from that which belongs to the individuals that compose them. And we need to be reminded, that while a denomination like this has continued, and even increased, all the individuals that originally composed it are gone. And although the probabilities are, that under God, it will continue to exist, and even increase; yet all the individuals that now compose it will soon be gathered to their fathers. We shall all soon die. The death of those who have been before us tells us so. It was not an unmeaning incident to which the Apostle alludes, when he says: "By faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones,"* alluding to that touching passage at the close of his history, when "he said to his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying: God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin, in Egypt."† And thus the bones of Joseph remained before the children of Israel, during all the rest of their sojourn in Egypt, ever proclaiming to them this truth, "This is not your home: God will surely visit you, and bring you out of this land unto the land which he swore unto Abraham, to Isaac, and to Jacob." "And Moses," we are told, "took the bones of Joseph with him," when he went out of Egypt. And all through the wilderness, they still preached to that people. And we erect this temple over these bones of our fathers, that we may withdraw betimes from the cares and anxieties of this busy world, and be reminded that "this is not our home;" and that here, holding communion in the ordinances of God's house, with things unseen and eternal, we may prepare, by divine grace, for mansions in the skies.

But not only does their death tell us that we too must die; it also casts back, through their graves, the light of eternity upon this present life. Once they were as active, and busy, and interested in the

* Heb. xi. 22.

† Gen. iv. 24-26.

affairs of this world as we now are. What at this time are all their schemes, anxieties and disappointments; their accumulations, achievements and enjoyments? What is it now to them whether they were rich or poor, honoured or neglected, in prosperity or adversity? As unimportant as this is now to them, will all such interests soon be to you. Not so, however, will it be, whether you have done good or evil, been useful, useless or injurious. "Whatsoever a man soweth, that shall he also reap." They are now eating the fruit of their doings. Some of them are now wearing crowns full of stars of rejoicing. Their monuments here may require an "Old Mortality" to repair their decays, and to renew their epitaphs. But they have an enduring record on high, inscribed upon immortal spirits, led by them to glory, and now pillars in the temple above. Such too may you secure. You may inscribe it on your generation; you may engrave it deeply by your example, your conversation, your prayers, your contributions to train immortal beings in your families, in these streets, in distant parts of our own land, and on heathen shores, for a place at God's right hand.

What a motive to do with our might, what our hands find to do, while the day lasts, working out our own salvation, labouring for the souls of others, the cause of Christ, and the glory of God. Truly, they "being dead, yet speak," and the solemn lesson of that voice is, "Behold, I come quickly, and my reward is with me."

DANIEL WEBSTER'S RELIGIOUS CHARACTER AND DEATH-BED.

IN the town of Marshfield, Massachusetts, is a sepulchre, inscribed with the name of DANIEL WEBSTER. Death, like truth, is severe in its simplicity. A few letters tell its triumph; a little dust is its victory. That noble form, lately animated with life, lies in silence amidst earth and graves. Quenched is the large, solemn eye, which delighted in the researches of knowledge, in the glance of the stars of heaven, in the woods, and fields, and streams, and sea, in the countenances of listening men, and in the pleasant charms of home. He has gone. With his friendships, his learning, his eloquence, his love of country, his fame, his genius, his wealth of public service, Webster has gone down to the grave.

The great question, after all, that decides human character and destiny is, "*Was he religious?*" That many have entertained doubts in reference to the religious character of the distinguished man, who has now ended his earthly probation, is an admission due to truth. It is not denied, and ought not to be concealed, that Mr. Webster's character during periods of his lifetime, suffered serious loss from

charges of immorality. To what extent these were true or false, it is impossible to affirm; doubtless they were much exaggerated. And who can say that the delinquencies were not either backslidings from general Christian steadfastness, or sins repented of in the later exercises of his soul, and washed away by the blood of an atoning Saviour?

There are certainly some interesting illustrations of the strength of the religious sentiment in the mind and conscience of the great statesman. His early religious training, under the parental roof, was thorough and enduring in its impressions. He acquired a taste and reverence for the Bible, which never forsook him, and committed to memory the larger portion of Watts' Psalms and Hymns. Under the care of Dr. Abbott, of Exeter Academy, and of Dr. Wood, of Boscawen, his religious convictions must have been cultivated and strengthened. In his college course, Dr. Shurtleff testifies to the fidelity with which he discharged his general duties, and to the undeviating strictness of his moral character. When he taught school at Fryeburg, Dr. Osgood, who lived in the same house with him, says that he professed religion, and even had thought of entering the ministry. So far, all betokens well. Evangelical religion, deeply rooted in his mind, seems to have been exerting also a practical influence on his life.

After Mr. Webster's settlement in Boston, few particulars about his religious sentiments and habits have been divulged to the public. It is well known that at this time, or shortly after, the great mass of the educated and influential professional men of the city were Unitarians. Almost all the old churches had departed from the ancient faith of New England, and Park Street church was not yet founded. It is stated in one of the papers that Mr. Webster attended the Brattle Street Church—Unitarian—for sixteen years. Unitarianism at that time, however, was in a comparatively latent form, and many persons attended the old churches partly from choice and partly from necessity, who never enrolled themselves as Unitarians. Certainly Daniel Webster has never been claimed as a Unitarian. He was always a believer in the divinity of Christ, and in the fundamental doctrines of the evangelical Faith. An orthodox Congregational clergyman, who had charge of a parish to which Mr. Webster formerly belonged, says that, upon one occasion, the distinguished statesman "spoke of how the cause of orthodoxy was protected in the north of Boston by the indefatigable Dr. Morse, of Charlestown, a man who was 'always thinking, always reading, always writing, always preaching, always acting'—of the Rev. Dr. Codman, who maintained the cause at the south at Dorchester, and of other clergymen of that day." Mr. Webster, on becoming an inhabitant of Dorchester, where he spent the summer for a number of years, called upon Dr. Codman, and in the course of the conversation he remarked, "Sir, I am come to be one of your parishioners, not one of your fashionable ones, but you will find me in my seat both in the morning and afternoon."

Mr. Webster, in the latter years of his life, attended the Episcopal

Church, of which his wife was a member. He himself is known to have connected himself, as a member, in full communion, with the Congregational Church, early in life. He occasionally partook of the sacrament, where he happened to be, with members of different denominations. Such acts show the powerful, indwelling sense of the claims of religion; and as he was the farthest possible removed from hypocrisy, they are the expressions of a sincere belief in the doctrines and requirements of the Gospel.

For the last two years of his life, the great statesman seems to have given himself up more and more to religious duties. The Rev. Dr. Shurtleff, of Dartmouth College, in referring to this subject,* "spoke of his last interview with Mr. Webster in Boston, about two years ago, at his (Mr. Webster's) invitation. Knowing that great men are liable, from their position, to fail of receiving personal exhortation from the clergy, he resolved to do that duty which early intimacy, and as pastor in the college for a long period, made fit. He did so, and found Mr. Webster not only kindly disposed, but even anticipating him in the free communication of his personal religious feelings. Dr. Shurtleff said, "I found his views of Christian doctrine, and the claims of Christian duty, perfectly coincident with my own."

There are many other concurrent testimonies to the same purport. The pastor of the Orthodox Church in Marshfield unequivocally expresses an entire confidence in Mr. Webster's religious character. In the address at the funeral, reference is made to his habit of engaging, at least at times, in family worship; and the pastor adds: "I am bound to say, that in the course of my life I never met with an individual in any profession or condition, who always spoke and always thought with such awful reverence of the power and presence of God. No irreverence, no lightness, even no too familiar allusions to God and his attributes, ever escaped his lips." "Those who knew him best can most truly appreciate the lessons, both from his lips and his example, teaching the sustaining power of the Gospel."

In the light of these various evidences, especially when viewed in their connection with his sound training in the faith, and his early attention to religion, the hope may be charitably indulged that Daniel Webster relied for salvation upon the blood of our Lord Jesus Christ."

This hope is strongest when we approach his dying bed, and behold him in the hour when heart and flesh fail.

DANIEL WEBSTER'S DEATH-BED.

The startling intelligence is brought that the great statesman is dying! Disease is invading the frame, which God built for the abode of living greatness. The body is but dust, but dust in mysterious glory! "It is said that when THORWALDSEN, the Danish sculptor, was residing in Rome, he visited the studio of our countryman, Pow-

* At a late meeting of the officers and students.

ERS. In looking about the room, he discovered a plaster cast of WEBSTER. He inquired with surprise whether it could be possible that it was the actual representation of any man; and after a long and careful examination, he pronounced it superior to the highest conception of mental strength and dignity, which the ancients had been able to express in their busts of Jupiter.* That wonder-compelling cast, though brittle, is to outlive the majestic head that gave it form. The cheek, which once corresponded with its outline, is now wan and shrunken with disease. The arch of his massive, intellectual brow is already shaken by the failing keystone of life. The "large, black, solemn-looking eye" alone shines with unabated strength, lighting up the impending ruin, and casting rays which will soon, in expiring, render the darkness more visible. Ah! Immortal Orator! Art thou on the bed of death! Heaven sustain thee there! The work of bodily destruction is going forward under the arrangements of that Providence which is concerned in all births, all lives, all deaths. Let us approach the scene with awe; and may God be with us when our own time shall come!

On Thursday morning Mr. Webster despatched his last public business, in the afternoon gave some directions about his farm, and in the evening executed his will, which had been previously prepared. "During all these transactions, and throughout the whole evening, Mr. Webster showed an entire self-possession, and the most perfect composure and clearness of all his faculties, speaking, with his peculiar aptness of phraseology, words of kindness and consolation to those around him, and expressing religious sentiments appropriate to his condition, with the greatest simplicity and earnestness. His voice was as clear and distinct as it ever was, and his mind showed constant evidences of those qualities of exactness and power which had so strongly characterized his career."

On Friday afternoon he asked to have the people employed in his family and upon his farm called in; and after giving them much earnest advice, upon matters temporal and spiritual, he bade them a last farewell.

On Saturday evening, being told that his end was approaching, he summoned first the female members of his family, and then the male; and addressing to them appropriate words of farewell, and of religious consolation, bade them adieu forever. In the course of these interviews he remarked, "What would be the condition of any of us without the hope of immortality? What is there to rest that hope upon but the gospel?"* He also remarked, "My general wish on earth has been to do my Maker's will. I thank him, I thank him for the means of doing some little good; for these beloved objects, for the blessings that surround me, for my nature and associations. I thank him that I am to die under so many circumstances of love and affection."†

Shortly after the interviews with his relatives and friends, as if

* R. A. Chapman, Esq.

† George T. Curtis, Esq.

speaking to himself, he said, "On the 24th of October, all that is mortal of Daniel Webster will be no more."

He now prayed in his natural, usual voice—strong, full, and clear—ending with "HEAVENLY FATHER, FORGIVE MY SINS, AND RECEIVE ME TO THYSELF, THROUGH JESUS CHRIST."

Conversing with great exactness, he seemed to be anxious to be able to mark to himself the final period of his dissolution.

He was answered that it might occur in one, two, or three hours, but that the time could not be definitely calculated.

"Then," said Mr. Webster, "I suppose I must lie here quietly till it comes."

The retching and vomiting now recurred again; and Dr. Jeffries offered to Mr. Webster something which he hoped might give him ease.

The dying statesman remarked— "Something more, doctor—more. I want restoration."

Between ten and eleven o'clock he repeated somewhat indistinctly the words, "Poet, poetry—Gray, Gray."

Mr. Fletcher Webster repeated the first line of the elegy—"The curfew tolls the knell of parting day."

"That's it, that's it," said Mr. Webster; and the book was brought, and some stanzas read to him, which seemed to give him pleasure.

From twelve o'clock till two there was much restlessness, but not much suffering; the physicians were quite confident that there was no actual pain.

A faintness occurred, which led him to think that his death was at hand. While in this condition some expressions fell from him, indicating the hope that his mind would remain to him complete until the last.

He spoke of the difficulty of the process of dying, when Dr. Jeffries repeated the verse:—

"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me—thy rod and thy staff, they comfort me."

Mr. Webster said immediately:—"The fact! the fact! That is what I want! Thy rod! thy rod! thy staff! thy staff!"

Only once more did he speak after this. On arousing from a deep sleep, he uttered the words, "I STILL LIVE." The close was perfectly tranquil and easy. He died on the 24th of October, about a quarter before 3 o'clock, in the morning.

Thus, by a beautiful coincidence, his departure occurred early in his own favourite part of the day—early in the *morning*. In his letter on this topic, he said, "I know the morning. I am acquainted with it and love it." We trust that, through the infinite grace of Christ, he had reason to love *that* last morning, and that its light was to him spiritually "as the light of the morning, *when the sun riseth, even a MORNING WITHOUT CLOUDS!*"

Household Thoughts.

HOME THOUGHTS ON DWELLINGS, CHURCHES, SCHOOL-HOUSES, AND VILLAGES.

A THOUGHT or two on each of these subjects may not be out of place. In regard to them all there is much room for improvement, at least in many parts of our country. No one can pass through some sections of our land, and witness the want of taste, order, comfort, and convenience, without wishing to stop by the way, and drop a few hints to every one he meets. As this might not seem polite, nor always be convenient, I beg leave to put on paper a few observations, with the hope that others will take up the subject and discuss it—or practice upon it—for though it may seem, in some of its aspects, *secular*, yet, nevertheless, it has a very important *religious* bearing.

I. DWELLINGS.

And the chief idea here is, that a dwelling should be a *home*; not merely a place to eat, and sleep, and *stay* in, but a place to *live and die* in. We live too much from home, seek our happiness too much abroad; and, hence, we are too indifferent about our dwellings. They should be adapted to our circumstances, to our business, to our wants, and necessities, and comfort, and should be constructed with some regard to their location. Though plain, they need not be destitute of taste, nor put up with no regard to convenience. There should be a room for sickness, and a room for retirement, as well as rooms for work; and everything within and without should be so arranged as to be neat, pleasant, comfortable, and inviting, with plenty of flowers, shrubbery, and shade-trees. Some of our farmers seem to have a mortal hatred of trees. No shade-tree must grow within quarter of a mile of their dwellings, especially not one of our magnificent elms or maples; if any are allowed to stand near the house, it must be some foreign nurseling, which could have no claims to regard in its native land, and which, in comparison with the native productions of our unequalled forests, is worthy only of our contempt, though, as the work of God, every tree and shrub claims our admiration, and now and then a foreign tree may be well for the sake of variety. But, surely, when God has given us the most beautiful trees for shade and ornament, we need not go abroad for them; nor should we banish them from our dwellings.

Home ought to be pleasant, interesting, and attractive to the young. There should be something to *attach our children to home*; that they may regard it as the dearest spot on earth, and not go abroad for pleasure. In order to this two or three things are needful.

Everything about the place, both external and internal, should be *pleasant and inviting*. The grounds should be well laid out, and shade-trees should abound—fir, ash, elm, oak, and maple—chiefly maple. And then the house should be carpeted and well furnished; well warmed and ventilated; and at night well lighted. There should also be plenty of good books, with periodicals and music. The works issued by our Board of Publication should fill the book-case, and adorn the parlour tables. And no family should be without good newspapers—a weekly paper or two, a monthly, and a quarterly; at least one good *religious* newspaper should be in every family. And good religious papers are now so plenty and so cheap, that all can afford to have them. To name no more, “The Presbyterian,” “The Presbyterian Banner,” and “The Presbyterian Magazine,” may be safely recommended to all our families. May they live, and be successful!

Again: to attach our children to home, there must be home *employments*, home *amusements*, and home *culture*. It is in accordance with the divine economy to operate through the parent on the child; hence the injunction to train up our children in the way they should go, in the nurture and admonition of the Lord. Prov. xxii. 6. Eph. vi. 4. We are apt to esteem too lightly *home influences*. Hence the slovenliness too often manifested around our dwellings; and hence the neglect of home instruction, home nurture, the Bible, the catechism, and the family altar. These should be a part of home; and the faithful discharge of parental duty, in these and all other respects, is an important means of forming and increasing *home attachments*. This will make obedient children—children who will regard their father’s dwelling as the sweetest place on earth, provided due care be taken to render that dwelling pleasant and attractive. Let it be remembered, however, that no dwelling can be pleasant where trees are wanting. No matter whether one expects to remain long in a place or not, let him set out trees for the benefit of those who come after him. I see no good reason why all our streets and highways should not be lined with forest shade trees. It would add much to the beauty of the country and to the comfort of the traveller; and surely that man must be excuseless who leaves his dwelling all bare and bald, exposed to the burning rays of the summer sun, and the sweeping blasts of the winter tempest, with no friendly tree near it to extend around its protecting branches. In preference to such a dwelling, give me

“—— a lodge in some vast wilderness,
Some boundless contiguity of shade!”

II. CHURCHES.

Next to his own home, the dearest spot to every one should be his own village church—the place where his fathers worshipped, and to which he was led by the parental hand in early childhood. Thus to attach our children to our churches, more attention should be paid to church building, especially in the country. The design of the structure should always be kept in view, and it should be built with reference to its use. A church is not a barn; and hence it should not be built like one. It is designed for a place of worship, and this should be the controlling idea in its erection—having at the same time due regard to the location. One style may be better adapted to a particular location than another, and yet various styles may be equally adapted to the main object—a place of worship; yet it is questionable whether a place of Christian worship should ever be modeled after a heathen temple.

A church should be neat, comfortable, attractive; well lighted, warmed, and ventilated; neatly painted and carpetted; and everything about it should serve to attract and attach the hearts of the whole people to it. Like our dwellings, it should be surrounded with trees from the forest, a protection alike from the rays of the sun, and from the chilling blasts of winter. One would infer from the appearance of many of our churches, that the people thought it sinful to have a shade tree near the house of God—just as if God himself had not made the trees, and made them too for the comfort of man and beast, as well as for his own glory. If the wise and considerate farmer deems it important to have here and there a shade tree in his pasture fields, common sense would seem to teach him the importance of having the same kind of comfort—not to say ornament—near his dwelling, and also near the house of the Lord. And taste here coincides with comfort and convenience. It would add much to the beauty of our churches, and of our burying grounds, to have trees abundant around them; and this would be one means of attaching our children to our churches, and to the spot where their fathers sleep in the dust—for children are fond of shade. It is pleasant to look upon the sun; but when I die, and these eyes are closed to the beauties of this lower world, bury me beneath the shade of some giant tree, through whose wide-spread branches and thick foliage the sun-light may but here and there kiss the soft grass which may grow upon my grave! And while I live, let me worship in some modest and quiet temple hid among the trees, whose tall heads point ever upward to the God who made them, and whose graceful branches tend to soothe the spirit, and pass into the place where God's glory dwells! If it has not yet been done, let every reader forthwith set out a tree near the sanctuary of the Lord; and soon all will see the beauty and enjoy the pleasure of it. Let it be done. Reader, DO IT!

III. SCHOOL-HOUSES.

School house architecture has been too little studied. It demands thoughtful and prompt attention. There has been, and still is, much suffering in the school-house. The friends of little children all over our land should see to the correction of this evil, and have our school-houses so constructed as to promote the happiness of the young. To this end let them also be surrounded with trees. But who ever thought of setting out shade trees around a school-house? And yet how important is this for the comfort and pleasure of the young! If we would see our children *happy at school*, let our school-houses be improved in their structure, and let them be surrounded with green and with shade.

I remember the place where I went to school—the little, low, brown house was perched upon the top of a little knoll, close by the roadside, where several ways met, and where all the winds met in winter, and where all the rays of the sun were drawn to a focus in summer. How I have shivered and sweat there! Yet there was some relief—a venerable “oak” stood near; the “willow-trees” were not far off; and then there was the “sweet apple-tree,” and the “crooked apple-tree,” where the children built their “play-houses,” and had their “stores,” and their “blacksmith-shops;” and not far away were “the woods”—a beautiful grove—where we could play “horse,” and “fox and hounds,” and engage in other childish sports. But how much would it have added to our pleasure, had there been a few noble trees, like that one friendly oak, around that little old brown school-house! Then we need not have gone so far to play; and this would have saved some threatenings, if not some whippings. For once, when the “boys” had been off on their favourite play, and did not return till late in the afternoon, the teacher called us to account, and said if we ever did so again, he would “skin the fox and wale the hounds!”

IV. VILLAGES.

Villages are composed of shops, stores, taverns, churches, and other public buildings, and dwellings. Let all these be what they should be, and properly arranged, and our villages will be what they ought to be—airy, shady, pleasant, with well laid out squares and walks, adorned with shade and ornamental trees and fountains of water. Yet many of our villages are as guiltless of trees, as if none ever grew! They have shops, stores, and taverns without trees; churches without trees; public buildings without trees; school-houses and academies without trees; dwellings without trees; and even public squares and greens without trees.

A village without trees! What a shame to its inhabitants—a grief to every one who passes through it! It is time for the work of reformation to commence! Let it begin at the house of God—surround the sanctuary with trees; then let the public buildings—

the school-houses—the shops, stores, and hotels—and the public squares and greens be thus ornamented; and let every one see that his own premises—his own dwelling, and the streets through his possessions—are not left destitute, but are richly furnished with trees for fruit, for shade, and for ornament. Then shall our villages, like our churches, our school-houses, and our dwellings, be ornaments to our land, and say to every one who passes by, “Here dwells a contented and happy people.” So may it be! And that it may be so,
SET OUT TREES!

W. J. M.

THE BOY AND THE BROOK.*

LINES TO A LITTLE FRIEND.

THOU radiant playmate of the brook,—
 The stream and thou art young together;
 Far down the flowery fields I look,—
 Fields silent as a Sabbath book,
 And see the water winding thither.

O'er laughing wheels I see it shed;
 Then widening to the freighted river;
 Around yon purple headland spread
 Lieth the ocean's azure bed,
 And there at last it sleeps for ever.

The brook near by—the river far
 Winged with white sails in peace distended,
 All sweeping toward the headland bar,
 The prophets of thy future are,
 And, prophet-like, uncomprehended.

Who knows thy future pathway? Who
 Discerns through what strange fields it wendeth?
 Yet soon to you and such as you,
 This glorious world, the old and new,
 With all its weight of care descendeth.

The skies, with all their suns and showers,
 And all earth's gladness, and its sorrow,
 The mighty forests, fields, and flowers,
 The streams and seas, to-day are ours,
 But shall be yours to-morrow.

Endowed with every youthful grace
 Art thou; brave, generous, and tender;
 Fair be thy future as thy face,
 And few upon the earth shall trace
 A path so overspread with splendour.

Thomas Buchanan Read.

* From “Lays and Ballads,” by THOMAS BUCHANAN READ—whom the *North British Review* places among the four best American poets; the three others being Longfellow, Bryant, and Poe.—*Ed.*

Biographical and Historical.

ORIGINAL LETTER OF DR. WATTS.

[From the Congregational Journal.]

THIS Letter was addressed to the Rev. William Shurtleff, of Portsmouth, New Hampshire, in the time of the "great awakening" in this country, under the labours of Edwards, Whitefield and others, and by some accident came into the possession of Rev. Dr. Shurtleff, of Hanover, of whom Rev. William Shurtleff, of Portsmouth, was an ancestor, and by his kindness we are permitted to copy it. It will be observed that less than two months are wanting to make the letter one hundred and ten years old. Though Dr. Watts was in his 70th year, and complains of his infirmities, his handwriting bears no mark of weak muscles and tremulous nerves, all being easy, light, and graceful, as though the work of youth. The lines and letters are close, but at a uniform distance, without a single blot or correction, while frequent flourishes and dashes indicate the good spirits as well as vigorous hand with which he wrote.

NEWINGTON, NEAR LONDON, Sept. 1st, 1742.

REV. SIR:—Though I was a stranger to your name, yet I have heard from Doctor Coleman the success which God has given his Gospel among you in Portsmouth, as well as many other places in New England; and as it is the labour and desire of my life to see the kingdom of Christ make its progress among men, so I am greatly pleased in the latter end of life, to see the grace of God breaking out afresh in so powerful a manner, in so many places in your plantations of America. The papers which relate to these matters, and have been written in New England, I take pleasure to see and read; and as I am persuaded it is the work of our Lord Jesus Christ, making steps towards his glorious kingdom, so I cannot but encourage it with all good words and prayers.

I am very sensible that in the midst of such effusions of the Spirit, there will be many human weaknesses and imperfections, mingled with the best of men in the present state; and there is a very sensible need of Christian prudence and discretion, as well as a spirit of true zeal, to conduct one's self aright in such scenes. May the blessed God give you and every one of your brethren that wisdom which is profitable to direct, that you may not in any ways endanger the honour of the Gospel by being too backward in acting according to the occurrences which arise. May our blessed Saviour make all of you forerunners, as it were, of his approaching kingdom, and teach you in the best manner to help forward the great salvation, in multiplying his divine work amongst you in the end of the earth.

I wish we could see more evident appearances of this kind amongst us. Lately there is something of this kind broke forth in Scotland, and I have here sent you the narrative of it. But things

are but young, and time will better show us how to form our judgment; though I am well persuaded in myself it is the work of Christ going forwards towards his kingdom.

As to myself, my years are approaching to seventy. My work is almost done in this world. I can preach but seldom, and that for half an hour. I have almost done writing with my own hand, and I am constrained to drop my correspondings instead of enlarging them. But I shall always be glad to see from yourself, or from any of your brethren, such particular and remarkable accounts as this with which you have now entertained me. May God go on gloriously to appear and to accomplish his ancient promises, that knowledge and holiness shall cover the earth as waters do the sea. And may your ministry be made very useful and powerful for this divine purpose.

I am, sir, under much weakness and growing years,
Your affectionate brother in the Gospel,
and humble servant,

W. WATTS.

The Reverend Mr. WILLIAM SHURTLEFF.

Dr. Watts was born at Southampton, July 17th, 1674. His father was distinguished for piety, and was at the head of a very flourishing boarding-school, to which the sons of gentlemen were sent from America and the West Indies. His son began to learn Latin at four years old, and at nine made a public profession of religion. Two years after completing his academical studies he spent at his father's, in preparing for the ministry, and five more as a tutor in the family of a nobleman, where he continued to prosecute his theological studies. He began to preach on his birth-day, 1698, at 24 years of age; and in 1701 he was settled over a church in London, where he closed his labours in 1748, six years after the date of his letter to Mr. Shurtleff, and one year after the death of Mr. Shurtleff.

It has been asserted by some that Dr. Watts became a Unitarian in the latter part of his life, while others as confidently deny it. Certainly the present letter indicates no change in his early belief. He writes to an orthodox minister, and as an orthodox minister would write, expressing his confidence in the great revival as the work of God, and tenderly sympathizing with the orthodox men, such as Edwards and Whitefield, who were labouring to promote it. He expresses also his joy in the remarkable revival which occurred in Scotland at the same time, and which was the fruit of the labours of decidedly orthodox ministers. As this was only six years before his death, it is entitled to great consideration in deciding such a question. Men do not change at such a period of life, unless it is from intellectual imbecility, when no respect is due to their opinions.

Of Rev. William Shurtleff, his history has many pleasing memorials. He was born in Plymouth, Mass., in 1689, graduated at Cambridge in 1707, was first settled in New Castle, a town adjoining Portsmouth, in 1712, and dismissed in 1732, that he might accept the charge of Second Church in Portsmouth, vacant by the death of Rev. John Emerson the year preceding. Mr. Shurtleff was decidedly orthodox in doctrine, and warm-hearted in his personal piety, the friend of revivals, which he promoted in his own parish and the surrounding country, and opening both his house and his church to George Whitefield, when it required moral courage to do it. His church shared richly in the precious influences attending the labours of Whitefield, to which large additions were made, and he died May 9th, 1747, aged 58 years, in the midst of his usefulness and deserved honour.

Such was the New Hampshire correspondent of Isaac Watts, and probably the only one he ever had in the State, and this, so far as it appears, is the only letter he ever wrote him. It is a mournful fact that a church, whose pastor corresponded with Watts, should discard from its worship the Psalms and Hymns which Watts composed, and its own early ministers and members delighted to sing, and that where Whitefield preached the Gospel "with the Holy Ghost sent down from heaven," he could hardly find admittance, were he to rise from the dead.

Review and Criticism.

CHURCHES OF THE VALLEY; or, an Historical Sketch of the Old Presbyterian Congregations of Cumberland and Franklin counties, Pa. By the Rev. ALFRED NEVIN, of the Presbytery of Carlisle. Philadelphia. Joseph M. Wilson, 1852.

It is with no ordinary satisfaction that we hail the history of some of the old Presbyterian churches in Pennsylvania. Piety, as well as general learning, has an interest in such a volume. We are carried back more than a century, to the time of the pioneers in the Cumberland valley, which was settled between 1730 and 1740. These sturdy emigrants were principally Presbyterians, who, as they felled the forests, erected houses of worship, and settled Christian ministers among their families. A large portion of the strength of the Presbyterian church in that day, as now, was in Pennsylvania. It is due to the early and to the present Church, to preserve the records of that early period. Mr. NEVIN has done this work *well*. He has collected interesting materials of the following churches: Middle Spring, Big Spring, Silver's Spring, Mercersburg, Welsh Run, Chambersburg, Shippensburg, Greencastle, Rocky Spring, Path Valley, Dickinson, Carlisle, Paxton, Derry, Monaghan, Petersburg, Lower Marsh Creek, Gettysburg, Bedford, Schellsburg, McConnellsburg, Cumberland, Hagerstown, and others, in all about *thirty*. The history of some churches is, of course, more minute than of others. The whole performance is satisfactory, and highly creditable. Here are materials which will endure—thoughtfully collected and well arranged memorials of the beloved fathers.

Our young friend, Mr. JOSEPH M. WILSON, who has lately established himself in business, has taken rank with the foremost in publishing this volume in elegant style. We trust that his enterprise will be rewarded.

RHYMES FOR THE NURSERY. By the author of *Original Poems*. R. Carter & Brothers, New York, 1853.

FANNY AND HER MAMMA. R. Carter & Brothers, New York, 1853.

MAMMA'S BIBLE STORIES. By the author of *Original Poems*. R. Carter & Brothers, New York, 1853.

LITTLE LESSONS FOR LITTLE LEARNERS. In words of one Syllable. By Mrs. Barwell. R. Carter & Brothers, New York, 1853.

RHYMES FOR THE NURSERY. Illustrated. R. Carter & Brothers, New York, 1853.

THE CHILD'S OWN STORY BOOK. R. Carter & Brothers, New York, 1853.

The above are all good books, handsomely got up, and ready to be welcomed by the glistening eyes and outstretched hands of the boys and girls of these United States of America. There is a time for everything. A time for fathers and mothers to buy, and a time for children to read. "When I was a child, I thought as a child;" and who does not love to glance at a child's books once in a while? Especially if an eager, black-

eyed boy wants papa to read a story, or a soft-browed girl to hear some rhymes! We thank the Messrs. Carter, in behalf of the rising generation, for all these and other well-timed contributions to juvenile literature.

LETTERS TO A MILLENARIAN. By Rev. A. Williamson, Pastor of the Presbyterian Church of Chester, New Jersey. New York, M. W. Dodd, 1852.

This book is an admirable specimen of clear, scriptural reasoning. It makes two points: first, who are at present the lawful heirs of the will? and, second, what legacies are still due to these heirs? The writer shows that the only seed of Abraham now remaining, who can claim any of the legacies bequeathed to Abraham and his seed, are believers in Jesus Christ. The lawful heirs, therefore, to the legacies still due, are *true Christians*. Mr. Williamson then goes on to maintain that all the legacies of the Abrahamic will have been paid, so far as they were to be paid in Canaan. So that none are now due to the seed of Abraham but those included in the new covenant, or the covenant of grace, which does not give any promise of preference to the present scattered Jews, either before or after conversion, nor any promise of an earthly Canaan. The writer also maintains that the covenant does not include anything like a general or national conversion of the Jews, although it is admitted that the passage in Rom. xi. 12-26, might receive such an interpretation. The passage referred to in the Romans, has been commonly supposed to point to a general conversion of the Jews; and their ultimate amalgamation on a large scale into the Christian Church, seems to receive additional confirmation in their providential preservation as a distinct race for so many ages. It will be readily seen that the Millenarian theory, according to Mr. Williamson's views, is the baseless shadow of a dream.

A MANUAL ON THE CHRISTIAN SABBATH. By John Holmes Agnew. With an Introduction, by Dr. Miller. Presbyterian Board of Publication.

An excellent work on the Institution of the Sabbath; its perpetual obligation; the change of the day; the utility of the Sabbath, and its uses.

THE WELL-WATERED PLAINS; OR, INSTRUCTIVE LESSONS FROM THE HISTORY OF LOT. By H. N. BRINSMADE, D. D. Presbyterian Board of Publication.

Lot's History is unfolded in an instructive manner, and its various incidents improved in the inculcation of important moral truths.

THE YOUTH'S GLEANER; OR, RIPE FRUITS OF PIETY. Gathered and Gained for the Presbyterian Board of Publication.

This is the kind of reading adapted to attract children and youth, and to prove permanently useful to them, and indeed to all classes of readers.

LETTERS ON CLERICAL MANNERS AND HABITS, addressed to a Student in the Theological Seminary. A New edition and Revised. By SAMUEL MILLER, D. D. Presbyterian Board of Publication.

A remarkable book, written for the permanent edification of a large and influential class of men. There is an amount of sound, practical knowledge, imparted by this book, which testifies to the ability and sagacity of its eminent author. Much may be learned here, that otherwise might never suggest itself to the mind of the student. We consider the volume an invaluable one; and at some future time may allude to it more at large.

The Religious World.

THEOLOGICAL SEMINARIES IN THE PRESBYTERIAN CHURCH.—So far as our information goes, there is no increase this year in the number of our theological students. The Rev. Dr. E. P. HUMPHREY has declined accepting the Professorship at Princeton Seminary, to which he was elected by the last General Assembly, on the ground that he thinks he can be more useful to the Church at the West than at the East. Dr. A. T. MAGILL has not definitely accepted, as we understand, his appointment to the Columbia Seminary, S. C. Dr. R. J. BRECKINRIDGE holds under consideration his appointment in the Union Seminary, Va. A movement is in progress to transfer the Seminary at New Albany, Ind., to the General Assembly, and to unite that institution and the one at Cincinnati. We observe that the Synods of Missouri and Illinois consider St. Louis a proper location for a Theological Seminary.

BISHOP DOANE'S CASE.—This case has turned out to be *no case at all!* The Bishops decided to have no trial whatever, although Dr. Doane was regularly presented for trial on a large number of charges, by three of his peers. The ground on which the trial was staved off, was, that the New Jersey Convention had appointed a committee to investigate the charges; and that this committee had, on an *ex parte* examination of witnesses, decided that there was no cause for their Bishop's impeachment. The only Canon of the Church which relates to the case, and under which the Bishops postponed the investigation, is as follows: "Such presentment may be made by the Convention of the Diocese to which the accused Bishop belongs, two-thirds of each order concurring, &c.; and it may also be made by any three Bishops of this Church." The House of Bishops decided that, inasmuch as the Diocesan Convention had declined to make the presentment, the Bishops had no right to do so! This extraordinary decision was brought about by the vote of BISHOP GREEN, of Miss., who has thereby incurred a fearful responsibility. The three presenting Bishops, in their final pamphlet, reviewing the case, and just published, say of Bishop Doane: "*We believe him guilty.*" Bishop Doane is now in the worst possible condition, except that of deposition.

FAILURE OF FATHER MATTHEW'S TEMPERANCE MOVEMENT IN IRELAND.—It is grievous to see one new feature of Irish life disappearing before the echo of the world's admiration has died away. At Cork there stands a chapel, conspicuous in its situation, and meant to be so for its beauty—Father Matthew's chapel—built as a monument of temperance reform. Its pillars are truncated, its arches stop short in their spring, its windows are boarded up; it stands a sad type of the temperance reform itself—a failed enterprise. The relapse of the people into intemperance is indubitable, and very rapid. Everywhere we are told that the temperance begun in superstition and political enthusiasm, was maintained only by the destitution of the famine time; and everywhere we see but too plainly that the restraint was artificial and temporary. "Now that they are better off,"

we are told, "they are taking to drink again;" and so it seems, by what we see in the towns and by the roadside. We never believed that such a process as that of self-government could come complete out of such an act as a vow, or such an impulse as social sympathy. And it seems that the further safeguard of experience of the healthfulness and comfort of sobriety,—an experience so lauded before the famine—is not enough. Once more, and as usual, we must look for hope and help to that power which will never disappoint us—to education. Of all the new features of Irish life, this is the most important. Its name tells everything—explains its nature, and asserts its value. It is a *leading out of*. Education will lead the Irish people out of their woes; and it will lead them up to the threshold of a better destiny.—*Letters of a Tourist in Ireland, in the Daily News.*

OUR FOREIGN POPULATION.—The most careful and reliable investigations recently made, clearly show that out of the twenty-three millions of our present population, *fifteen millions* are of Anglo-Saxon blood; consequently, they are from ancestral connection, as well as American birth, identified with our institutions! From an exceedingly able and interesting article in *The New Englander*, on this subject, the following table has been compiled. It is based upon documentary evidence, which sets it beyond dispute:

Population of the United States in 1850,	23,263,498
Anglo-Saxon by birth and blood,	15,000,000
African,	3,594,762
Irish,	2,269,000
German,	1,900,000
French, &c.,	499,736
Whole number of emigrants from all countries between 1790 and 1850,	2,759,329
Survivors of these in 1850,	1,511,990
Whole number of emigrants and descendants,	4,350,934
Survivors of these,	3,103,095
Total of all our population, exclusive of Anglo-Saxon blood,	8,263,498

Thus it will be seen, that even if this foreign element were hostile to both the Protestant religion and Republican government—which as a general fact we by no means admit—still none need tremble for the ark of our liberties. It is safe; and safe it will continue. We, as a people, are *Protestant and American*; and such we must ever be. The institutions and opinions inherited from a revered ancestry, and enshrined in every American breast, are an entailed possession. They never can be voluntarily relinquished; never wrested away. While, therefore, we obey the divine injunction, "*Oppress not the stranger,*" it may be a duty equally binding, not to harass ourselves with fears. Our foreign population may be to us vastly beneficial. So may we be to them—and the love of Christ should constrain us to do them good.—*Southern Presbyterian.*

WESTERN RESERVE.—The whole number of churches on the Western Reserve is stated to be 182; of these, twelve are Old School Presbyterian, twenty are New School Presbyterian, one hundred are Congregational, though connected with Presbytery, and fifty are united with Associations, or are standing independent.

ROTATION IN THE ELDERSHIP.—The New School Synod of N. Y. and N. J. have decided that Rotation in the Eldership is not inconsistent with the Presbyterian Form of church government.

Last Messages of the Year.

For the Presbyterian Magazine.

WHENCE AND WHAT ARE WE?

EVERY day presents to survivors new motives for this first and most important of all inquiries.

The last number of the Presbyterian Magazine contained a full and emphatic reference to an afflictive dealing of Providence, in the death of an interesting and promising young professor of Yale College, just as he was entering upon a new and extensive field of usefulness, which his own genius and sagacity had, in a measure, opened up.

Since that period, the dwellers in the "City of Gardens" have been made to undergo even a still deeper and severer pang—in the death of the wife of PRESIDENT WOOLSEY.

This event occurred on the 3d of November—was very sudden, and under circumstances distressingly unexpected.

A friend in this city, referring to it, thus speaks of her—as we are allowed to say:

"While she lived, we regarded her as among the *"excellent of the earth;"* and now that she has gone, we can think of her only as among the *"just made perfect."*

In all our journey of life, we can call to mind no one, whom we saw so seldom, of whom we thought so much.

Looking up to that Providence from whence such a dispensation comes, how should it humble us, that its why and wherefore in the Eternal Counsels, can be so little understood, and its infinite wisdom so incomprehensible to finite mortals; and how should it teach us not to set our hearts upon the most estimable of all imaginable *earthly* blessings!

Whether the affliction is greatest, that such a wife should be taken from her husband; such a mother from her children; such a daughter from her sole surviving parent; or such a member of society from her thousand friends, it is hard to decide; although where it will be most immediately *felt* all can see.

She has gone, in the prime of life, to join four beloved little ones, as we confidently trust, in the world *above*; leaving behind five to mourn over her in this world of *tears*."

"Whence and what are we?" If we study this question as we should do, while we live, we may learn when we die that it is of such, God

"——— makes his jewels up,
And sets his starry crown."

As sympathy is one of the means vouchsafed by the All-wise Ruler to alleviate distress, we tender our New Haven friends this humble contribution, with that generous outpouring which they must receive from all around them.

Philadelphia.

W. H. D.

A FORFEITED LIFE.

I ONCE looked in through the bars of a prison upon a man who was condemned to die. He had murdered his own father. He had been tried for his crime, and condemned to die. The day had been named for his execution. He had been reprieved for a time; but no hope of pardon was held out to him. His life was forfeited—the time of his execution rested with the Governor.

He looked up at us, and smiled, and appeared to be cheerful and uncon-

cerned. I wondered that he could smile while sentence of death rested upon him. My unconverted reader, a far more dreadful sentence than the one we have just considered rests upon you. "He that believeth not is condemned already." Condemned to everlasting death. You bear about with you a forfeited life, or rather a forfeited soul. Is it not strange that one can be cheerful and unconcerned while this sentence of death rests upon him—a sentence which may be executed at any moment?

THE OLD AND NEW YEAR.

BY ALFRED TENNYSON.

RING out, wild bells, to the wild sky,
 The flying cloud, the frosty light;
 The year is dying in the night;
 Ring out, wild bells, and let him die!

Ring out the old, ring in the new,
 Ring, happy bells, across the snow;
 The year is going, let him go;
 Ring out the false, ring in the true.

Ring out the grief that saps the mind,
 For those that here we see no more;
 Ring out the feud of rich and poor,
 Ring in redress to all mankind.

Ring out a slowly-dying cause,
 And ancient forms of party strife;
 Ring in the nobler modes of life,
 With sweeter manners, purer laws.

Ring out the want, the care, the sin,
 The faithless coldness of the times;
 Ring out, ring out my mournful rhymes,
 But ring the fuller minstrel in.

Ring out false pride in place and blood,
 The civic slander and the spite;
 Ring in the love of truth and right;
 Ring in the common love of good.

Ring out old shapes of foul disease;
 Ring out the narrowing lust of gold;
 Ring out the thousand wars of old;
 Ring in the thousand years of peace.

Ring in the valiant man and free,
 The larger heart, the kindlier hand;
 Ring out the darkness of the land,
 Ring in the Christ that is to be.

THE STREAM OF LIFE.

"LIFE bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurings of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads, and the flowers on the brink seem to offer themselves to our young hands; we are in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty.

"Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us; we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our dependence are both in vain: The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards its home—the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal."—*Bishop Heber.*

"HOW OLD ART THOU?"

COUNT not thy days that have idly flown,
The years that were vainly spent;
Nor speak of the hours thou must blush to own,
When thy spirit stands before the throne,
To account for the talents lent.

But number the hours redeemed from sin,
The moments employed for heaven—
Oh, few and evil thy days have been,
Thy life a toilsome and worthless scene,
For a nobler purpose given.

Will the shade go back on thy dial plate?
Will the sun stand still on his way?
Both hasten on, and thy spirit's fate,
Rests on the point of life's little date—
Then live while 'tis called to-day.

Life's waning hours, like the sybil's page,
As they lessen, in value rise;
Oh, rouse thee and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

[*Anonymous.*]

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ERRATA.

The following are some of the principal corrections to be made.

Page 3, on 18th line from bottom,	for "all" read "well."
" 57, on 24th " "	for "natural" read "national."
" 218, on 8th " "	for "1783" read "1683."
" 398, on 4th " "	for "to James" read of James."
" 411, on 13th " "	erase comma between Provost and Ewing.
" 471, on 2d " "	top for "seems" read serves."
" 532, on 3d " "	top for "yet" read "not."

LIST OF EMBELLISHMENTS.

Portraits.

ARCHIBALD ALEXANDER.
 JONATHAN DICKINSON.
 GILBERT TENNENT.
 JOHN CHESTER.
 CHARLES BEATTY.
 SAMUEL MILLER.

Buildings.

2d Presbyterian Church, St. Louis, Mo.
 1st Presbyterian Church, Natchez, Miss.
 1st Presbyterian Church, Cincinnati, O.
 Princeton Theological Seminary.
 Tinkling Spring Church, Va.
 The New "Craig Telescope."