

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.

VOLUME III.—1853.

PHILADELPHIA:  
OFFICE 265 CHESTNUT STREET.  
1853.

## P R E F A C E .

IN concluding the third volume of "THE PRESBYTERIAN MAGAZINE," the Editor takes advantage of the occasion to express his acknowledgments for the many favours of the year. His numerous engagements, of which the conducting of this Magazine continues to be only an incidental one, necessarily require him to appeal to the public indulgence for many imperfections.

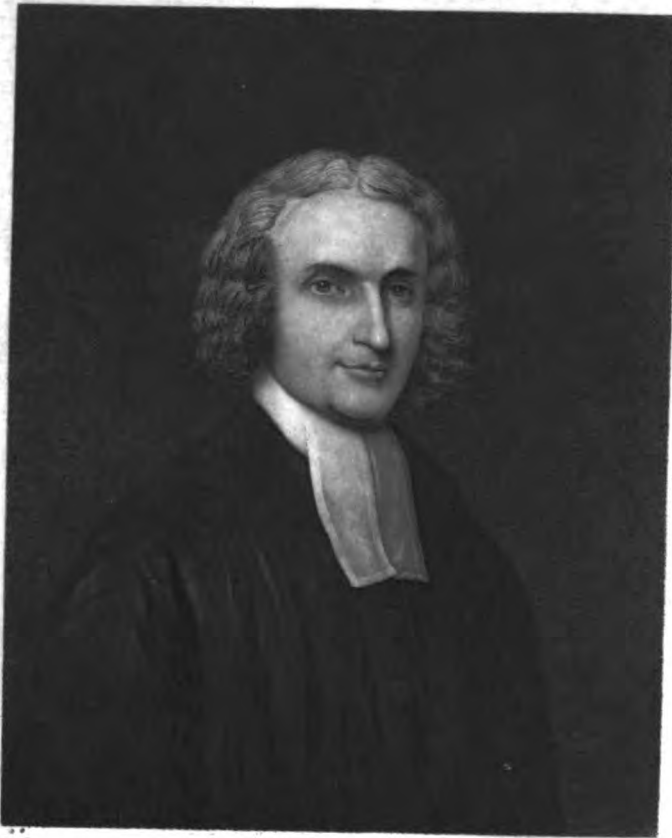
There has been less Editorial attention to the Miscellaneous Articles than in the previous years, because the Editor has devoted the little spare time at his command in preparing the Articles on the History of the Presbyterian Church. Those articles he fully expected to complete in fewer numbers than they have already occupied. But the subject expanded as he proceeded with its examination and study; and wishing to do it justice, so far as was in his power, many details have been entered into, which seemed necessary to its proper historical investigation. It is probable that three more numbers will complete the series.

Among the means to create, if possible, more interest in the Magazine during the next year, the Editor will rely upon two sources: *First*, an increase of able contributors, and *Secondly*, selections from foreign magazines. Whilst the PRESBYTERIAN MAGAZINE, therefore, will be conducted substantially on its present basis, the hope is really indulged that some improvement will be found in its pages—an improvement which no one desires more than the Editor himself.

Praying for the mental, moral, and physical resources, necessary to render the work acceptable and edifying to the religious public, the undersigned will prepare himself, God willing, for the commencement of another volume.

CORTLANDT VAN RENSSELAER,  
*Editor and Proprietor.*

330787



ENGRAVED BY J. LEITCH

Aaron Burr

THE  
PRESBYTERIAN MAGAZINE.

JANUARY, 1853.

---

---

Miscellaneous Articles.

---

THE PUBLICITY OF THE FACTS OF CHRISTIANITY, A PLEA  
FOR ITS DIVINE ORIGIN.

THE Christian religion needs no concealment. Bearing all the marks of wisdom, grace, and truth, it shrinks not from the strictest scrutiny.

An argument for the truth of Christianity is presented by the apostle Paul in a negative form: "THIS THING WAS NOT DONE IN A CORNER." The leading facts on which the Christian faith founds its claims to a divine origin, were of a public and palpable nature. They were not confined to the observation of the friends of Christ, but were subject to the scrutiny of his enemies. If, therefore, these facts have never been shown to be impositions on the ignorance or credulity of mankind, the legitimate presumption is, that the religion which they go to establish is divine, and worthy our entire faith. It is our design to illustrate and enforce the argument, derived from the fact that "this thing was not done in a corner."

I. First, the advent of Jesus Christ was not unexpected. The Redeemer had been long foretold by the prophets. These holy men, speaking as they were moved by the Holy Ghost, had specified the tribe and family from which he was to spring—his person, his miraculous conception, the time and place of his birth, the nature of his office, the opposition which he was to meet, and the work which he was to accomplish. The light which the Old Testament writers shed upon his character, is like the morning dawn, "which shineth more and more unto the perfect day." Now, when Christ made his appearance in the world, and assumed to be the promised Messiah, would not the charge of imposture have been instantly fastened upon him, had not the circumstances of his advent answered the descrip-

tions of the prophets? Most assuredly. But what was the fact? He was hailed by men and angels as the long-expected deliverer. He was not, it is true, received unanimously, or by universal consent. This circumstance, however, confirms our faith in his divine mission. There were opposers enough to prevent collusion, and to expose false pretensions, had there been any. Herod sought his life, as soon as he was born; not because he believed him to be a false Christ, but because he was jealous of his fame.

The fact of Christ's being received as the Redeemer, in spite of all the efforts of his enemies, is to be accounted for only on the principle of his exact correspondence to the predictions of the prophets. The prophecies were in possession of the Jews. These prophecies had portrayed the character of Messiah, and determined the circumstances of his advent. On his appearance, therefore, the questions to be settled were such as these, viz: Have Daniel's seventy weeks expired? Is the sceptre departing from Judah? Is this Jesus the offspring of a virgin? Is he of the house and lineage of David? and has he been born in the city of David? These questions were easily answered; and they were undoubtedly asked, and answered in the affirmative. Here was no secret management; there was no opportunity for imposition, and mistake was hardly possible. The Saviour came according to promise; he came to his own, and if some of them received him not, it was through the pride of their hearts and the strength of their prejudices.

II. Secondly, the birth of Christ, and the circumstances which attended it, did not take place in a corner. Augustus issued a decree, that all persons in his dominions should be registered, in order to be taxed, according to their respective provinces and families. This decree of the Roman Emperor brought Joseph and Mary to the city of David, where the Saviour was born; that the prophecy might be fulfilled, which had asserted that the Ruler of Israel should come out of Bethlehem. This was on a public occasion. A vast concourse of people had assembled in obedience to the imperial mandate. The houses of entertainment were filled. Joseph and the mother of Jesus had to take shelter in a stable: and he who afterwards declared, "My kingdom is not of this world;" and who, though rich, yet for our sakes became poor, was born in a manger. But he was not long concealed. His birth was announced by celestial spirits. Heaven honoured him, whom sinful men despised. When God bringeth his first begotten into the world, he saith, "Let the angels worship him." The heavenly messengers carry the good tidings to shepherds, who were keeping watch over their flocks by night. These humble men become the first preachers of the gospel.

"As earth asleep unconscious lay,  
They struck their spangled lyres;"

and sang "Glory to God in the highest, on earth peace, good will to men."

Another event, attested by pagan writers, took place, which was calculated to render Christ's birth a matter of public notoriety. Cer-

tain wise men from the East came to Jerusalem, inquiring: "Where is he who is born king of the Jews? for we have seen his star in the east, and are come to worship him." These foreign visitors were eastern philosophers; and, as they were wise, or learned men, it is to be presumed they were not deceived with respect to the star, under whose guidance they had come to Jerusalem. Well acquainted as they must have been with the face of the heavens, and the lights that ordinarily revolve there, they could not have been induced to pursue so long a journey, without a full and well founded conviction that this new star infallibly indicated the birth of some illustrious personage, of whose appearance the world was in confident expectation. We shall venture no conjectures touching this extraordinary meteor. St. Matthew's narrative respecting it leaves the impression on the mind, that it was provided miraculously, and on purpose to honour the Saviour: and this we have no reason to doubt. This appears to have been the opinion, too, of the magi, for they call it unequivocally "*his star*." As these wise men came from the east of Jerusalem, it is not improbable that they had some knowledge of Balaam's prophecy: "There shall come a star out of Jacob;" and this may have contributed to confirm their hope, that the sign would conduct them to the thing signified; even, to him "who had come, a light into the world, that whosoever believed on him should not abide in darkness." The presents which these strangers brought with them, countenance the idea that they came from Arabia; and if so the prophecy of David was fulfilled in them: "The kings of Sheba and of Seba shall bring gifts." To the appearance of this star, we have the testimony of foreign writers. "Pliny speaks of a certain splendid comet scattering its silver hair, and appearing a god in the midst of men." And Chalcidius tells us of the rising of a certain star, not announcing death and diseases, but the descent of a mild and compassionate God to human converse.

Now it is an obvious remark, that if these things did take place, as has been stated, they prove that Jesus was the Christ; they are divine attestations to the validity of his claims. And if they did not take place, why was not the report of them contradicted? why were not the authors of such false pretences detected and exposed to universal contempt? These things were not done in a corner.

III. Thirdly, the life and conduct of Christ were no secrets. He lived and acted openly, and in a vast variety of situations. *Josephus*, a bigoted Jew, in his history of his countrymen, corroborates the most material facts, stated by the Evangelists, respecting him. His testimony may be familiar to many, but it is here inserted:

"At this time there was one Jesus, a wise man, if I may call him a man; for he did most wonderful works, and was a teacher of those who received the truth with delight. He won many to his persuasion, both of the Jews and of the Gentiles. This was Christ; and although he was, at the instigation of some of our nation, and by Pilate's sentence, suspended on the cross, yet those who loved him at the first, did not cease so to do; for he came to life again the

third day, and appeared to them. And to this day\* there remains a sect of men, who from him have the name of Christians."

*Julian* the apostate confesses that Christ did many wonderful works, and on that account ventures to call him a magician. *Porphyry* admits that evil spirits were subject to him; for he says that after Jesus came to be worshipped, Esculapius and the other gods did no more converse with men. *Celsus*, unable to deny the miracles of Christ, resorts to the childish shift of ascribing them to his uncommon skill in the magic art, and *the Jews*, you know, attribute them to his being in league with Beelzebub. These are some of the concessions of enemies to the well known character and works of Christ. They admit the facts, and then undertake to account for them in their own way. How far they succeed in their attempt, let sober reason and common sense judge. The Lord Jesus did not live in obscurity. He went about doing good. His wonderful works were performed in the face of day, and in the presence of promiscuous multitudes. And many of his miracles were of a nature to preclude the possibility of deception. The hungry were fed; the blind and lame were healed; the lepers were cleansed; and the dead were raised; and these all lived as witnesses to his power and grace. If there was any deceit in his works of mercy, why did not his vigilant opposers detect it? They had a fair opportunity. These things were not done in a corner.

IV. Fourthly, the death and resurrection of Christ were matters of public notoriety. That he was put to death by order of Pontius Pilate, in the reign of Tiberias, is a fact for which we have the testimony of all ancient writers, sacred and profane. *Tacitus* and *Lucian* give several particulars respecting the manner and circumstances of his passion. And these circumstances, as related by the Evangelists, coincide with the manners and customs of the times. The eclipse that took place on his crucifixion, is noticed by writers who cannot be suspected of prejudice in favour of the Christian cause. *Phlegon*, the famous astronomer, who lived in the time of the Emperor Trajan, said that "in the fourth year of the 202 Olympiad, which was the year of Christ's death, there was such a total eclipse of the sun at noon-day, that the stars were plainly visible." And it is said, by a writer frequently quoted as good authority on other subjects, that *Dionysius* the Areopagite, who was then at Heliopolis, in Egypt, upon witnessing this extraordinary phenomenon, exclaimed: "Either the author of nature is suffering, or he sympathizes with some one who does—or the frame of the world is dissolving." Now that this eclipse was supernatural, is easily demonstrated. Christ was put to death at the time of the Jewish passover. This festival was observed on the fourteenth day of the month: and as the Jews reckoned their month from the first appearance of the moon after its change, it must have been full at the time of the passover. But a natural eclipse of the sun is occasioned by the moon's intervention between it and the earth, which cannot possibly happen at full moon, because she is then in a point of the heavens opposite the sun.

\* Josephus wrote in the first century of the Christian era.

Equally public and well known was the fact of the Saviour's resurrection. On this fact he had hazarded all his claims to the confidence of his disciples, and the faith of the world. "Destroy this temple [meaning his body], and in three days I will build it again." The temple was demolished. He was stretched upon the cross. He suffered. He died. The soldier's spear penetrated his heart. The body was taken down from the accursed tree, and disposed of, not carelessly. It was laid in a new tomb, hewn out of a rock. This tomb was closed, and sealed, and guarded by a band of Roman soldiers, charged, under penalty of death, to defend it from any surreptitious design which his disciples might entertain of removing it, under cover of night. But notwithstanding all these precautionary measures, on the morning of the third day, the body is missing. Now the question was, "What became of it?" The clumsy tale of the soldiers is well known. "The disciples came while we slept, and stole it away." Strange that these soldiers should know what took place while they were asleep! Is there another instance on record, of men pretending to give testimony on a transaction which took place while they were sleeping! Strange, too, that these soldiers should have confessed their delinquency, and pronounced their own condemnation, rather than allow a miracle in the case, which would have been at least plausible, and might, had they been brought to trial, have screened them from the penalty of the law! The truth, I suspect is, these guards had been taught their lesson. "Say this, and we will secure you," was the ground of their flimsy story. But, not to pursue the subject farther, why were not these soldiers punished according to law? or, if they were spared, from motives of policy, why were not the disciples compelled to produce the body, which they were charged with having taken away by stealth? Here was an obvious and easy way to detect the alleged fraud, and to prevent its ill consequences. But this was not done. No search was made; and the reason is plain. They who had crucified the Lord of glory, knew it was a vain thing to seek the living among the dead. They knew that he had risen, as he said; and therefore deemed it best to hush the matter up as quietly as possible. Yes, the Lord is risen indeed. He could not be holden of death. His resurrection was a matter of public notoriety. This thing was not done in a corner. And as sure as he rose from the dead, his religion is the power of God.

V. Again, the pouring out of the Spirit on the day of Pentecost, was a well-known matter of fact. This took place in fulfilment of prophecy, particularly in fulfilment of the Saviour's promise to his apostles. "Tarry ye at Jerusalem, till ye shall be endued with power from above." They did tarry, as he had taught them. "They were all with one accord in one place, when, about ten days after their Master's ascension to glory, the power from on high visited them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." By the gift of tongues, these illiterate Galileans are enabled to preach to people



from every nation under heaven, the wonderful works of God, in their respective languages. This they did publicly. Enemies as well as friends heard them, and acknowledged the fact; though they could not account for it on the principles of infidelity. "Are not all these which speak, Galileans? How hear we every man in our own tongue, wherein we were born?" They were amazed, and in doubt, saying one to another: "What meaneth this? How came these unlettered Galileans by the gift of tongues?" The senseless insinuation of the scoffers of that day was: "These men are full of new wine!" Whatever other virtues wine may possess, it were folly in the extreme to ascribe to it the power of imparting a knowledge of foreign languages. The natural and only fair inference, from the fact that the apostles did on that occasion speak in tongues which they had not learned in the ordinary way, is, that they spoke as they were moved by the Holy Ghost. The Saviour had promised them a mouth and wisdom which their adversaries could not resist; and here was the fulfilment of the promise. And as the Lord is a God of truth, it is not to be supposed that he would furnish, in a miraculous manner, the means of propagating error and falsehood. Hence the conclusion forces itself upon us, with a light and evidence which appear altogether irresistible, that the Gospel of Jesus Christ is a faithful message, and worthy of all acceptance.

Let not unbelievers, then, charge our holy religion with a want of rational evidence to support its high claims upon our unhesitating faith and pious reverence. It is attended by evidence which would not be deemed defective on any other subject. Four thousand years were employed in preparing the way for our Redeemer's advent; he made his appearance at the time and in the circumstances previously announced by numerous prophets; his birth, extraordinary in itself, was indicated by a new star, and sung by angels; his conduct, while on earth, was open and active, his manners unimpeachable, and his doctrines pure and refreshing as the dews of heaven; his death excited the sympathy of nature, and his resurrection from the dead corresponded to his own prediction, and was attested by witnesses of the most indubitable character; and that divine energy, so copiously afforded on the day of Pentecost, according to promise, still accompanies the preaching of his word, and makes it the power and the wisdom of God unto salvation, to every one that believes. What shall we say to these things? Is the Christian required to believe without evidence? Is not the faith of the Gospel supported by a cloud of witnesses? And is not the testimony of these witnesses corroborated by existing facts, which cannot be accounted for but by admitting the truth and celestial origin of Christianity?

EVANGELUS.

## THE OLD YEAR AND THE NEW.

VOICE of the Dying Year! I hear thy moan,  
 Like some spent breaker of the distant sea,  
 Chafing the fretted rock. Is this the end  
 Of thy fresh, morning music, gushing out,  
 In promises of hope? Have the bright flush  
 Of spring's young beauty, crowned with budding flowers,  
 The passion vow of summer, and the pledge  
 Of faithful, fruitful autumn, come to this?  
 I see thy youngling moon go down the west,  
 The midnight clock gives warning, and its stroke  
 Must be thy death-knell. Is that quivering gasp  
 The last sad utterance of thine agony?  
 I see thy clay-cold fingers strive to clasp  
 Some prop—in vain!

And so, thou art no more,  
 No more! Thy rest is with oblivious years  
 Beyond the flood. Yet when the trump shall sound,  
 Blown by the strong archangel, thou shalt wake  
 From the dim sleep of ages. When the tombs  
 That lock their slumbering tenants cleave in twain,  
 Thou shalt come forth. Yea, thou shalt rise again,  
 And I shall look upon thee, when the dead  
 Stand before God. But come not murmuring forth,  
 Unwillingly, like Samuel's summoned ghost,  
 To daunt me at the judgment. No! be kind,  
 Be pitiful, bear witness tenderly;  
 And if thou hast a dread account for me,  
 Go, dip thy dark scroll in redeeming blood. [Mrs. Sigourney.]

## A THOUGHT SUGGESTED BY THE NEW YEAR.

THE more we live, more brief appear  
 Our life's succeeding stages!  
 A day to childhood seems a year,  
 And years like passing ages.

The gladsome current of our youth,  
 Ere passion yet disorders,  
 Steals, lingering like a river smooth  
 Along its grassy borders.

But as the care-worn cheek grows wan,  
 And sorrow's shafts fly thicker,  
 Ye stars, that measure life to man,  
 Why seem your courses quicker?

When joys have lost their bloom and breath,  
 And life itself is vapid,  
 Why, as we reach the Falls of death,  
 Feel we its tide more rapid?

It may be strange—yet who would change  
 Times course to slower speeding;  
 When one by one our friends have gone,  
 And left our bosoms bleeding?

Heaven gives our years of fading strength  
 Indemnifying fleetness;  
 And those of youth, a seeming length,  
 Proportion'd to their sweetness.

[T. Campbell.

---

### THE CHURCH'S DUTY TO RAISE UP AND SUSTAIN THE MINISTRY.\*

THE observance of a day of special prayer for the increase of candidates for the ministry takes for granted our belief of certain truths, as, for example :

1. That the extension of the Gospel is infinitely desirable,
2. That the *preaching* of the Gospel—and, of course, a ministry specially designed and set apart for the purpose—is not a human, but a divine arrangement.
3. That it has vindicated its divine authority by its effects on society.
4. That a sound education, moral and intellectual, is necessary to give to this ministry its highest efficiency.
5. That an increase of able and faithful labourers is desirable at the present time.
6. That we are not to expect such an increase by miracle—but by instrumentalities which God has himself pointed out.
7. And finally—overtopping and crowning all these, we take for granted that other great truth—conspicuous in the word of God, and confirmed by the experience of the Church in all ages—that in the beginning, the continuance, and the ending—the absolute dependence of the Church, in respect to the character and number of its ministers, *is God*. “Pray ye the Lord of the Harvest that *He* will send forth labourers.”

Let these first principles penetrate deeply into the heart of the Church, and we shall find them revealing themselves in a *devout activity*, which is the highest form of spiritual life. I say *devout activity*—for activity without devotion—or devotion without activity—will always show that the Church does not properly recognise the relation of means and ends—and the dependence of both upon God.

\* This Article was an Address, delivered by appointment of the Presbytery of New York, on the last day of special prayer for the increase of candidates. It was published in the third volume of “HOME, THE SCHOOL AND THE CHURCH,” by permission of the Rev. Dr. Potts, of New York, who was its author; and is now published in the “PRESBYTERIAN MAGAZINE,” with a view to its more general circulation.

If it be a sad thing to see zeal that works in forgetfulness of the truth that it is *God* who worketh to will and to do, on the other hand, it is equally deplorable to see *prayer* separated from labour, and exhausting its sense of responsibility in words. To wait on God—and to work for God—always to wait and always to work—this is the true proportion of faith: this makes the *activity* of the Church humble, trustful, and strong only in God and in the power of his might; and, on the other hand, it makes the *devotion* of the Church a fruit-bearing, self-denying, labouring, and giving principle, which proves and perfects its faith by its works.

You, my dear friends, have been often taught this connection between prayer and effort—we need not reason with you as to its justice. You do not need that I should inculcate the propriety, and, indeed, necessity of presenting yourselves in the attitude of devout suppliants and consistent operatives, ready to spring up to any work, to any use of appropriate means which will bear upon the end we pray for—the multiplication of able and faithful men who shall preach the word with the blessing of God. Except it be in this spirit, we had better not pray. If we want Pauls, Luthers, Whitefields, Alexanders, raised up—we must not only pray for them, we must do our best to take hindrances out of the way of their appearing, and, when they appear, encourage and sustain them. Perhaps they may be in embryo, in some of our families, or schools and colleges;—perhaps they are now in some obscure occupation;—we are to do our best to encourage them to come forth, and by our family instruction—by our magnifying the work of the ministry—by our earnest interest for them—by our direct and indirect influence—we must remove obstructions, and provide means for their ultimate engagement in the work of the Lord. This is what the Church must do, and what *consistent prayer* to the Lord of the Harvest pledges her to do, in reference to the object which convenes us. To be consistent (and God abhors a wilful inconsistency between our words and our acts), we must not only pray that labourers may be sent forth, but we must do what we can to promote their going forth.

You will find the key to these remarks in the fact that one, and, I think, a principal reason, why it has become necessary to make a special appeal to the Lord of the Harvest, is, that there has been a gradual but steady diminution in the number of candidates for the ministry, in several denominations, our own among them; a diminution the more alarming when the growth of the nation is taken into account. Is there any cause which will account for this, and which can and ought to be removed out of the way?

I believe there *is* one which is operating powerfully, and to it I will confine these few remarks. I believe that when God has raised up the promised instrumentality, the Church has not accepted it with a grateful spirit; has not prized it, has not done her best to support and strengthen it. I do not say, that this is the *sole* explanation of the remarkable fact, that so many youth of the Church—and those, too, consecrated to God by their own profession of faith

—are seen actually turning aside from the ministry of reconciliation and engaging in other pursuits. But—why is this? Why, when the rough material is provided, is it not hewn and carved for the beams of the sanctuary, instead of being applied to other uses? Admit that Christian parents are much at fault in not impressing a higher type of piety upon sons; admit that the prospect of worldly aggrandizement in other directions is attractive—I think, if we look further, we shall find that the defective support which the Church affords to her ministry (I speak of the Church generally, and not of exceptional instances), contributes *very* powerfully to loosen the sense of obligation from the minds of both parents and sons. If the Church has said in acts, more powerful than words—we will not sustain the ministry when we have it—it need not wonder if it should soon be without it. Let the Church undervalue God's gifts, and they will be withdrawn. The candlestick will be removed out of its place, if we do not prize its light.

Do any say, a self-denying, self-sacrificing spirit, a spirit that aims not at the honours or wealth of the world, should characterize the ministry. Granted. But is there not a counterpart to this truth? namely, that they who preach the Gospel should live of the Gospel; and that they who starve their oxen will not soon have oxen to tread out their corn. We are not to expect that God will suspend the influence of one set of causes, in favour of another. The laws of His kingdom are even in their bearings. Duties are reciprocal. A faithful Church, doing its duties to its ministers—praying to obtain them, supplying their reasonable wants—supporting them in their fields of labour at home or among the heathen—will never, never want labourers of the *right* spirit, lovers of the work—for even then those who offer for the work, saying, “Here are we, send us,” will have to exercise a large degree of self-denial. But, on the other hand, every attempt to throw the burden of self-denial off the shoulders of the many, upon the shoulders of the few, will be followed by the frown of God.

Let the Church, then, not forget to examine itself to-day in respect to this very thing, and ask, Are we doing, and giving, and praying, in a consistent spirit? Let individuals ask, whether, in respect to their own pastor, or the distant frontier or foreign missionary, they have done their duty in furnishing them, not the luxuries, but the comforts and necessaries of life? My friends, I tell you that God has been better to the Church than it deserves, in supplying so large a number of self-denying men, to work in the hot sun, upon the high places and low places of the field, although they knew beforehand that comparative obscurity and poverty must be their lot through life. I feel it to be right that we should *magnify our office*, by affirming, that the same amount of talents and energies applied in other directions would enable many of these to reach distinction and wealth. We refer to this fact, because it *glorifies the grace of God*, who has continued to supply our harvest-field with labourers, in spite of the fact that so many of them have been half-fed, half-

clothed, half-provided with the fair amount of facilities for their work. Yes! even from the midst of the stinted supplies; the worldly discomforts and pitiable struggles of many a pastor's family, he has raised up a son to follow in his father's track, with the probability of inheriting his father's trials and deprivations. It is right that we record the striking fact that a large portion of our present ministers are themselves the sons of ministers.

But this will not always continue to be so. An ill-sustained ministry will, by and by, fail to have successors competent to their work. In many cases, the burdens are already too heavy; nor can the delinquent Church complain, if, seeing the state of the case, parents shrink from offering sons, and sons from offering themselves, sacrifices to a life of distracting, disheartening, belittling, and sometimes agonizing, struggles with poverty.

If I have dwelt on this, it is because we must remember *this* as among the lets and hindrances to our prayers on this occasion. May we not fear that this which now letteth will let until it be taken out of the way? And if so, if we pray now for an increase in the ministers of the Gospel, must we not pray also that this hindrance may be taken out of the way, and do all that lies in our power to put it out of the way? When we pray that God would descend in his grace upon our assemblies of young men, and incline their hearts to ask, as Paul did after his conversion, "Lord, what wilt thou have me to do?" we must either expect them to walk blindly into the work, or knowingly to plunge into the work in spite of the unwelcoming reception they will meet with when they enter on their labours. Yes, dear friends, we must pray not only for labourers, but for a suitable welcome and a competent encouragement, at least from Christian professors. We must not expect any longer to find men who will offer to go on *our* warfare on their own charges.

And it is not one of the least of the happy effects we look for from the observances of this day, that it will turn the attention of the Church to this, among the other hindrances to the success of her prayers. It is one of the blessed characteristics of sincere prayer, that it reacts benignly upon the petitioner, and tends to create a deeper feeling of the value of the objects prayed for. This day of prayer, we may trust, will be blessed to the suppliant Church by awaking attention to the relations of the ministry to the Church, and of both to the nation and the world. We trust it will call this subject up before delinquent congregations who are stinting their ministers,—before church sessions and presbyteries who ought to be all alive to the alarming facts of the case,—and before our more favoured and wealthy congregations, who must help those weaker churches who are really unable to sustain a minister. It will, we hope, increase everywhere within our borders the conviction that the ordinance of the ministry holds a large place in the plans of the blessed head of the Church, and that it is as his representative that it claims to be heard, and revered, and sustained. It will serve to present to the eye of God's people the magnitude of the desola-

tions to be reached, and the interests to be affected, by the presence or absence of a faithful and able ministry. It will recall facts too lightly regarded,—namely, that the harvest-field is the world; that salvation hangs upon a preached Gospel; that the land in which we dwell, and for whose future generations we are in our measure accountable, is peopling with a strange rapidity,—surge after surge of human beings breaking on our shores, and bringing, not poverty and sorrows (*that we need not deprecate*), but deep ignorance, or a bitter and malignant hostility—which already is heard shouting its bold defiance to our Protestant Christianity.

This day, we hope, will refresh and deepen the impression of these facts, so easily lost sight of amidst the excitements of our material prosperity. So much is at stake, indeed, so much of individual salvation and great social interests, that it must be clear to every thoughtful observer that we never stood in greater need of an increase of firm, bold, humble, able, God-fearing and man-loving soldiers, to engage in this great “fight of Faith” against the combined forces of Atheism and Superstition.

Our youth, fresh with morning dew,—our youth, gathered into the nurseries of learning and religion,—are, under God, the objects to which Faith and Hope look, as standard-bearers in the conflict. It is by their hands, if at all, that the Spirit of God will lift up the standard, when error comes in like a flood. It is that their hearts may be turned to the work, and a languid Church roused to sustain, encourage, and fight with them side by side, that we have assembled to pray.

Let me remind you that this is not a prayer that should be confined to this hour. No; it should find a place in every coming service—of every Christian closet, every sanctuary, every day, every Sabbath day.

Parents! go home and pray for this enlargement of Zion's forces. But, while you pray, look into the bright face of your boy, and ask, “Am I willing—nay, more than willing—he should be lent to the Lord as long as he liveth.” Where are our Hannahs? Did they abound more, we should have more Samuels, Elijahs, and Elishas. Ask if you have ever told your son how it is the duty of every one to serve God in the most effectual manner? If he be already a professed child of God, and endowed with requisite bodily and mental vigour, tell him that, while no Christian can have too much, no one ought to have too little, piety to become a minister of his Master. Tell him that it is a great work, in its obscurest form, and a good work, and (in Heaven, at least) a well-rewarded work;—for “they who turn many to righteousness shall shine as the stars for ever and ever.”

"FOR YE HAVE THE POOR ALWAYS WITH YOU."

THE Evangelist Matthew records a scene of thrilling interest in the closing period of our Saviour's life on earth. Being in Bethany, in the house of Simon the leper, there came a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. Judas, with an hypocritical indignation, complains of the waste, adjudging that it should have been sold, and the proceeds given to the poor. He grudged the expenditure of forty dollars on Christ's anointing, and yet could sell him for fifteen or sixteen dollars! A plea of charity for the poor, at the expense of Him who "for our sakes became poor, that we through his poverty might be made rich!" Judas, as a disciple of Christ, and a witness of his miracles, knew that his teachings and miracles were specially directed to the poor. And yet, under the deadly influence of covetousness, hardening his heart, and blunting his sensibilities, Satan puts in his mouth a specious plea of charity for the poor! Jesus rebukes his hypocrisy, by vindicating Mary's act of tender affection, and holding it up to the gaze of the universe, illuminated by his gracious commendation.

But while he acknowledged this special homage paid to himself, he reminds us that we have the poor always with us. As "followers of Christ," we cannot imitate his example, without always caring for, and serving the poor, spiritually, as well as bodily. He commenced his public ministrations in a synagogue of Nazareth, by claiming the fulfilment, in his person, of this prophetic declaration: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." When the Baptist sent his disciples to inquire of Jesus, "Art thou he that should come?" he first exerts his almighty power by working many miracles in their presence, and then bids them return and tell John all they saw and heard, adding, as a climax to these mighty works, and as authenticating his being about the work his Father had given him to do, "to the poor the gospel is preached."

There are to be found among the professed followers of Christ, a certain class who apparently heed the admonition of the Master, "ye have the poor always with you;" but they restrict its meaning to the poor in our midst—in our own country. They are self-constituted umpires in deciding that the Church sends too much money to the heathen, when all is needed, and more too, for our heathen at home. Their hearts sicken at the tales of suffering among the "deserving poor." "Charity begins at home," is the motto of their pious creed. But let a person "naked, and destitute of daily food," test this home charity. How their bowels of compassion are stirred up to *feel* for them! But the "pure and undefiled religion" which would visit them in their affliction, is not a part of their system of



Christianity. Their graces are passive, not active. Their deeds of charity consist of *deep feeling and generous talking*, in behalf of the poor. "Depart in peace; be ye warmed, and be ye filled,"—but let somebody else give "those things which are needful to the body." What a counterfeit to the charity of the Gospel! How unlike their care for the poor to that of Jesus Christ! He was ever *among them*, as a suitable friend, a present help, a wise counsellor.

And how does this apathy for their bodily wants paralyse all exertion for their spiritual wants! While the Saviour was a present helper, he did not forget the greater need of the soul. Ever ready to feed them, and to heal them, he was equally ready to preach to and teach them.

Is not the Church, as a body, sadly deficient in its provisions for the spiritual care-taking of the poor? In our large cities, more particularly, is the evil apparent. The erection of costly church edifices, in themselves necessary and appropriate, cannot meet the wants of the poor. The Gospel must be carried to their very doors. They do not feel the need of the bread and water of life. Therefore these things must be pressed on their attention by direct effort. The Gospel may be faithfully preached to those who come under its sound, and congregations of devout worshippers may throng all our sanctuaries, but where are the poor that we have always with us? At their homes on the Sabbath-day, or roaming about the streets, or off on pleasure excursions, because, in many cases, no man careth for them. What is the remedy for this evil? To build them churches in suitable localities? In part. Their pressing need is the *school-house*, where their children can be taught *religious truth*, on the six days of the week, just as they are taught geography, and grammar, and arithmetic, and all branches of useful knowledge. If you withhold such truth from them in the forming period of life, will they not grow up to be as their parents, "without hope and without God in the world?" The Sabbath-school cannot furnish all that is required in a religious education. One or two hours of one day cannot do the work of six days. Persons most conversant with the Sabbath-school institution are beginning to see this. They want the week-day school to carry out the lessons of the Sabbath. "Line upon line, and precept upon precept; here a little, and there a little." That school which honours God, by making the Bible the foundation on which it rests, and its blessed truths the principles of its action, God will honour. That individual church, which establishes and sustains just such a school, is doing a work for Christ, the importance of which eternity alone will reveal. That denomination that engages in this work, as a common cause, imparts an efficiency to the prayers and teachings of the church, an influence to her character, a success to her enterprises, which will make her mighty through God to the pulling down of strong holds. The poor we have always with us. Let us educate them religiously! P.

## THE OLD MAN OF THE ORKNEYS.

IN the reign of Queen Anne, about the year 1705, a child was born in Shappinshay, one of the Orkney islands. The name, the training, the occupation, and all that pertains to the life of this individual, are unknown and comparatively insignificant incidents of his history. The three points, of which we have any information, are, that he lived to a great old age; that just before he died he received Jesus Christ as his Saviour; and that God made use of James A. Haldane in his conversion. The following is the account of the case, as given in the Memoir of the Haldanes:\*

"Mr. J. Haldane, who was always the first to undertake the more laborious duties, for which his physical health and energy better fitted him, crossed over to Shappinshay, in a boat sent for the purpose by the people, and preached twice by the sea-side, to congregations comprising the greater part of the population of the island. But this visit was rendered memorable by the conversion of an old man, of ninety-two, who had been born in the reign of Queen Anne, and was now confined to bed. Mr. J. Haldane visited him after sermon, and found him hardly able to speak, although quite sensible. In the Journal he says: 'Asked him what was to become of him after death. He replied, he was very ignorant; could not read, but had sometimes prayed to God. On being asked whether he knew anything of Christ, he acknowledged his entire ignorance.' The old man stated, that he remembered how, when a lad, herding cattle, under a sense of darkness as to his future state, he once prayed to God that some teacher might be sent to enlighten his ignorance. This prayer seems to have entered into the ears of the Lord of Sabaoth, and, after being treasured up for nearly eighty years, was answered almost at the last hour of parting life. Mr. James Haldane came to the old man as the messenger of peace, and preached to him the Gospel, declaring that now the Lord was waiting to be gracious; and that if he believed what the Word of God testified of his guilt and misery, and of the person and work of Christ as that of an Almighty Saviour, he should be saved. He seemed much affected, and grasped the speaker eagerly by the hand. He cried to God for the pardon of his sins; and being informed that his prayers could only be heard through Jesus Christ, who came to save the very chief of sinners, he called upon the Saviour for mercy, and repeatedly exclaimed, *I believe, I believe!* This recalled strongly to our mind the case of the blind man, who, as soon as he knew the Son of God, worshipped him."

"But amidst the excitement incident to preaching to thousands who hung upon the lips of the preacher, many of whom drank in the words of eternal life, the poor, solitary, dying nonagenarian at Shappinshay was not forgotten. Once more Mr. J. H. visited him, but found him unable to speak, although still sensible, and capable of expressing intense pleasure in once more seeing his instructor. He was supported in his bed whilst Mr. J. Haldane spoke, and showed that he understood what was said, by his clasping his withered hands, and raising them to heaven, as if in the attitude of thanksgiving. Upon asking him whether he wished that prayer should be made, he showed his desire, as far as possible, by attempting to speak. 'His wife said that he had wept much after our leaving him on the former day. She had occasionally read to him parts of the Scriptures.' He died on the next Lord's day; and the joy with which he received the Gospel, the earnest delight with which he welcomed the second visit of his spiritual teacher, and the devout peace in which he departed, left no room to doubt that he slept in Jesus."

\* The Life of Robert Haldane and James A. Haldane, recently published by the Messrs. Carter, New York.

Let us endeavour, from this interesting and affecting incident in the history of the world's redemption, to derive instruction to our own souls.

1. *God's sovereign grace to the undeserving* is seen in the conversion of the old man of the Orkneys. For ninety-two years had this human being lived in entire ignorance of the Gospel of Christ, although its offers of mercy were within his reach. He had passed through youth, manhood, and old age, even down to extreme decrepitude, with but the feeblest sense of religious accountability. And yet, notwithstanding a long life of impenitence, God blessed him, at the age of ninety-two, with peace, and the hope of glory. How few are ever saved under such circumstances! How very few of the old men of the Orkneys, or of this greater island of the world in the sea of space, have ever been rescued from shipwreck and storm, and brought, after so long an interval, to the haven of eternal rest! Oh, the compassion of God! The interposition of his sovereign grace gave salvation to the gray-haired sinner. For more than thirty-three thousand times had his eyes seen the sun rise and set, before he awoke from sleep with light in his soul. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life!" Thus spake God to the old man, in infinite mercy, and the old man had life. Let us praise the marvellous riches of sovereign grace displayed in that retired spot of the Northern Seas.

2. We have, in this impressive incident of evangelical biography, *encouragement to labour unto the end for the salvation of souls*. That it is dangerous, in the highest degree, to postpone the work of salvation to a dying hour, is an admitted axiom in the great problem of life and death. He who procrastinates is in *danger* of damnation. But in full view of the awful peril of eternal loss, the Gospel must be preached, even at the bedside of the delaying profligate or of the aged moralist. God's ways are not as our ways, nor his thoughts as our thoughts. Every Christian is bound to be faithful to the last, in reclaiming the impenitent. The thief on the cross and the old man of the Orkneys are examples of divine condescension, to keep alive hope in the hearts of believers. A dying bed is the worst place for the sinner in which to make his peace with God; but it is the *last* place. We warn the impenitent of the danger of delay, and we must strive with them unto the end; for *peradventure* God may interpose, even at the eleventh hour, although "his Spirit does not always strive with man."

3. *The co-operation of Providence in the work of Redemption* is one of the lessons of the Orkney conversion. The providence of God kept the old man alive beyond the ordinary period of probation, and extended his term to fourscore years and twelve. And then, when he was on the very verge of eternity, Providence sent James Haldane from Edinburgh to the desolate little island, to carry the saving message to desolate and expiring age. How sweet for every Christian to trace the hand of God in the providential processes of the soul's conversion! The wheels within wheels, moving myste-

riously in the complicated harmony of Providence, are visions for contemplation in the undying memories of heaven. The old man of the Orkneys will have much to think of, throughout eternity, about the providences which assisted in carrying him from earth to glory.

4. *The importance of lay effort* in the evangelization of the world, receives an illustration at the bedside of the old Orkneyite. To all human appearance, he would have died in his sins, if the good layman of Edinburgh had not come to show him the way to Zion. Mr. Haldane was the instrument, in the hands of God, of converting multitudes from the error of their ways. His lay missionary tours were owned by the Spirit in a remarkable manner. The personal activity of individual Christians in the propagation of the Gospel, is one of the sources of power yet to be developed in the Church. Even many of our elders scarcely feel their obligations to labour for the salvation of souls. How often are secular engagements made the plea for doing nothing in the advancement of that cause, which, at times at least, has a righteous claim upon their personal services and direct efforts! It will be as life from the dead to many a one, besides the old man of the Orkneys, when the lay members of the Church begin to work for God in the spirit of James Haldane and Harlan Page.

5. When the pious layman was by the bedside of the dying old man, did he not realize in a peculiar manner the worth of the soul? So may we all realize that the *salvation of a single soul is more precious than all worlds*. It was worth a journey to Shappinshay. It is worth a journey to India, to Greenland, to Africa. Ah, it was worth a journey from the skies by the Son of Man! Christ, the glory of the invisible God, came down to earth, to seek and to save that which was lost. Grant unto us, Lord, thy spirit, thy compassion, thy self-denial, thy willingness to do and to suffer! Give us grace to go anywhere, to be anything, to perform any work that thou shalt appoint! Help us to save sinners! Then shall we, with sinners saved, praise the grace which rescued them, as it did the old man of the Orkneys, from a wretched doom, to give them an inheritance with the saints in light!

---

### THE PASTORAL TIE.

THERE is something truly sublime in the protracted union of a faithful pastor with an affectionate flock. This is a world of vicissitude; and we may say a love of novelty and change is the order of the day.

Something new in mechanics, and the arts and sciences, is constantly sought after with eagerness. And something new in religion, and the manner of getting to heaven, is also sought for. But the word of God, in the language of the prophet, replies—"Thus saith the Lord, stand ye in the ways, and see, and ask, for the old paths,

where is the good way, and walk therein, and ye shall find rest for your souls."

The relation of a pastor to his people is interesting, responsible, and endearing. It is a relation that ought to be entered into with prayer, and in the fear of God. It should not be dissolved for trifling considerations, or from caprice, or to gratify the love of novelty that is invading the church and tearing asunder some tender ties.

The faithful pastor desires to be useful to the souls entrusted to his charge. He endeavours to lead them to Jesus, and feed them with heavenly manna. In doing this, he becomes in a measure identified with his flock. He makes their interests to a certain extent his. In prosperity he rejoices with them, and in sorrow, affliction, and adversity, he weeps with them. Thus a congeniality of feeling is engendered and promoted, which grows and strengthens with increasing years. The pastor is gaining constantly more influence over the people of his charge, and they are growing in the knowledge of Jesus, through the prayers and labours of the man of God; and their souls are more closely cemented to his in the bonds of Christian love and fellowship. Time does not diminish, but strengthens the fervor of their attachment, and their desire to be directed in the way of salvation by the pastor of their choice. As he advances in years, they know that he is gaining in experience, knowledge, and piety, and they feel that he is increasingly capable of leading them in the green pastures, and by the still waters of salvation and heavenly consolation. Their children are growing up around them, and they feel that the experienced pastor is a suitable person to mould their young minds for heaven.

With these feelings a generation has nearly passed away. The fathers and mothers who were on the stage of life and action, when the pastor came among them, have gone to their rest and their reward. "Instead of the fathers are the children;" and they do not appreciate the labours and prayers their parents prized. Although many supplications from the pastor's earnest lips in their behalf are on record before the throne, they know it not, or value it not. A younger man would suit their tastes, their feelings, and their fancy, far better than the faithful experienced old man. Novelty and change are their watchwords, and their dissatisfaction results in the sundering of a tie formed in the fear of God, with a desire for the promotion of His glory, and the conversion of souls.

We knew an instance of strong attachment to a faithful pastor, which was affecting in the extreme. A young man, at the commencement of his ministerial labours, gained the confidence and affection of a numerous flock. Year after year passed away, until nearly twenty years of his pastorate had rolled into eternity. Still the union between this shepherd and his flock continued. Time had wrought changes in the place, in the temporal affairs of the people, and in their spiritual state too, but no change was manifest in the affections of the people for their pastor. They loved him ardently and

devotedly, and manifested it in their constant conduct towards him. He had been repeatedly called from other parts of his Master's vineyard; but duty urged his remaining where he was so useful and so much beloved.

On one memorable occasion, when thus invited to leave the sphere of so many years' exertions; where, through his instrumentality, souls had been born to God, a venerable father, one of his parishioners, who was untaught by men, but richly taught of the Spirit, and full of faith, opposed his pastor's leaving them in language fraught with eloquence and affection.

"We want," said he, "our minister to live with us and die with us. We want him to be buried with us, and in the morning of the resurrection we want him to break ground with us, and lead us to the skies; singing as we go, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

There was something morally sublime in this appeal. It overpowered all who heard it. The pastor remained with his flock, but at a subsequent period deemed it advisable to leave them, and removed to another part of his Lord's vineyard, where he still labours faithfully and indefatigably.

Let us prize a faithful ministry, for it is ordained of God. And let us feel that the pastor who has for years performed his duties acceptably, is better qualified than younger and more inexperienced ones to point our souls to duty and to God.

Let us highly esteem the fathers in our church, and value their counsels and instructions. They are fast passing away. While they are with us, let their zeal, and faith, and labours admonish us, and when they leave us to enter upon the inheritance laid up for them in the skies, and to wear the crown in reserve, may their mantle fall on their sons and successors, that they too may serve their generation faithfully, and like their fathers, finish their course with joy.

A DEVOTED PARISHIONER.

---

### TURKEY—THE BEGINNING OF THE END.\*

THERE is as yet but little prospect of the world enjoying rest, or of the storms of 1848 subsiding into a permanent calm. On the other hand, there is too much reason to fear that the sphere of the political tempest is about to undergo a great enlargement, and that Asia will soon become the scene of changes and revolution similar to those through which Europe has been passing.

The profound quiet which the Ottoman empire has enjoyed during the past twelve years is a fact not a little marvellous. When the "great winds" were striving on the face of western Europe, the waters of the Bosphorus were unruffled. The Crescent shone above a scene of unclouded calm, while earthquake

\* This article is extracted from "*The Witness*," edited by Mr. HUGH MILLER, of Edinburgh. It was doubtless written by Mr. Miller himself. Its ability and interest will command attention at this crisis of European affairs.

and tempest obscured the Cross. The powerful Governments of the Latin earth were prostrated before the popular hurricane; and the dominion which it had taken centuries to acquire, passed away in a single hour. Since the world began, men had never witnessed so sudden a shifting of the scenes! The sun, when he rose, looked on these empires, strong in their ancient traditions, in their maxims of rule, and their military discipline; but before he set they were gone. But the changes which fell so heavily on them were unknown within the dominions of the Prophet; and it looked as if the old crazy empire, which was tottering to its fall but a few years before, had got a new lease of power, and had rooted itself afresh in the affections of its subjects, and the respect of its neighbours. While Louis Philippe was fleeing from the Tuileries in a hackney, and Pio Nono was donning the wandered wig and gold-lace coat of Count Spaur's footman; while Vienna, and Berlin, and Naples, were filled with barricades, all was peace in Stamboul, and the Sultan was riding every Friday to pay his weekly devotions in the Mosque of St. Sophia, without experiencing any more serious annoyance than might be given him by the hungry dogs with which his capital swarms, and the ruins and rubbish which continually block up its streets. Insurrections there may have been among the Druses of Lebanon; the Bedouins of the Hauran may have been tempted to make a foray into the rich plains of Damascus; or some fierce Bosnian or Albanian tribe may have refused its tribute and its conscripts; but other more serious causes of alarm to the Turkish Government there were none. But it seems now as if these days of peace had come to an end. Signs of change gather round the Crescent; and the Ottoman power seems about to be visited by troubles, and convulsions, not unusual to those which have so fatally tried the stability of governments which seemed better secured against them. Already the shadow of the French empire, which darkens Italy and the Adriatic, begins to be projected upon Turkey; the tall figure of the Czar, descending from the north, falls heavily upon the same quarter of the globe. Thus the Crescent is passing into deep shadow, and it can scarce be doubted that the hour is near when it will disappear from our view altogether.

Few empires have risen to supremacy by an equally rapid succession of victories, and few empires have exemplified in an equally striking manner, that with nations, as with individuals, not to progress is to decline. The decay of this once irresistible and terrible power dates from the check which its arms received from John Sobieski, under the walls of Vienna. Since that day its decay has been as uninterrupted and steady as before its advance was irresistible. Europe at last ceased to tremble at its name, and learned to look with contempt upon its weakness. The Turkey of this hour is a scene of moral and political ruin. It differs from its former self even more than did the empire of Trajan from that of Augustulus. Two powerful agencies have been unceasingly acting upon the Ottoman empire, and hastening its decline—rebellion within, and conquest without. The latter has greatly curtailed it in point of territory, and the former has gnawed into its vitals, and inflicted upon it universal paralysis.

The body of the empire, measured in square miles, is still considerable. It stretches its vast but palsied limbs from the Archipelago to the Euphrates, and from the sands of Suez to the summits of the Ural—a tract not only vast in extent, but rich in the gifts of nature, and in scenes of historic renown. It holds within its confine the site of Paradise, and the land in which the ministry of the Saviour was accomplished; not to speak of other sites of inferior, though still engrossing interest. But these limits, great as they are, are diminutive and narrow, compared with the originally colossal size of the Ottoman empire. Egypt, with its exhaustless fertility, its venerable monuments, and its wretched hordes, once an integral portion of the Turkish State, is now the property of the Pacha. Greece is an independent kingdom; and if its arts and cultivation do not flourish, their neglect can no longer be attributed to the sway of the barbarian. Palestine owes a doubtful allegiance; and it is difficult to determine whether the Bedouin, the Egyptian, the Frank, or the Turk, be its real master. Hungary no longer obeys the sceptre of the Ottoman, though it may be doubted whether it has found in the house of Hapsburg a milder or more equitable ruler. The Crimea has been torn from Turkey. Moldavia, Wallachia, and Servia, are

no better than Russian proconsulates; and the Turk dare neither build nor plant on lands where he is still the nominal ruler. Thus has the empire been shorn of some of its finest provinces, and the Ottoman lines have been driven in on all sides. But the real prostration of Turkey lies, not in the contraction of its limits, but in the utter disorganization of the State, the corruption of the Government, and the demoralization of the people.

The debility of the Turkish empire is eminently internal. Rebellion, plague, immorality, and bad government, have done their work upon the nation; and now the "waters of the great river Euphrates" are well nigh dried up. Constantinople, spread over its seven hills, and exhibiting to the eye of the traveller an unrivalled assemblage of white palaces, mosques, tall minarets, glowing domes, and dark green cypresses, but disclosing within a scene of horrible filth, poverty, and rags, is but an emblem of the empire itself. It has succeeded to the territories of the four great monarchies, and possesses some of the fairest provinces of southern Europe and western Asia; and is, moreover, mistress of numerous nations and races; but its apparent resources and strength are completely deceptive. It is within but a wide grave, in which men are wasting away through the combined influence of indolence, barbarism and vice. The Emperor comes from the seraglio to the throne, and; bred up among women and slaves, is completely destitute of the capacity of governing. The native Turk is excluded from the offices and honours of state, which are filled by favourites, whom cunning or talent has raised from the originally base condition of slaves. The tribunals are notoriously corrupt, and justice must be wooed by bribes. The entire tribe of functionaries, down to the pettiest subordinate, is shamefully venal. Every department of the public service is mismanaged and neglected. The finances of the empire are seriously deranged, as the recent attempt to negotiate a loan in Paris and London shows. Its forts are crumbling into decay, its arsenals are empty, its insignificant navy is wretchedly officered and inadequately manned, its army is without discipline and without spirit, its roads are never repaired, nor is the least attempt ever made to introduce railroads, or any of the facilities and improvements of modern times. If a horse falls, or a dromedary dies in the street, the Turk is too lazy to remove either the ruins or the carcase. He patiently waits till time has worn a track over the one, and the city dogs have disposed of the other. The lands are to a great degree unploughed. The olives are perishing through neglect. The towns are dwindling into villages, and the villages are disappearing from the soil. The human species itself, in this ill-fated country, is fast tending to extinction. There are fewer births than deaths in Turkey; besides, the crime of murdering their offspring, either before or after the birth, has now become common; and thus, in the well-known exclamation of the Frenchman, "Turkey is dying for want of Turks."

Few things would prove greater blessings to the world than the extinction of this empire. The resolution of the European Powers to guarantee the integrity of the Ottoman dominions, is neither more nor less than a resolution to shut out civilization from the East, and to perpetuate the reign of barbarism in that quarter of the globe, instead of opening it to the commerce, the arts, and the agriculture of the civilized world. Its occupation by a new race, or at least by a new government, would, we say, be a mighty boon to the cause of human improvement. A few years ago, Turkey might have been peacefully partitioned, with great advantage to itself, and not less to its neighbours; but since it has become the policy of the European Governments to conserve despotism and barbarism, the division of Turkey in the name of civilization is impossible. Still Turkey is rapidly approaching its end. And it seems destined to die, not of old age, nor by a royal conference, but by the hand of violence.

It would seem that Turkey is about to become the prize for which Russia and France are to contend. Louis Napoleon has found a pretence for claiming something like a protectorate over Syria, at least, and is now striving to push his advantage to the utmost by means of an energetic diplomacy at Constantinople. On the ground of certain capitulations between France and the Ottoman Empire—first made in 1604, and since repeatedly ratified, securing to the Latin monks the right of residence at certain of the holy places in Palestine—the



French President has made certain high demands upon the Porte. The Greek Church, favoured by Russia, has been growing powerful in the East, and the exclusive claims of the Latins have been disputed. Louis Napoleon, at the instigation of the Jesuits, doubtless, who are eyeing Turkey as a field of missionary operations, instructed M. de Lavalette to demand the restitution of the alleged rights made over by ancient treaties to the French religious orders. This demand, which opened Turkey to the French missions, was conceded by Redschid Pacha, the Grand Vizier; and M. de Lavalette, having successfully concluded his mission, returned to Paris. This was followed by the fall of Redschid Pacha, and the Greeks were able to obtain from the new Vizier a firman, recognising their rights and those of their Church. When this became known at Paris, M. de Lavalette hastened back to Constantinople in the Charlemagne, ninety-gun screw line-of-battle ship. By this time a new element had arisen to complicate the matter. A Turkish loan had been negotiated at Paris, and it became the duty of M. de Lavalette to insist on the fulfilment of that compact, as well as the restoration to France of the "Protectorate of the Sanctuaries." The Divan hesitated; the Sultan was offended or terrified by the menaces of France; the Minister favourable to the French alliance lost his place; Mohammed Ali Pacha, the enemy of the reforming party, returned to the Cabinet, thus showing the ascendancy of Russian influence; and the humiliation which French diplomacy had sustained at the Court of the Sultan was openly notified by the repudiation of the loan contracted in Paris. Such is the position of the three parties at this hour: France defeated, Russia in the ascendant, and the Porte leaning on the Czar for protection against the threats of France. We wait with anxiety the next move on a stage in which Russian and French politics are now conflicting, and to which prophecy points as the theatre of important events.

Meanwhile, the condition of the Ottoman empire reads lessons not unworthy the attention of those who believe that creeds have no influence on terrestrial well-being; and that, as regards a nation's social and industrial progress, it is all one whether a people embrace a true or a false system of religion. 1. It is a pregnant fact, that the two leading superstitions in the world should now be found seated in the midst of barbarism. It is surely worth while inquiring whether this has happened of chance, or whether it is not the necessary and inevitable fruit of systems which are as untrue to nature and to the human constitution, as they are to moral and spiritual truth. What Romanism has done to Italy, Mahommedanism has done to Turkey. Both regions, the fairest of the globe anciently, these systems have blighted and cursed; they have converted them into a wilderness, consigning the very race of man to a slow but certain extinction, under the influence of the moral and physical maladies with which they have smitten them. 2. It is worthy of notice, too, that the POPE and the PROPHET stand prominently forth at this hour as the twin obstructions to the world's advance. Islamism weighs down Turkey; just as Romanism weighs down Italy. The Ulemas in the East, like the Priests in the West, are setting themselves in opposition to every social and political improvement, on the high ground that such changes are forbidden by the Koran, and are dangerous to the worship of the Prophet. It is needless now to try either Mahommedanism or Romanism on a religious ground, exclusively at least. It must now be plain to all, that these systems are opposed to the progress of art, the diffusion of knowledge, and the growth of liberty, and that they must be destroyed, if the world is not to be abandoned to barbarism. It is a false Church which stands between us and a right social and political condition.

3. It is noticeable, too, how the great European questions of the day are essentially religious, or perhaps we ought rather to say, ecclesiastical. Undeniably they are so on the Continent of Europe; and we can trace the same element in the troubles now springing up in the East. The statesman who would grapple successfully with the problems of our era, must not be skilled merely in matters of finance or international economics; he must ponder deeply those great moral principles which lie at the bottom of human society. He must learn at least that the moral virtues must come before the political ones; and that there are great spiritual truths which cannot be eradicated without leading sooner or later to the destruction of society.

## Household Thoughts.

### THE BIRTH-DAY OF THE DEPARTED.

WHAT a thrill does the recollection of the birth-day of the departed send through many a stricken heart! The wife, the husband, the parent, the child, cherish the remembrance of the birth-day of the dead.

Particularly does a fond mother hallow the recollection of the season, when one now gone forever from her earthly vision was committed to her care. Death and the grave have claimed the loved one for their own, at the bidding of Him who holds the keys of death: but blessed be God, death, to the soul washed in Jesus' blood, is the portal of immortality.

Five years ago, a little immortal was ushered into this world of sin and sorrow. There were joy and rejoicing at the event; the future to parents and friends was fraught with brightness. They knew that the spirit, animating the tender frame-work they viewed with delight, was immortal; but they knew at the same time that the tenement in which the deathless spirit dwelt was mortal. But O! they could not realize that so few years, so brief a sojourn here, was allotted their cherished one.

"We did not think, our darling,  
So brief thy life would be!

We thought that God had sent thee,  
For many a coming year,  
With thy endearing loveliness,  
Our hearths and hours to cheer."

A little more than *one short year* this tender lamb was permitted to remain with his parents on earth. Then the good Shepherd, his Heavenly Father and compassionate Redeemer, folded him in his bosom, and removed him to the green pastures and the still waters of the world above. He has been three years in heaven; and now as the anniversary of his birth returns, reminiscences of the past come with it. The darling babe has never been forgotten, but he is more vividly brought to view, and the infantile charms in which his parents delighted, are revived in recollection; and the remembrance brings a chastened sadness.

He has gone before us to the presence of his God and Saviour, to the society of angels, and the company of the redeemed. No sin

shall ever disturb him, no sorrow or care oppress him, and he shall never again pass through the gate of death. His cherub form is glorious—and from the spirit land he seems to say in strains of heavenly music :

“O! mother, thou would’st cease to grieve,  
If thou could’st see me now,  
With rapture beaming from my eye,  
And glory on my brow.

And O! if thou could’st do so now,  
Thou would’st not call me back,  
From such a state of happiness,  
To life’s dull, weary track.”

Mothers, who have committed beloved infants to the grave, by faith contemplate them as bright spirits, ransomed ones, redeemed by the blood of Jesus, rejoicing with infinite joy in the presence of Him who hath said : “Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.”

R. W. E.

*Philadelphia, Nov. 25th, 1852.*

---

#### THE BIRTH AND EDUCATION OF MOSES.

It is not likely that the cruel law of Pharaoh against the infants of Israel was allowed in the providence of God, to be rigidly enforced for any great length of time. As if for the very purpose of showing that in the darkest hour of their wretchedness, God’s mercy forsakes not his people; and that he can carry on his designs in direct contradiction of the schemes of wicked men, and through the most unlikely instrumentality, we can gather from the inspired narrative that Moses was born just after the oppressive decree had been proclaimed. His brother Aaron was three years his elder; and as no mention is made of his danger, we infer that the command of the king had not then gone forth. The parents of Moses were pious; and we may easily suppose that the expected birth of their babe filled their hearts with anguish. Cruel decree of Pharaoh, to make an event usually anticipated with joy, to be so fruitful of sorrow! Blessed strength of piety, which can make these humble parents venture to brave the penalty of disobedience!

They saw that Moses was a proper child, as the Apostle assures us. Some suppose that reference is made to the extraordinary personal beauty of Moses, which the Jews do not fail to exalt, and which even the Scriptures mention. Acts vii. 20. Others think that there was something in the child, which impressed the parents with the belief, that by his means God would accomplish the promised deliverance of Israel. When it is said that “they were

not afraid of the king's commandment," the expression does not design to exclude those natural fears and misgivings which frequently co-exist with the firmest confidence; and which, so far from weakening the strength of our faith, do rather serve to show how strong it is. Nothing can more magnify the strength of faith than the steadfast exercise of it, against the most formidable difficulties; difficulties fully realized and sensibly felt, but still not allowed to overcome our steady confidence. They knew the command of Pharaoh; they often trembled lest at some dreadful moment their sweet babe should be cast to the waiting crocodile on the reedy border of the Nile; they guarded carefully by day, they watched anxiously through the darkness, lest the ear of some hireling ruffian near their lowly abode should catch the murmur of the infant's cry, and search for the darling boy. It is in human nature that a child born at such a season, and nursed and guarded with such secret care, should be so much the more a darling, because in his innocent helplessness he made such demands upon the best affections of the household.

It is impossible to imagine the perplexing anxieties of those three months of watchfulness. In a palace, a child might perhaps be longer hid; but in the cottage or hut of a bondman, with, it may be, but one small apartment for the family, and exposed to the rude intrusion of any passing Egyptian, it was faith indeed that could dare for three months to withstand the order of Pharaoh. And during these eventful hours, there came to the mother's and the father's heart, the oppressive consciousness that every day the danger of detection became greater; that soon the unconscious child would wake up to take notice of the world around him; that soon he must be amused with the trinkets of childhood; and that not long hence he must be allowed, first to creep, and then with tottering steps to go forth beyond the narrow threshold, and thus put in jeopardy his own life and the safety of the family. It became obvious then to the parents that their faith must adopt some new means for his preservation; that if faith prompted his early hiding in their humble abode, it could only be presumption that in later months would venture to retain him there: and that between the presumptuous determination to retain their boy and the cowardly desperation that would yield him up, there was still due room for the exercise of a wise and intelligent and holy faith in God.

But faith in God is never an idle and heartless principle; and in the exercise of it, the parents of Moses must both work and venture. It was with anxious solicitude; and can we doubt it? with earnest prayer; and we are certain, both from the event and from Scripture, in the exercise of well founded faith, that the plan was matured, which so exactly met the exigency, and which yet to the eye of sense seemed so desperately embraced. There was a steadfast purpose, and a firm reliance upon God; but it is not of the nature of faith—we have already intimated—as it exists in the human heart, to quell all misgivings and dismiss in carelessness the suggestions of evil. That little needle by which the tempest-tossed mariner is directed upon

his stormy path is never at rest, and its natural restlessness is but increased by the tossing of the ship in a storm; yet amidst all its vibrations there is one point past which it vibrates, and towards which its tendencies constantly are; and that one fixed point can as easily be discerned by a practiced eye, as if the needle pointed only there. The faith of a pious man will usually have its variations; its fears and hopes, its sorrows and joys, its elevations and depressions; but amidst them all it is not difficult to discern the true bent of a believing mind.

The mother of Moses sought materials for her dreaded but believing task. Upon the borders of the Nile there grows a kind of rush, called in the Scriptures the paper reed, (Isa. iii. 7,) because long used in the manufacture of paper. Of this also, even to this day, the small boats upon the Nile are made; and they are yet prevented from leaking by the daubings of slime and pitch. This papyrus furnished the believing woman with materials to construct a little ark that she might hide her boy by the margin of the river. Surely never before nor since, had such a vessel carried such a freight. Apart from the exercise of faith in God, the adventure is desperate; but faith can excuse and even justify this apparent recklessness: for better the monsters of the Nile, than the more cruel monarch of Egypt. There is just ground for faith here; for we are expressly told that the little boat was not resorted to, until the child could no longer be hid. Exod. ii. 3. And now if the frail ark *should* perish, it cannot be worse than the discovery of the babe in the arms of its mother. It is remarkable that in the Scriptures faith is frequently represented as venturing the soul upon the Providence of God in circumstances that seem desperate, whichever way we turn. The Israelites at the Red sea were hemmed in on every side; Queen Esther was in danger whether she ventured or feared to approach the king; death threatened the Samaritan lepers, whether they sat still or went forth to the hostile camp; and the trembling sinner, afraid that Christ will reject his prayer, does but realize his own fear by refusing to apply to him.

The precious burden entrusted to that slender vessel had a guardianship the most powerful. The plan of that exposure amidst the bulrushes was conceived, by parental faith, after many parental wrestlings with God, comparable perhaps to the strivings of Jacob at Penuel. Day after day, as the believing father bent over his rigorous task in the fields of Egypt, there was a heavy burden at his heart; and warm prayers ascended for the lovely babe. Hour after hour, the believing mother snatched the precious and secret moments to weave the rushes for her infant's cradle; many a time, we may imagine, did her hand stay, as she thought that her care for her fondling must give place to the rocking of the wave, her song to the bubble of the billow, her embrace to the chill bosom of the river, perhaps her fond kiss to the fierce jaw of the monster. Many a time the work was laid aside, and the babe snatched convulsively to that heart, from which, it seemed to her, nothing could be cruel

enough to tear it. But faith took up again the sorrowful but needful work; and with an earnest prayer over every bending of the reeds, she completed her little boat for its perilous place. Truly never was there such an adventure as this. Faith concealed the babe; faith conceived the plan for his deliverance; faith wove the net-work of the boat; and the prayers that interlaced its sides were thicker than the reeds; faith chose the place and the hour of depositing its charge by the river; and neglectful of nothing that believing hearts or earnest hands could do, faith selected a sentinel, whose warm affection and ready intelligence could be fully trusted, yet whose age and innocence would least excite prejudice or suspicion. Faith has now done its work. The ark is finished; the slumbering babe is laid within it; the strong arm of the Hebrew father, forcing himself to composure for the sake of the family, has laid him by the brink of the water; the weeping mother has taken a parting kiss and torn herself away; and the little sister is the sole human watcher of the sleeping boy. Faith has done all its work, save one—the last thing—the great connecting bond which secured the blessing upon all the rest. Faith has secured the victory; for it has left the future deliverer of Israel to the guardianship of God.

It is wonderfully true in the operations of God's providence that his purposes are accomplished in darkness. It is often so that the most important events for an individual believer and for God's suffering church, are brought about by means which seem adapted to work the most adverse results. That child in the ark is placed there for fear of Pharaoh; and if human wit might be consulted, the very last place we would wish to see him borne, is to the palace of that cruel king. Yet for that child there are designs in Providence which can be accomplished only when his foster parent is the resident of the palace. There must be *protection* afforded to him which no authority in Egypt can invade; he must be educated with advantages of *mental culture* over which no man in his own age can claim any superiority; he must have *intercourse* with polished society, and *familiarity with political duties and political events*, such as could be acquired only when he was an honoured inmate of the most refined and intelligent court upon earth. These demands of Providence for the training of the future lawgiver of the Jews, could best be met by leading the daughter of Pharaoh to the margin of the Nile, and by touching the tender feelings of her heart by the timely weeping of the Hebrew babe.

But there is one other Providential design for Moses, superior to all the rest in his entire education, and if this be lost sight of, the most thorough training is far worse than useless. What are the advantages of rank and wealth; what the most thorough cultivation of the intellect; what the utmost refinement of manners; if the *heart* is neglected and the *morals* become depraved? The education which does not include the restraints and attractions of virtue is an education which may strengthen the unruly and unholy mind for greater achievements of malice and mischief. What a calamity

it had been, if Moses, the child of Hebrew piety, had been brought into the palace of that idolatrous king to be trained for the falsehoods and impurity of Egyptian theology; if his great intellect had been occupied simply with Egyptian learning; if his powers of warfare and government had been enlisted to strengthen the despotism of the Egyptian throne; and if riveting the chains he should break off, he had risen up as a renegade oppressor of those poor brethren, with whom he was connected by ties of blood, but from whom he was separated by education, by religious training, by swelling pride of station, and by the graspings of ambition in an unholy mind. Better far had the son of Amram been smothered at his birth; or seized by the oppressive law; or swallowed up in the Nile; than be thus nurtured in Pharaoh's house, in his religion, and to the practice of his cruelty. But the Providential designs for the education of this favoured child, include a moral training in full keeping with all he was to receive of physical, civil, and intellectual. Moses, the Hebrew foundling, might be best protected by the daughter of the Egyptian monarch; Moses, the civilian, might be best educated in the Egyptian court; Moses, the warrior, and leader of Israel's hosts, might be best trained to command large bodies of men in the Egyptian camp. Acts vii. 22. But Moses, the holy man, the friend of God, must receive the earliest and most important part of his training in the humble abode of his Hebrew parents, where thankful adoration was paid to the God of Jacob, and where every hour he might breathe an atmosphere of faith and prayer. How simple, yet how efficient the agency to reach this end. The silver voice of a girl is heard by the side of the royal damsel, and the ready intelligence of Miriam has secured the blessing most to be desired. The mother of the babe becomes his nurse.

And surely these events, thus providentially ordered, forcibly and appropriately call us to remark upon the unspeakable importance of early inculcating religious truth upon the mind of a child. When we see in every part of this narrative that the God of Providence accomplishes the designed and necessary object through human instrumentality, we have no just reason to conclude that the sterling and decided piety of Moses had its origin in miraculous interposition, apart from the ordinary means of grace. He esteemed the reproach of Christ greater riches than all the treasures of Egypt; but it was an intelligent choice. And where else than in the household of parental piety was he trained to an acquaintance with the covenant God of Israel? It is plain from the first circumstance which occurred on his return to Egypt—that to his brother Aaron he was no stranger. We know not how long he was allowed to remain with his Hebrew nurse. Perhaps the daughter of Pharaoh was quite willing to be relieved of those attentions which childhood needs, but which it frequently taxes the strength of parental love fully to supply; and thus the child might be left with his mother for a period far exceeding the helplessness of infancy. But here we have an encouragement for the early training of children to piety, and a

suggestion that the parent's great task cannot be begun too soon. What a privilege for a child that the household that shelters him should be consecrated by prayer! What a responsibility for a parent when it is not so! When a child first awakes to notice the things around him, let the solemn household gathering for household devotion become a familiar object; when he first lisps the syllables of articulate language, let his eyes be directed upward, and his tongue be taught to lisp, "Our Father;" let the first names, out of the family circle, that greet his ear, be the names of those holy men of old whose records are upon the sacred page; and let all his training be the culture of a rational, moral, immortal being, taught his own sinfulness, led for its pardon to the great Redeemer, and ever impressed with the importance of living for God's glory here and for his enjoyment hereafter. The parent who can neglect these teachings, or who fails to mingle with them the power of a holy life and the fervent and frequent prayers of an earnest heart, is recreant to his very noblest duties. Let us not be told that you love your child when you have given him a comfortable home; when you have clothed him in apparel befitting his station; when you have liberally provided for the cultivation of his mind; and when you have placed before him an example of integrity, and uprightness, and truth. All these things you may do, and yet the very best cultivation of the heart, and the highest preparation of the immortal soul for usefulness to man, and for glory to God, may have been omitted. And to omit these things is to promote their opposite. The child untrained to godliness is trained to ungodliness; the influence not given to the cause of Christ is used against it; and all the advantages, otherwise bestowed upon your child, will but increase his responsibilities and yours, if through your neglect of his moral training, his influence in life is pernicious and his soul finally lost.

The safety of the best ship that ever sailed depends after all upon the hand that guides the helm; for if the pilot is bent upon mischief, the very size and swiftness of the vessel, and all her superiority of value will but enable him to make her shipwreck more disastrous. It is but recently—according to a statement in our public papers—that the captain of one of the noble steamships now navigating the Atlantic, during one of his voyages, gave evident proofs of insanity, and was detected in an attempt to run the ship upon the coast. And you can easily imagine the condition of the unconscious passengers, had his indisposition remained unperceived. Surrounded with every element of comfort and even luxury for their voyage; moved forward against wind and current by the energy of mighty machinery; exulting in the swiftness with which they were hurried across the waste of waters, they knew not that this very energy and speed were fearfully controlled by a hostile power, that in any unexpected moment might direct the majestic fabric to destruction. But more dreadful than this is the conception of an immortal mind, which, with all its inherent and acquired excellencies, is swayed by the madness of estrangement from virtue, and of hostility to God. The more pow-



erful and cultivated is the mind of your child; the better his standing of wealth and rank in society; the larger his sphere of influence—in all these things so much the worse, if the heart is not schooled to piety, if the will is wayward, if the conscience is defiled. You had better neglect every thing else in instruction than the education of the heart to piety. The conscience is the pilot of that noble ship which you are sending forth upon an immortal voyage, and can you store and equip that vessel, so careless of the guidance by which she must be directed into the haven of eternal rest, or misdirected into the great gulf-stream of perdition?

The parental responsibility of thus caring for, and promoting the moral training of every child, is the greater for one obvious reflection, already suggested to every thoughtful mind. It is not in the power of every parent to effect his wise and judicious plans in other respects for the education of his family. If the entire education of Moses had been entrusted to his natural guardians, they could not have fitted him for the high station he was afterwards to fill. Himself bound to obey his Egyptian taskmasters, it was not in Amram's power to lift his boy above his own servile condition. And many a parent now cannot clothe, or feed, or educate his child, as his heart longs to do. But it is a high consolation to know that the very best kind of education may be given to a child, let the worldly circumstances of the parents be what they may. The humble father may be able to feed his little ones with but a scanty portion, and to cover them with but tattered rags; and yet nothing hinders but that beneath his lowly roof there may be a process of education going on which shall better fit his children for the stirring duties of life, and for the scenes of the judgment-day, than the splendid apparelling and the profuse education of those born in many a palace. If the heart of that poverty-stricken parent is itself right in the sight of God, he is possessed of riches for his child's inheritance with which the mines of California may not be compared. Nothing hinders but that from the opened pages of inspiration he may guide the conscience of his immortal pupil into the wisdom of God. If he often feels oppressed with the weight of his duties, there is access to the mercy-seat, as free beneath his roof as in the vaulted aisles of the noblest temple. The Holy Spirit of God visits the abode of the humble; and it is encouraging to know that when the Redeemer was on earth, he preached in person the gospel to the poor. Oh Christian parent! whatever else you may lack; though your child may be meanly dressed; though you must early send him forth to labour for his livelihood, deprived of the opportunities of thorough education; yet God has given you the most favourable and abundant opportunities to educate the heart. You have the most important part of his training in your hands, as no one else can have it; and it is your duty to send him forth prepared to live aright. The chief end of life may as truly be gained by a short earthly career as by a long one; in an humble station as in an exalted one; by a poor man as by a rich one; without a learned education as with it. The hum-

ble flower is God's work, and shows his glory, and stands where he placed it, as truly as the giant oak that overshadows it. Let but the heart be right in the sight of God, and the weakness of our arm, the poverty of our resources, the narrowness of our influence, and the shortness of our life shall be no barriers to the final approval, "Well done, thou good and faithful servant!" Let parents, pious or ungodly, see here their responsibility. You shall not be called to an account before God for serious guilt if your child fails to be rich in gold or high in influence; but it is not likely that you can be wholly guiltless, if your son is lacking in moral principle, and if the chosen course of his life is aside from the path of virtue and piety.

We may well imagine with what anxious solicitude the parents of this Hebrew child looked forward to the period when he should be separated from them, and go to be, perhaps, the spoiled and pampered favourite of the palace. We can hardly avoid feeling that every part of his education was given with reference to the trials and temptations to which he must soon be exposed; and as year after year passed, there was an increasing solicitude lest at some unexpected time the king's daughter might claim her charge. Truly the training of Moses was a constant anxiety to his parents! We may suppose that the thoughts of the fond mother often ran forward in the vain attempt to anticipate the events of succeeding years, and knowing as she did some of the temptations of a heathen court, no doubt her fervent prayers ascended that her child, amidst the splendor of the palace, might not forget the humble dwelling of parental love; that with him the gorgeous ritual of heathenism might not be more attractive than the simple services of patriarchal piety; that the sensual temptations of a corrupt people might not lead him to forget his early lessons of honour and purity. What parent would not tremble to send forth a young lad, where he would be so likely to forget and even despise parental care and parental piety; and where the temptation was so strong to become apostate from Israel's covenant God?

And yet the anxiety of this Hebrew household is but a picture of the solicitude which fills the mind of every thoughtful parent. Did these parents look forward to the dreaded hour, when another roof must shelter their child, when another mind would control him, when other influences would educate him, when other scenes would be around him, beyond their knowledge, and far from all they would wish or approve? And may not similar anxieties fill the breast of every parent, to make them earnest in embracing their present opportunities of influencing their child, lest each successive day should be the last? Apart from the thought that your child may be torn from your fond embrace, there is the reflection, even more serious, to quicken you in your parental duty, that you may yourself be removed from them. Before another month the officers of the law may appoint other guardians to control the mental and moral education of your children; they may be placed under influences very different from those you would desire. Not a parent among us can

tell who may complete the education we have but begun for our little ones. It is with us all as with the parents of Moses, that in faith, and with prayer and diligent earnestness, we are to embrace the opportunities we now have; for we know not at what hour we must resign our unfinished task into other hands. Nor should we relax our energies, or remit our care, in the cheerful prospect that we and our children may be spared together until they enter upon life's serious duties. For when we are spared as long as a parent may hope to be, and have done all that it is a parent's privilege to do, we must still be aware that our children go forth in this unfriendly and ungodly world, to encounter temptations whose strength neither we nor they can estimate. We know not but that beyond our sight there may be undermining seductions of evil; we know not but that beyond our strength of guardianship, there may be pending heavy strokes of moral calamity; we know not but that when we shall be low in death, there may be found in them a maturity of evil from unhappy passions we have neglected to curb, or from the absence of restraints which we have failed to impose. Here are thoughts to make a parent watchful, and earnest, and prayerful, that in the spring time of early youth he may uproot every evil plant, and sow in his children's hearts the good seed of the kingdom, for a harvest of usefulness and glory.

Oh happy parents of Moses! what a rich increase has ensued from the humble planting of faith and piety in that lowly habitation by the reedy Nile! "Take this child and nurse it for me, and I will give thee thy wages," said the king's daughter to the yearning mother; but what were wages that would drain the wealth of Pharaoh, compared with the gushing emotions of love that would have taken and nourished that babe at any hazard? And what were even such parental emotions compared with the holy rewards of their faith, and love, and self-denial, which are now enjoyed in heaven by those who prepared for a life of eminent usefulness such a son as Moses! The rewards of parental faithfulness from that God who gives us children to nurse for him, no mortal mind can declare. Next to the agony of losing one's own soul must be the agony of a child's everlasting departure from God; and next to the happiness of our own acceptance, is the blessedness of knowing that our offspring are the friends and the servants of the Lord Jesus Christ.

J. M. L.

---

**A REFLECTION.**—It should be remembered that every loathsome inmate of Penitentiaries and State Prisons was once a gentle, inoffensive, and prattling child; and that every criminal who has "expiated his crimes upon the gallows," was once pressed to a mother's heart, and drew his life-giving nourishment from her bosom. Bad moral training, wrong influence, and debasing examples do their work, and transform endearing offspring into ferocious men, who shock humanity by the foulness of their guilt, and the monstrous audacity of their crimes.

## Biographical and Historical.

### BIOGRAPHICAL SKETCH OF THE REV. AARON BURR.

AMONG the foremost, both in time and rank, of the Presbyterian fathers, was the talented, the pious, the lovely, the laborious, and the useful AARON BURR.

His great-grandfather, the Rev. *Jonathan Burr*, emigrated from Redgrave, in Suffolk, and became pastor of the church in Dorchester, Mass., where he died in 1641. He was one of the noble band of Puritans, whose names are written in heaven. One of his sons, *Jonathan*, was a respectable physician; whose son, *Peter*, was graduated at Harvard College in 1699, and became a Judge of the Supreme Court of Connecticut, which office he held for twenty years. Judge Peter Burr was the father of the Rev. AARON BURR.\*

Aaron Burr was born in Fairfield, Connecticut, on the 4th of January, 1716. He was trained up in the ways of piety and truth, and his education was according to the strict habits of the times. He was sent to Yale College, where he was graduated with honour in the year 1735. The celebrated Dr. Joseph Bellamy was one of his classmates. The year after he took his first degree, he resided at New Haven;† and it was at this time, just after he left college, that the grace of God brought him to an experimental knowledge of religion. Mr. Burr's private papers contain a reference to this great event, in the following language:

"This year God saw fit to open my eyes, and show me what a miserable creature I was. Till then I had spent my life in a dream; and, as to the great design of my being, had lived in vain. Though before I had been under frequent convictions, and was driven to a form of religion, yet I knew nothing as I ought to know. But then I was brought to the footstool of sovereign grace; saw myself polluted by nature and practice; had affecting views of the divine wrath I deserved; was made to despair of help in myself, and almost concluded that my day of grace was past. It pleased God at length to reveal his Son to me in the Gospel, as an all-sufficient and willing Saviour, and I hope inclined me to receive him on the terms of the Gospel. I received some consolation, and found a great change in myself. Before this I was strongly attached to the Arminian scheme; but then I was made to see those things in a different light, and seemingly felt the truth of the Calvinian doctrines."

Mr. Burr, constrained by the love of Christ to preach the Gospel, immediately commenced the study of theology. He was licensed probably in

\* Another of Judge Burr's sons, *Isaac*, was graduated at Yale in 1717, and was ordained pastor of a church in Worcester, Mass., in 1725. He was dismissed in 1744, on account of his partialities for Whitefield, and removed to Windsor, Vermont.

† It is an interesting tribute to his character, that, during the divisions at New Haven, growing out of the great Revival, it was proposed, in June, 1742, as a measure likely to satisfy all parties, to invite Mr. Burr to the pastoral charge of the First Church. At that time he was 26 years old.

Connecticut; but, receiving a call from the Presbyterian Church in Newark,\* he was ordained and installed by the Presbytery of New York in the year 1738.† Shortly after Mr. Burr's settlement in Newark, in the autumn of 1739, a remarkable revival occurred. The whole congregation and community were moved in an uncommon degree to attend to the concerns of religion. Another outpouring of the Spirit occurred in 1741, under the preaching of Whitefield. Some excesses attended these revivals. Mr. Dickinson's church, at Elizabethtown, was similarly circumstanced, and he wrote on the subject. Mr. Burr's ministry was able, discreet, and much blessed. He was a diligent biblical student, and his preaching partook of the spirit and the subjects of Scripture. In the pulpit he was winning and eloquent. His powers of extemporaneous preaching were great. *Samuel Davies* (afterwards President), who understood thoroughly the art of speaking, heard him preach a Valedictory sermon, Sept. 23, 1753, to the graduating class, and made these remarks: "His subject was, 'And now, my son, the Lord be with thee, and prosper thee.' I was amazed to see how readily good sense and accurate language flowed from him extempore. The sermon was very affecting to me, and might have been so to the students."

Mr. Burr commenced his ministerial life about the time that questions were arising, which ultimately led to the division of the church. The Presbytery of New York, of which he was a member, attempted to mediate between the Synod of Philadelphia and the Presbytery of New Brunswick, but in vain. Although the New Brunswick Presbytery were excluded in 1741, the New York Presbytery did not withdraw until 1745, when, with the consent of the old Synod, the new Synod of New York was formed. Mr. Burr sympathized with the Tenth party, but did not approve of the Nottingham sermon, and other extreme views and measures. He was a thorough revival man, the friend of Whitefield,‡ and active in the promotion of evangelical religion. His ministerial life was not without its trials. In addition to the excesses attending the revivals, a violent controversy about land titles agitated Newark in 1745, 6 and 7, and exerted an evil influence in spiritual affairs.

The College of New Jersey was first chartered in 1746, and Jonathan Dickinson, of Elizabethtown, was its first President. At his death in 1747, the College was moved to Newark; and, a new charter having been obtained in 1748, *Aaron Burr* was chosen President. He had, however, acted as President under the old charter, and had taken charge of the young men after President Dickinson's death. At this time the number of students was about twenty. President Burr, on his accession, was only 32 years of age; but his reputation as a preacher and a scholar, in addition to his fervent piety, secured a unanimous call to the office.

It was certainly a great responsibility for so young a man to take charge of such an institution; especially when it is considered that he continued pastor of the church of Newark until 1755, when the removal of the College to Princeton was agitated. On President Burr, more than any one else,

\* Newark was settled in 1666, by emigrants from Connecticut. The first church was doubtless originally Congregational. The first minister was the Rev. *Abraham Pierson*, who came from Newark, England, and was settled in 1667. The second pastor was his son, *Abraham Pierson*, afterwards the first President of Yale College. After him came *John Prudden*, *Sam. Wakeman*, *Nathaniel Bowers*, *Joseph Webb*, *Aaron Burr*, &c.

† *Dr. Kraze*, of New York, informs me that the early records of that Presbytery have been ascertained, and that the date and circumstances of the ordination of Mr. Burr cannot be ascertained from the book. The records from 1738 to 1775 have been cut out.

‡ He accompanied Whitefield on one of his excursions to New England.

devolved the regulation of the first commencement exercises, the plan of studies in the institution,\* the drawing up of rules for government and discipline, the practical duties of instruction, the collection of a library, the question of location, the providing of funds for buildings;† and, in short, the general work of commending the institution and its interests to the consideration and patronage of the public. In all these respects he was the man for the times, *par negotiis*. During his administration, the principal labour of teaching belonged to the President. Sometimes there was one tutor to assist him, but never more than two. He also had charge of a private grammar school all the time he was in office, in which pupils were prepared for college.‡

President Burr's administration of the College will ever be distinguished in the annals of the institution for these, among other things: 1. It was the first administration under the present charter, and the one that shaped and moulded the college. 2. It established the success of the undertaking. The number of students increased from 20 to 70, and public favour was manifested in every direction. 3. Under Burr's administration NASSAU HALL was erected—the glorious old building, whose stones have survived war and fire, and yet assist in sheltering religion and learning.§ 4. During Burr's period of service, more than half the students became ministers of the Gospel. Out of 114 graduates, 58 devoted themselves to the ministry. 5. The great revival of religion in 1757, was the crowning honour of his administration. This was the first and probably the most powerful revival that has ever blessed the college. It occurred about six months before the death of the beloved President.¶ A letter of the Rev. Samuel Davies (afterwards President,) gives the following account:

“The best news that perhaps I ever heard in my life I lately received from my favourite friend, Mr. Samuel Finley. I had sent him some extracts of my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy; in answer to which he writes thus:—April 16, 1757. I greatly rejoice that the Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says he never saw any in that case who had more clear views of God, themselves, and their de-

\* As a specimen of what was required for entering college in the olden time, the following is quoted: “None might be expected to be admitted into College, but such as being examined by the President and Tutors should be found able to render Virgil and Tully's orations into English, and to turn English into true and grammatical Latin, and be so well acquainted with Greek as to render any part of the four Evangelists in that language into Latin or English, and give the grammatical construction.”

† “When his services (President Burr's) were requested by the trustees of the college in soliciting donations for the purchase of a library and philosophical apparatus, and for erecting a building for the accommodation of the students, he engaged with his usual zeal in the undertaking, and every where met with the encouragement which the design so fully deserved.”

‡ This grammar school was certainly in existence before the college was moved to Newark. It is stated, that when Whitefield was in Newark, in 1741, and preached in Mr. Burr's house, several young men, who were studying with him, were much affected.

§ The President's house was also erected in 1755, 6. The trustees ordered it to be built of wood, but some wiser heads had it built of stone. Presidents Burr, Edwards and Davies, all died in the building now inhabited by the President. This building and old Nassau Hall were put up with the money begged in Scotland. *All hail, Scotia!*

¶ Dr. McWhorter, the successor of Mr. Burr in the pastorate of the first Church in Newark, was a student of the college at this time, and assisted in promoting the revival.

facts, their impotence and misery, than they had in general; that there never was, he believes, in any house more genuine sorrow for sin and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary methods of preaching, nor produced by alarming methods."

As has been already remarked, President Burr remained pastor of the Church at Newark during almost the entire period of his collegiate administration. He actively engaged in advancing the cause of Christ; was among the foremost in sustaining missions among the Indians; and ever exhibited an enlightened public spirit. In 1755, he was chosen Moderator of the Synod of New York, and preached before the next Synod from Isa. xxi. 11, 12.

President Burr died on the 24th of September, 1757. His death was hastened by preaching, when unwell, the funeral sermon of Governor Belcher, the great friend of the College. He died at the early age of 41; few men having ever lived a more devoted and useful life, or accomplished more for God in so short a time.

The following extracts from the funeral sermon preached by the Rev. Caleb Smith, or from the eulogy delivered by Wm. Livingston, afterwards Governor, will give a vivid idea of President Burr's characteristics.

"President Burr was a person of a slender and a delicate make, yet to encounter fatigue he had a heart of steel. To amazing talents for the dispatch of business he joined a constancy of mind, that commonly secured to him success. As long as an enterprise appeared possible, he yielded to no discouragement. The flourishing state of the college of New Jersey was much owing to his great and assiduous exertion.

"Few men were more perfect in the art of rendering themselves agreeable in company. He knew the avenues to the human heart, and he possessed the rare power of pleasing, without betraying a design to please. As he was free from ostentation and parade, no one would have suspected his learning, unless his subject required him to display it, and then every one was surprised that a person so well acquainted with books, should yet possess such ease in conversation, and such freedom of behaviour. He inspired all around him with cheerfulness. His arms were open to good men of every denomination. A sweetness of temper, obliging courtesy and mildness of manners, joined to an engaging candor of sentiment, spread a glory over his reputation, and endeared his person to all his acquaintance. Though steady to his own principles, he was free from all bigotry.

"In the pulpit he shone with superior lustre. He was fluent, copious, sublime, and persuasive. Having a clear and harmonious voice, which was capable of expressing the various passions, and taking a deep interest in his subjects, he could not fail to reach the heart. His invention was exhaustless, and his elocution was equal to his ideas. He was not one of those preachers, who soothe their hearers with a delusive hope of safety, who substitute morality in the place of holiness, and yield the important doctrines of the gospel, through the fear of displeasing the more reputable sinners. He insisted upon the great and universal duty of repentance, as all were guilty and condemned by the divine law. He never wished to administer consolation, till the heart was renewed and consecrated unto God. When he saw the soul humbled, he then dwelt upon the riches of redeeming mercy, and expatiated upon the glories of Him who was God manifest in the flesh. It was his endeavour to alarm the thoughtless, to fix upon the conscience a sense of sin, to revive the disconsolate, to animate the penitent, to reclaim the relapsing, to confirm the irresolute, and to establish the faithful. He wished to restore to man the beautiful image of God, disfigured by the apostacy. His life and example were a comment on his sermons; and by his engaging deportment he rendered the amiable character of a Christian still more attractive and lovely.

"He presided over the college with dignity and reputation. He had the most engaging method of instruction, and a singular talent in communicating his sentiments. While he stripped learning of its mysteries, and presented the most intricate subjects in the clearest light, and thus enriched his pupils with the treasures of learning, he wished also to implant in their minds the seeds of virtue and religion. He took indefatigable pains in regard to their religious instruction, and with zeal, solicitude, and parental affection, pressed upon them the care of their souls; and with melting tenderness urged the importance of their becoming the true disciples of the holy Jesus. In some instances his pious exertions were attended with success. In the government of the college he exhibited the greatest impartiality and wisdom. Though in judgment and temper inclined to mild measures, when these failed, he would resort to a necessary severity; and no connections could prevent the equal distributions of justice. In no college were the students more narrowly inspected and prudently guarded, or vice of every kind more effectually searched out, and discountenanced or suppressed. He secured with the same ease the obedience and love of his pupils. "At the approach of death that gospel, which he had preached to others, and which discloses a crucified Redeemer, gave him support. He was patient and resigned, and was cheered with the liveliest hope. The king of terrors was disarmed of his sting."

President Burr married on June 29th, 1752, Esther Edwards, a daughter of the great Jonathan Edwards, his successor in office. She was one of the most beautiful, lovely, intelligent and pious of her sex.\* They had two children; *Sarah*, born May 3d, 1754, who married Judge Tappan Reeve, of Connecticut, and *Aaron*, born February 6th, 1756, who became Vice-President of the United States.†

President Burr did not commit to the press many of his writings. His few publications are marked by intellectual ability and fervent piety.‡

Let us adore the goodness and the sovereignty of God in blessing the world with such men as President Burr, of the College of New Jersey. Providence and Grace conducted him to a useful life, to a triumphant death, and to glory beyond mortal sight. From the grave-yard at Princeton, his dust shall "rise again." Aaron and Esther Burr, beloved saints in Christ Jesus, sleep by the side of Edwards, Davies, Witherspoon, Smith, Green, Miller, and Alexander; a goodly fellowship of the redeemed, awaiting the resurrection of life!

\* Her religious convictions commenced in childhood, and she made a public profession of religion at the age of 15. She died at Princeton, a few months after her husband, April 7th, 1758, aged 26. Some interesting, affecting, and edifying letters from her, after she became a widow, are preserved in Dwight's Life of Edwards. We may publish them at some future time in this Magazine.

† *Aaron Burr, Vice-President*, is sometimes cited as an example of the waywardness of the children of pious parents. In this case, it will be noted that parental training had comparatively little to do in the formation of character. The father died the year after the child was born; and the mother when the child was only two years old. We have been particular to record the dates, *in rei memoriam*. We notice, by the bye, in the last N. Y. Observer, (Dec. 2), that a relative of Vice-President Burr says that "in his last moments he was a believer in God and the future, which his grandfather preached."

‡ His works, so far as known to us, are 1. *The Supreme Deity of our Lord Jesus Christ*, maintained in a Letter to the Editor of Mr. Emlin's Inquiry. Reprinted at Boston in 1791. 2. *A Fast Sermon*, on account of the Encroachments of the French, and their Designs against the British Colonies in America. Delivered at Newark, January 1st, 1755. 3. *The Watchman's Answer*, to the question "What of the night?" A Sermon before the Synod of New York, convened at Newark, September 30th, 1756. 4. *A Sermon at the interment of Governor Belcher*, preached at Elizabethtown, September 4th, 1757. Mrs. Burr, in a letter, preserved in Dwight's Life of Edwards, says of his last sermon: "All he wrote on the subject was done in a part of one afternoon and evening, when he had a violent fever on him; and the whole night after he was irrational." 5. *A Sermon* preached at the ordination of David Bostwick, 1745.



## Review and Criticism.

### PRESBYTERIAN BOARD OF PUBLICATION.

It is our purpose to keep an account current with the Board of Publication, and to strike a monthly literary balance. The publications, since our last notices, are as follows:

**THE BOOK OF POETRY.** Illustrated with Engravings on Wood from Original designs, &c.

"The Book of Poetry!" The very title will kindle light in the mind's eye—perhaps not your's, but of thousands of others', old men and maidens, young men and children. The sun cannot illuminate nature without a firmament; there must be sky-way for light. Some people have no firmament to let through the light and glory of poetry. If they had, they would appreciate the volume just issued by our Board. It is a most excellent compilation. It will find a place in many a household. The price varies from \$1.25 to \$5.00, a variation like that between "temperate" and "water boils;" but persons who can afford what is high in the scale, will be sure to purchase the edition on fine tinted paper, and in Turkey morocco binding. It will be a beautiful gift-book for those who admire elegance. But not more so than for others, will be the plain and more orthodox edition of a dollar and a quarter. All tastes must be consulted. Must every thing be *common*? What a common world should we have with no variety to make even common things properly appreciated! It is good policy in the Board to have a part of the edition of such a work prepared in elegant style.

**WAY-SIDE THOUGHTS.** [52 Tracts, of one page each.]

The Church must "condescend" to all: Here are 52 little tracts, which contain seed enough to bring harvests to barren fields. May God bless the sower and the Word!

**FRY'S DAILY READINGS.** Passages of Scripture with applications.

Caroline Fry not only knows *how* to write, but she *writes*. She exercises her gifts. Were they not given for this purpose? The present volume is an excellent one; but not better perhaps, than some Christian ladies in our Church *might* write. This book will bear studying. It is full of thought.

**THE WATERLOO SOLDIER** is a Narrative with many excellent moral lessons; and **EVIDENCES FOR HEAVEN**, a work written by a Christian Lady in 1650, abounds in precious truth in the form of thirteen meditations on the evidences of preparation for a better world. **A CALL TO THE GOSPEL MINISTRY**, by Dr. Neill, contains important thoughts, well arranged, for our pious young men at the present crisis. **ROMANISM AS IT IS**, by Dr. Cumming, of London; "**MAY I GO TO THE THEATRE**," by the Rev. Mr. McDonald, late Missionary to India; and **AN ADDRESS TO STUDENTS**, by the Rev. James Hamilton of London, are all treatises adapted to be useful.

## GENERAL NOTICES.

A REVIEW, By A LAYMAN, of a Work entitled "New Themes for the Protestant clergy," &c. Phila., Lippincott, Grambo & Co., 1852.

A Layman has taken in hand an author, whose "New Themes" assaulted Christianity in its Creeds, Theology and Protestantism. The lay writer of the Review, although his name does not appear on the title page, is well known in our community as a gentleman whose benevolence to the poor is a practical habit of life, and whose religion and intelligence qualify him to speak on the subjects, to which he was challenged by the speculations of the Anti-Creed New Themer. We understand that the latter gentleman complains of the severity with which he has been handled. Far be it from us to add to wounds unnecessarily, or unmercifully; but we do not think that he has received more than his real deserts. Personally, we have the kindest feelings towards him, feelings of the most sincere compassion on account of his unfortunate position. But a man who denounces creeds, clergy and protestants in the way that he has done, must expect punishment, for his own good, and that of others, and punishment administered according to the measure of evil which his book is ambitious to accomplish. His work has passed unnoticed in some quarters, where minor offenders have not escaped. An author, unmasking his batteries upon the general army of Protestantism, must calculate his risks beforehand. For our part, we shall not hesitate to expose books of a tendency so infidel and untruthful; and particularly when the errōrist happens in the course of Providence to be an Old-School Presbyterian. We recommend all who wish to understand the subject, to read the admirable *Review* by an Episcopal layman. This Review of New Themes is intelligent and discriminating in its criticisms, full of charity towards the erring writer, and ably defends the truths which "New Themes" so mistakingly trample upon. The most charitable excuse that we have heard for the author of "New Themes" was that of a lady, who innocently suggested that "he did not know what he was about."

---

FOOTSTEPS OF OUR FOREFATHERS: What they Suffered and what they Sought. Describing Localities and portraying Personages and Events conspicuous in the early struggles for Religious Liberty. By JAMES G. MIALL. With 36 Illustrations. Boston, Gould and Lincoln, 1852.

Suffering for conscience sake, in a good cause, will command admiration to the end of the world. Mr. Miall's object is to show that *any* religious system may become perverted by an alliance with the powers of the State. In his efforts to magnify the evils of Church and State connection, we think he occasionally makes admissions not justified by the truth. For example, he states that "the evils of persecution are not justly chargeable upon any *mere opinions*, whether Episcopalian or *any other*, but upon the principle of State alliance itself." This assertion, in its length and breadth, we do not believe to be correct. The volume, however, is rich and interesting in its materials, and imparts much solid historical information. The incidents are graphically described, and the sentiments generally just. The book is published in excellent style; and the illustrations, chiefly new to us, add much to its interest.

**THE SCOTS WORTHIES** : Containing a brief Historical Account of the most Eminent Noblemen, Gentlemen, Ministers, and Others, who testified or suffered for the cause of Reformation in Scotland from the beginning of the 16th Century to 1688. By JOHN HOWIE. Illustrated. New York. R. Carter and Brothers. 1853.

"The Scots Worthies" is a famous work in the old country. It has a great circulation among all classes, and is held in special repute by the pious, being regarded with the same favour as Bunyan's *Pilgrim's Progress*, &c. The book is in fact a popular Manual of Scottish ecclesiastical history. It contains that admixture of biographical and historical incident, which, when relating to great and inspiring subjects, always enlists the sympathies of the masses. Such books have an immense influence in forming the character of a people. The great lack of Presbyterian training in America is precisely here; our Church needs the *esprit de corps* nurtured by familiarity with the deeds and sufferings and general history of the olden time. Church union would be greatly promoted by an intimate acquaintance with the glorious providences which have tracked our sublime doctrines down the vista of time. The Messrs. Carters are doing good on a large scale by their publications, including *the Scots Worthies*.

**THE WORLD'S LAONICS** : or The Best Thoughts of the Best Authors. By EVERARD BERKELEY. In Prose and Poetry. With an Introduction by Rev. Wm. B. Sprague, D. D. New York. M. W. Dodd. 1853.

"The World's Laonics" contains a world of good sententious matter. It has something for every body. It is a book of instruction to those who study it, of entertainment to those who glance at it from time to time, and of use to those who love pithy sayings for illustration and reference. A sound theology and a religious spirit pervade the contents. The definition of the Shorter Catechism stands opposite the word, "God." A large variety of authors contribute gems to the work; as Addison, Goldsmith, Foster, Chalmers, Burke, Watts, Foster, Temple, Johnson, Edwards, Bacon, &c. &c. The book is handsomely published, and deserves an extensive circulation.

**THE EARLY DAYS OF ELISHA**. Translated from the German of F. W. Krummacker. With an Introduction by Gardiner Spring, D. D. New York. M. W. Dodd. 1853.

The Bible is the great book of human instruction. Give the Bible, and books about the Bible, to the people, and they will read them. Many interesting lessons are taught in the history of Elisha. Krummacker is a favourite author, and abounds in good thoughts, and pleasant illustrations. Any one who will read this book aright, will be wiser, happier and better. Some of the titles to the chapters are, The Judgment at Bethel, The Widow's Cruse, The Shunamite, Death in the Pot, Naaman, The Beggar's Staff, The Ark of Safety, The immovable Kingdom, &c. The enterprising publisher promises to issue other volumes of Krummacker's works. Such volumes, like the salt cast into the springs of Jericho, are for the purification of the fountains of household literature.

**LIGHT IN A DARK ALLEY**. By the Rev. Henry A. Rowland. New York. M. W. Dodd. 1852.

This book is well conceived and executed. Multitudes are living, as it were, in a dark alley, a neighbourhood by themselves, where the true light scarcely ever shines. Mr. Rowland unfolds to a person, thus secluded in darkness, the remedy provided by the Gospel for the ignorant and wretched. The

work is on the plan of a series of conversations, and the examination we have given it confirms our impressions of the ability of the author, and of his general skill in Christian literature. It ought to be the special aim of every branch of the Church of Christ to give *light to dark alleys*.

A HISTORICAL SKETCH of the First Presbyterian Church in the city of New Brunswick, N. J., &c.; By Robert Davidson, D. D., Pastor of the Church. New Brunswick. J. Terhune and Son. 1852.

A work, well done, is done forever. Dr. Davidson has written the history of our Church in New Brunswick *once for all*. It need not be attempted again. The fragments of history are carefully collected, arranged and elucidated in the pastor's best style.

MORAL HEROISM: An Oration delivered at Mercer University, Ga., By John N. Waddell, D. D., Professor in the University of Mississippi.

An eloquent production, enforcing high moral sentiments, and summoning youth to heroism with the authority of "words that burn."

A HISTORY OF THE DIVISION OF THE PRESBYTERIAN CHURCH. By a committee of the Synod of New York and New Jersey. M. W. Dodd, N. Y. 1852.

"*C'est trop tard,*" exclaimed a voice in the crowd, when the late Orleans dynasty were attempting to consign the succession of the State to a little boy. It is quite *too late* for any "committee-men" to withstand the great Revolution in the Church, of 1837. Our brethren have not vindicated their succession in a very able manner—as it seems to us; and having re-opened these questions, they must bear the responsibility of whatever discussion may take place. They are certainly welcome to any benefit, real or imaginary, which this volume can secure. The only remark, which we think it worth while now to make is one of regret, that a Synodical Committee should impeach the motives of the majority. That the majority strove for *mere power* can never be historically established; that they aimed at power *in order to purify the Church* has never been denied. If the year 1837 had found the Old School in a hopeless minority, they would have seceded. It was a matter of principle with them to maintain old fashioned Presbyterianism at all hazards—in a majority, *if they could*; in a minority, *if they must*.

ROBERT AND HAROLD; or the YOUNG MAROENERS on the Florida Coast. By F. R. Goulding. Philadelphia. William S. Martien. 1852.

This book of adventures on the Florida Coast will suit readers *all along shore*. It is a capital production. The writer understands pen and pencil; knows how to tell a good story and sketch incidents exceeding well. The book is Robinson Crusoe-like. Indeed it is much more instructive than that famous narrative, whilst its adventures are scarcely less exciting. The peculiarity of the book is that, with all its incidents, it communicates the knowledge of many interesting *facts in nature*, and of many *expedients in practical life*. The moral tone is religious throughout. We have never read a story got up on a more unexceptionable plan. By the bye, the incidents are founded in real life, and not in fiction. The fiction consists principally in putting the facts together. Mr. Goulding is entitled to a vote of thanks from the rising generation, for this spirited contribution to their reading. The book, being issued in time for Christmas and New

Year, will have the advantage of a large sale at the start. It will be piloted out into the sea of literature with a stiff breeze. We wish hearty success to Mr. Goulding in all his future publications, and hope that he and Mr. Martien may keep up supplies equal to the demand.

Young persons, in reading this book, should endeavour to store their memories with the useful, practical hints, which are skilfully incorporated into the narrative.

---

## The Religious World.

---

**THE PRESBYTERIAN CHURCH.**—Dr. *R. J. Breckinridge* has declined the professorship of Ecclesiastical History in the Union Theological Seminary, Va.—The *Synods* of Ohio, Mississippi, and Arkansas, have been agitating the subject of establishing colleges within their bounds. The Synod of *Wheeling* has taken under its care Washington College, Pa. The Synod of *Missouri* has established a college at Fulton, and the Presbytery of *Upper Missouri* has resolved to establish one at Richmond. The *Presbyteries* of Chicago, Fort. Wayne, Eastern Texas, and Winnebago, have established Academies on Christian principles.

The Academy of the Second Presbytery of Philadelphia; at Attleboro, near Bristol, has opened with very encouraging prospects, under the superintendence of the Rev. *Henry R. Wilson*, D. D. The terms of this institution are \$150 per annum, and it is confidently recommended as a first-rate training institution for boys.

**THE VIRGINIA LAW ON INSTRUCTION OF COLORED POPULATION.**—A Committee of the Synod of Virginia, consisting of Samuel C. Anderson, Esq., Rev. Peyton Harrison and Mr. Winfree, were appointed to examine the acts of the General Assembly of this State, and report to the meeting what the law is, touching the religious instruction of the Colored population.

This Committee subsequently Reported—that it may be seen by reference to the Code of Virginia, Chap. 198, Sec. 31, 2 Pages 747-8, that there is nothing in the law prohibiting the owner of slaves, or any member of his family, with his knowledge and consent, to teach his own slaves, on his own plantation, in any subject and to any extent that may please such owner.

### CONGREGATIONALISM IN NEW ENGLAND.

	Number of Churches.	Settled Pastors.	Stated Supplies.	Vacant.	Min. without Charge.	Church Memb'rs.	Added past year by profes.
Maine,	227	105	50	60	21	16,896	366
N. H.	184	109	43	33	27	19,637	591
Vermont,	197	98	58	41	55	18,649	416
R. Island,	25	14	6	5		2,981	94
Mass.,	461	352	54	66	107	67,912	1,674
Conn.,	273	179	44	43	74	30,348	1,243
	<u>1,367</u>	<u>857</u>	<u>255</u>	<u>248</u>	<u>284</u>	<u>156,423</u>	<u>4,384</u>

RELIGIOUS STATISTICS OF THE UNITED STATES.—The following interesting statistics of religion are exhibited by the late U. S. Census.

Table I., Exhibiting religious statistics by DENOMINATIONS.

DENOMINATIONS.	No. of Churches.	Aggregate accommodations.	Average Accommodations.	Total Value of Church Property.	Average Value of Property.
Baptist, -	8,791	3,130,878	358	\$10,931,382	\$ 1,244
Christian, -	812	296,050	365	845,810	1,041
Congregational,	1,674	795,177	475	7,973,962	4,763
Dutch Reformed,	324	181,986	561	4,096,730	12,644
Episcopal,	1,422	625,213	440	11,261,970	7,919
Free, -	861	108,606	300	252,255	698
Friends, -	714	282,823	396	1,709,867	2,395
German Reformed,	327	156,632	479	965,880	2,953
Jewish, -	31	16,575	534	371,600	11,987
Lutheran,	1,203	531,100	441	2,867,886	2,383
Mennonite,	110	29,900	272	94,245	856
Methodist, -	12,467	4,209,333	337	14,636,671	1,174
Moravian,	331	112,185	338	443,347	1,339
Presbyterian,	4,584	2,940,316	445	14,369,889	3,135
Roman Catholic,	1,112	620,950	558	8,973,838	8,069
Swedenborg,	15	5,070	338	108,100	7,206
Dunker, -	62	35,075	674	46,025	885
Union,	619	213,552	345	690,665	1,114
Unitarian, -	243	136,307	566	3,268,122	18,449
Universalist,	494	205,462	415	1,707,015	3,576
Minor Sects, -	325	115,347	354	741,980	2,283
Total, - - - -	36,011	13,849,896	384	\$86,416,639	\$90,133

Table II., Exhibiting religious statistics by STATES.

STATES.	No. of Churches.	Aggregate Accommodations of the Churches.	Average Accommodation in each State.	Total Value of Church Property.	Average Value in each State.	Ratio of Churches to Population.
Maine, -	851	304,477	358	\$ 1,712,152	\$2,012	685
New Hampshire, -	602	233,892	389	1,401,586	2,327	528
Vermont, -	564	226,444	401	1,213,126	2,151	550
Massachusetts,	1,430	682,908	478	10,205,284	7,137	695
Rhode Island,	221	98,736	447	1,262,900	5,669	667
Connecticut,	719	305,249	425	3,554,894	4,944	515
New York,	4,084	1,896,229	464	21,132,707	5,174	758
New Jersey,	807	344,933	427	3,540,436	4,387	606
Pennsylvania,	3,509	1,566,413	446	11,551,885	3,297	658
Delaware,	180	55,741	310	340,345	1,891	508
Maryland,	909	390,265	429	3,947,884	4,343	641
Virginia,	2,336	834,691	357	2,849,176	1,220	608
North Carolina,	1,673	588,204	353	889,393	530	617
South Carolina,	1,163	452,904	391	2,140,346	1,962	674
Georgia,	1,723	612,892	356	1,269,159	737	625
Florida,	152	41,170	271	165,400	1,088	607
Alabama,	1,235	388,605	315	1,132,076	836	624
Mississippi,	910	275,979	303	764,542	829	666
Louisiana,	278	104,080	374	1,782,470	6,412	1,862
Texas,	161	54,405	333	200,530	1,223	1,296
Arkansas,	185	39,930	216	89,315	483	1,133
Tennessee,	1,939	607,695	313	1,208,876	623	517
Kentucky,	1,518	672,033	370	2,260,098	1,248	540
Ohio,	3,890	1,447,632	372	5,765,145	1,225	509
Michigan,	360	116,892	323	723,200	1,998	1,098
Indiana,	1,947	689,330	354	1,512,485	777	507
Illinois,	1,167	479,078	411	1,416,335	1,266	729
Missouri,	773	241,139	312	1,568,590	2,016	882
Iowa,	148	37,759	255	177,400	1,199	1,298
Wisconsin,	244	78,455	322	350,600	1,437	1,250
California,	23	9,600	417	358,390	1,123	7,173
Total, - - - -	36,011	13,849,896	384	\$86,416,639	\$2,400	646

**MUNIFICENT LIBERALITY.**—The London *Watchman* states that, at the anniversary of the Wolverhampton branch of the Wesleyan Missionary Society on Tuesday, Mr. Wilkes a member of that body, promised as his subscription during the next year the munificent sum of seven guineas a day to its funds. Mr. Wilkes was the first to introduce the practice of "daily offerings to the cause of missions," having commenced last year by giving a guinea a-day; and the example was followed by others subscribing a penny a-day—an improvement upon the penny a-week system. The Leeds anniversary of the same society yielded the large sum of £1640.

**DECLINE OF QUAKERISM.**—Amongst the symptoms of the decline of this remarkable sect, may be noticed the announcement in the *Gazette* that John Gurney Fry, Esq., one of the sons of the late celebrated Mrs. Elizabeth Fry, and a nephew of Samuel Gurney, Esq., has accepted a *military* commission from the Lord-Lieutenant of Essex as a Deputy-Lieutenant.—*Church and State Gazette.*

**THE ENGLISH HIERARCHY.**—The Earl of Shaftesbury, who presided at a recent meeting of the clergy in London, said that ~~he~~ "there was no legal remedy known to either our *civil, criminal, or ecclesiastical law*, by which a clergyman, indulging in *Papish practices*, could be put out of the Church!"

---

## New Year's Thoughts.

---

### A SHORT SERMON.

"*Son, go work to-day in my vineyard.*"—MATT. xxi. 28.

CONSIDER, *first*, who it is that utters this command—*God*. And consider also his *right* to command—his *claim* upon the faculties and powers, and time and talents, and possessions of all his creatures.

Consider, *secondly*, to whom the command is given. To *you*, reader, for you are his son, or daughter. You are his by creation; and much more are you his, if you are an *adopted* child. There is a tenderness in this command that should affect you. It is an exceeding great and precious privilege to be addressed as a son by the King Eternal, and you should be swift to hear and prompt to obey.

Consider, *thirdly*, that God speaks of the world as his *vineyard*. It is a vineyard, however, which is overgrown with briars and thorns. Here and there he has planted a choice and fruitful vine; and there is much, very much, to be done every where, to make this vineyard what he designs it to be.

Consider, *fourthly*, the *work* which you are commanded to perform—remembering that every one has his allotted task, a task suited exactly to his capacities; and no one can fail of discovering what that task is, if he has a *will* to work, and if he asks what God would have him do.

Consider, finally, *when* you should engage in the work. Not to-morrow, but *to-day*. "*Now*, is the accepted time." "*To-day*, if you will hear his voice, harden not your heart." Begin then to-day the subjugation of your wills to his

will; and do whatever his word and Providence directs with your whole might. And you will thus glorify him and secure his favour. Nor should you forget that obedience to his command is invariably accompanied with the richest enjoyment. None have to wait till their task is done before they receive their reward. His eye is ever upon them, and at every successive stage of their toil, his hand is ever open to bestow upon them his blessing.—*Watchman and Observer.*

### TO READ THE BIBLE THROUGH IN A YEAR.

READ 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the Old Testament, and 1 daily in Psa., Prov., Eccl., Sol. Song, and the New Testament, 3 on the Sabbath.

The Old Testament, without these 4 books, contains 2 chapters a day for the year; and the New Testament, with the four books, has 1 chapter a day, and three for Sabbath days, less 8 chapters.

Read Psalm 119 as 11 chapters of 2 divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together; thus adding 8 chapters to complete the year. February 29 in leap year is left out, so as not to derange the list.

January, 1,	Gen. 1—	Psalm 1	July 2,	1 Chr. 27—	Matt. 27
8,	" 15—	" 10	9,	2 Chr. 12—	Mark. 8
15,	" 29—	" 19	16,	" 26—	Luke 1
22,	" 43—	" 28	23,	Ezra 4—	" 10
29,	Exod. 7—	" 37	30,	Neh. 8—	" 19
February 5,	" 21—	" 46	August 6,	Est. 9—	John 4
12,	" 35—	" 55	13,	Job 13—	" 13
19,	Lev. 9—	" 64	20,	" 27—	Acts 1
26,	" 23—	" 73	27,	" 41—	" 10
March, 5,	Num. 10—	" 82	Sept. 3,	Isaiah 13—	" 19
12,	" 24—	" 91	10,	" 27—	" 28
19,	Dent. 2—	" 100	17,	" 41—	Rom. 9
26,	" 16—	" 109	24,	" 55—	1 Cor. 2
April, 2,	" 30—	" 118	October 1,	Jer. 3—	" 11
9,	Josh. 10—	" 119	8,	" 17—	2 Cor. 4
		v. 145	15,	" 31—	" 13
16,	" 24—	" 127	22,	" 45—	Eph. 3
23,	Judg. 14—	" 138	29,	Ezek. 2—	Col. 2
30,	1 Sam. 3—	" 147	Nov. 5,	" 16—	2 Thes. 2
May 7,	" 17—	Prov. 6	12,	" 30—	2 Tim. 2
14,	" 31—	" 15	19,	" 44—	Heb. 3
21,	2 Sam. 14—	" 24	26,	Dan. 10—	" 11
28,	1 Kgs. 4—	Eccl. 2	Dec. 3,	Hos. 11—	1 Pet. 3
June 4,	" 18—	" 11	10,	Amos 9—	1 John 4
11,	2 Kgs. 10—	S. Song, 8	17,	Nah. 1—	Rev. 5
18,	" 24—	Matt. 9	24,	Zech. 5—	" 14
25,	1 Chr. 13—	" 18	31,	Mal. 4—	" 22

### PROVIDENCE OF GOD IN MINUTE EVENTS.

It is an erroneous view to think of God as governing the grand phenomena of nature, and leaving those which are minute to the operation of a set of laws which he does not uphold at every moment in all the fullness of their application. "We cannot," says Chalmers, "disjoin God from one particle of the universe of God." We may despise what is small, as beneath the notice of our pride; but nothing is too microscopic for him who, while he "measures the waters in the hollow of his hand, and metes out heaven with a span, and com-



prehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance," yet numbers the very hairs of our heads, and knows of every sparrow that falls to the ground. The minuteness with which God provides for all wants is well brought out in the 65th Psalm, where David speaks of him as attending to the very setting of the furrows of the field, and the watering of the ridges. "Thou makest the outgoings of the morning and evening to rejoice—Thou visitest the earth and waterest it—Thou greatly enrichest it with the river of God, which is full of water—Thou preparest them corn, when Thou hast so provided food—Thou waterest the ridges thereof abundantly—Thou settest the furrows thereof—Thou makest it soft with showers—Thou blesseth the springing thereof—Thou crownest the year with thy goodness, and thy paths drop fatness.—*Prof. Balfour.*

---

### THE DEAD.

The dead alone are great!  
 While heavenly plants abide on earth,  
 The soil is one of dewless dearth;  
 But when they die, a mourning shower  
 Comes down, and makes their memories flower  
 With odors sweet though late.

The dead alone are fair;  
 While they are with us, strange lines play  
 Before our eyes, and chase away  
 God's light; but let them pale and die,  
 And swell the stores of memory—  
 There is no envy there.

The dead alone are dear  
 While they are here, long shadows fall  
 From our own forms, and darken all;  
 But when they leave us, all the shade  
 Is round our own sad footsteps made,  
 And they are bright and clear.

The dead alone are blest!  
 While they are here, clouds mar the day,  
 And bitter snow-falls nip their May;  
 But when the tempest-time is done,  
 The light and heat of Heaven's own sun  
 Broods on their land of rest.

---

### INDELIBLE MARKS.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant. The widow's son, who saw it, became a painter, and years after succeeded in placing a painting of that scene where their oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled; and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the paintings hung up about him, so that he would always see the portrait of himself, with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture-gallery there is; and in eternity the sinner will dwell in it: for every feature and lineament of the soul in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe forever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sunlight of eternity, which is transferring to plates more enduring than brass, the exact portrait of the soul in every successive act, with all its attendant circumstances.

Reader! a stain on thy character, though not of flagrant complexion, though it may have been made under many palliating circumstances,—a stain, trivial though it may appear in the view of the world, must stand on the page of thy history forever. A stain on thy character will not only have a bearing on thy whole future welfare, but it may help to form the grand result that shall be made out at the judgment.

---

### AN ALPHABETICAL ACROSTIC.

COMPOSED FOR THE USE OF SCHOOLS.

A ll mortal men that live must surely die,  
 B ut how, or when, is hid from human eye;  
 C onsider then thy few uncertain days,  
 D elay no longer to amend thy ways;  
 E ngage thy heart to serve the Lord in love,  
 F or all his ways, the way of comfort prove.  
 G rant to thyself no time for vain delight,  
 H ate all that's wrong, and love to do the right,  
 I n all thou ever dost, act in God's fear,  
 K eep still the thoughts of death and judgment near;  
 L earn to avoid what thou believ'st is sin,  
 M ind what reproves or justifies within;  
 N o act is good which doth disturb thy peace  
 O r can be bad that makes true joy increase.  
 P revent the loss of time, be timely wise;  
 Q uench not the Spirit, all his teachings prize;  
 R ely alone upon that power that can  
 S ubdue the pride and haughty looks of man;  
 T his heavenly power is that which sanctifies  
 U nto the Lord the heart that's truly wise.  
 W ait for it then—in it such wisdom is,  
 X enophon's wisdom folly was to this;  
 Y ea, this, if 'tis obey'd, will give the youth  
 Z eal for the Lord, and lead unto all truth.

*Armstead's "Select Miscellanies."*

---

### NOW.

"Now," is the constant syllable ticking from the clock of time. "Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that "Now," is the only time for us. It is, indeed, a sorry way to get through the world, by putting off till to-morrow, saying, "Then," I will do it. No! this will never answer. "Now," is ours; "Then," may never be.

# LIST OF THE MINISTERS

OF THE  
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ARRANGED IN ALPHABETICAL ORDER WITH THEIR POST OFFICE ADDRESS.

[Prepared for the Presbyterian Magazine by William H. Mitchell.]

This list contains the names of all the *ordained ministers* in connexion with the General Assembly of the Presbyterian Church, (Old-School,) on May 1st, 1852, so far as ascertained.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Abbott, C. J.	St. Louis, Mo.	Bain, John R.	Nashville, Tenn.
Adam, M. T.	Yorktown, N. Y.	Baird, E. T.	St. Louis, Mo.
Adams, James,	Monticello, N. Y.	Baird, James H.	Woolster, O.
Adams, Joseph,	Arena, Wisconsin.	Baird, James R.	Blackstock, S. C.
Adams, J. B.	Shade Gap, Pa.	Baird, Robert, D. D.	New York City.
Adams, J. M. H.	Yorkville, S. C.	Baird, Samuel J.	Batesville, Ark.
Adams, J. R.	Hayesville, O.	Baird, Washington,	Milledgeville, Ga.
Adams, W. T.	Charleston, S. C.	Baker, A.	Salisbury, N. C.
Adger, J. B.	Pittsburgh, Pa.	Baker, J. W.	Milledgeville, Ga.
Agnew, J. R.		Baker, Daniel, D.D.	Galveston, Texas.
Aiken, J. J.		Baker, R. H.	
Aiken, Silas,		Baker, William M.	Austin, Texas.
Aiken, William,	McConnellsville, O.	Baich, J. T.	Indianola, Texas.
Aiken, Thomas,	North Sparta, N. Y.	Baich, Thomas B.	Buckland, Va.
Alderice, Thomas,	Bruceville, Ind.	Baldwin, J. C.	Dry Creek, Md.
Alexander, J. A., D.D.	Princeton, N. J.	Balentine, Hamilton,	
Alexander, Jas. W., D.D.	New York City.	Ball, Hosea,	Monroe Works, N. Y.
Alexander, James,	Martin's Ferry, O.	Banks, A. R.	El Dorado, Ark.
Alexander, John E.	Washington, O.	Banks, William,	Haskellwood, S. C.
Alexander, J. Y.	Newnan, Ga.	Bannan, William,	New York City.
Alexander, Samuel D.	Freehold, N. J.	Barber, D. M.	Washingtonville, Pa.
Alexander, S. R.	Princeton, Ind.	Bard, Isaac,	Greenville, Ky.
Alexander, Thomas,		Bardwell, H. J.	Snowsville, Md.
Allen, A. C.	Terre Haute, Ind.	Barnes, James C., D.D.	Perryville, Ky.
Allen, B. R.	South Berwick, Me.	Barr, Joseph,	Newark, Del.
Allen, J. M.	Dover Mills, Va.	Barr, Thomas H.	Old Hickory, O.
Allen, M. T.	Ashesville, N. C.	Barrett, Elisha D.	Sharon, O.
Allen, R. H.	Jeffersonville, Ind.	Barrett, Gerrish,	Wethersfield, Ct.
Allen, R. W.	Frankfort, Ind.	Barstow, Z. S., D.D.	
Allen, W. G.	Henderson, Ky.	Bartley, J. M. C.	Hampstead, N. H.
Allen, W. Y.	Rockville, Ind.	Beacom, E.	Haw Patch, Ind.
Allison, James,	Sewickleyville, Pa.	Bates, Lemuel P.	
Allison, Matthew,	Mifflintown, Pa.	Bayless, S. M.	Lexington, Ky.
Alrich, William P.	Washington, Pa.	Bayless, James C.	Covington, Ky.
Amerman, T. A.	Waukau, Wis.	Beach, Charles,	Woodville, Md.
Anderson, David S.	Defiance, O.	Beadle, E. R.	Hartford, Ct.
Anderson, E.	Sumnerfield, Ala.	Beall, B. L.	Taylorville, N. C.
Anderson, J.	Clarksville, Texas.	Beard, William S.	Stanardsville, Va.
Anderson, J.	Washington, O.	Beattie, James,	Tronton, N. J.
Anderson, J. H.	Williams Centre, O.	Beattie, Robert H.	West Milton, N. Y.
Anderson, J. M.	Ebenszerville, S. C.	Beatty, C. C., D.D.	Steubenville, O.
Anderson, R. N.	Henry C. H., Va.	Becton, J. M.	Fredonia, Texas.
Anderson, S. J. P.	St. Louis, Mo.	Beckman, J. B. T.	Middletown, N. J.
Anderson, W. C., D.D.	Oxford, O.	Beer, Thomas,	Rowesburg, O.
Andrews, John,	Northfield, O.	Bell, George,	Selma, Ala.
Andrews, Silas M., D.D.	Doylestown, Pa.	Bell, John,	
Andrus, Richard,		Bell, L. G.	Fairfield, Iowa.
Angier, L. H.	Medford, Ms.	Bell, Robert S.	Washington, Va.
Annan, William,	Pittsburgh, Pa.	Bell, William G.	Boonville, Mo.
Annin, John A.	Franklin, O.	Bellamy, Thomas,	Penfield, N. Y.
Armistead, J. S.	Stony Point Mills, Va.	Belville, Jacob,	Hartsville, Pa.
Armstrong, George B.	Crittenden, Ky.	Belville, John L.	Centerville, O.
Armstrong, G. D.	Norfolk, Va.	Beman, C. P.	Mount Zion, Ga.
Armstrong Robert,	Grandview, O.	Bement, R. E.	Tiffin City, O.
Arthur, John,	Chandlerville, O.	Benedict, E. P.	Paterson, N. Y.
Atkinson, Joseph M.	Frederick, Md.	Bennett, Asa,	Centerville, Mich.
Atkinson, J. M. P.	Georgetown, D. C.	Berggen, George P.	Springdale, O.
Atwater, E. B.	Williamsburgh, N. Y.	Bergen, John G.	Springfield, Ill.
Auld, Donald J.	Chester C. H., S. C.	Berry, Robert T.	Martinsburg, Va.
Axon, J. S. K.	Riceboro, Ga.	Berryhill, Franklin,	Bellbrook, O.
Axtell, H.	New Orleans, La.	Bertron, S. B.	Port Gibson, Md.
		Beveridge, A. M.	Hoosick Falls, N. Y.
<b>B</b>		Biggs, H. W.	Lebanon, Ind.
Baber, J.	Baltimore, Md.	Biggs, Thomas J., D.D.	Cincinnati, O.
Backus, John C., D.D.	Schenectady, N. Y.	Bingham, W. B.	Warren Tavern, Pa.
Backus, J. Trumb., D.D.	Lima, O.	Bishop, Garry,	Brookville, Pa.
Badeau, R. M.	Stanton, Va.	Bishop, Noah,	Enon, O.
Balley, R. W.	Middle Island, L. I.	Bishop, Pierpont E.	Guthrieville, S. C.
Bailey, Winthrop,			

*Post Office Address.*

Böttger, E. F.  
 Böttger, E. C.  
 Black, Duncan B.  
 Black, James.  
 Black, James.  
 Blackwell, Harleigh.  
 Blackwood, William.  
 Blain, John S.  
 Blain, S. W.  
 Blain, William.  
 Blain, William J.  
 Blair, William C.  
 Blake, E. S.  
 Bland, Peter R.  
 Blaney, John B.  
 Blatchley, Eben.  
 Blauvelt, W. W.  
 Bliss, J. T.  
 Bloodgett, G. M.  
 Bloodgood, A. L.  
 Blythe, Joseph W.  
 Boardman, H. A., D.D.  
 Boccock, J. H.  
 Boggs, George W.  
 Boggs, George W.  
 Boggs, John M.  
 Bogle, John A.  
 Bollman, Samuel P.  
 Bonar, William.  
 Bond, Lewis.  
 Booth, Henry A.  
 Bosard, J.  
 Bosworth, E.  
 Bowman, Francis, D.D.  
 Bowman, J. R.  
 Boyd, Abraham.  
 Boyd, Alexander.  
 Boyd, Benjamin.  
 Boyd, John N.  
 Boyd, Samuel.  
 Bracken, Newton.  
 Bracken, T. A.  
 Bradbury, Eldridge.  
 Braddock, J. S.  
 Bradford, Thomas B.  
 Bradner, Thomas S.  
 Bradshaw F.  
 Brainerd, Timothy G.  
 Brank, R. G.  
 Brearley, William.  
 Breck, R. L.  
 Breckinridge, R. J., D.D.  
 Breckinridge, W. L., D.D.  
 Breed, William P.  
 Brice, William K.  
 Bright, J. E.  
 Brinsmade, H. N., D.D.  
 Bristol, C. B.  
 Brittain, John.  
 Brobston, William.  
 Bronson, E.  
 Bronson, Matthew C.  
 Brown, Alexander.  
 Brown, Alex. B., D.D.  
 Brown, Allen H.  
 Brown, Duncan, D.D.  
 Brown, Ebeneser.  
 Brown, F. T.  
 Brown, Henry.  
 Brown, Hugh A.  
 Brown, Isaac V.  
 Brown, James C.  
 Brown, James M.  
 Brown, John.  
 Brown, Joseph.  
 Brown, Joseph.  
 Brown, J. H.  
 Brown, Matthew, D.D.  
 Brown, Milton W.  
 Brown, Moses M.  
 Brown, Richard.  
 Brown, Samuel.  
 Brown, Thomas.  
 Brown, Thomas.  
 Brown, William.  
 Browne, W. B.

*Post Office Address.*

Falls Church, Va.  
 U. S. Navy.  
 Bannerman's, N. C.  
 Chambersburg, Pa.  
 Cincinnati, O.  
 Flint Hill, Mo.  
 Philadelphia, Pa.  
 Williamsville, Va.  
 Yancey's Mills, Va.  
 Montgomery, N. Y.  
 Bethel, N. Y.  
 Indianola, Texas.  
 Allegheny, Pa.  
 Belmont, Tenn.  
 Iberia, O.  
 Dane, Wis.  
 N. Germantown, N. J.  
 Auburn, Ind.  
 New Scotland, N. Y.  
 West Galway, N. Y.  
 Cranberry, N. J.  
 Philadelphia, Pa.  
 South Anna, Va.  
 Livingston, Ala.  
 Winstonsboro, S. C.  
 Millersburg, O.  
 Hustonville, Ky.  
 Home, Pa.  
 Albion, Ind.  
 Plainfield, N. J.  
 St. Louis, Mo.  
 Fort Wayne, Ind.  
 Upper Falls, Md.  
 Greensboro, Ga.  
 Madison, Ga.  
 Tarentum, Pa.  
 Glen Hope, Pa.  
 Newport, Ky.  
 Liberty, N. Y.  
 Morristown, O.  
 Portersville, Pa.  
 Lexington, Mo.  
 Elizabethtown, N. J.  
 Bridgeport, Ky.  
 Dover, Del.  
 Croton Falls, N. Y.  
 Ilopa, Ala.  
 Londonderry, N. H.  
 Frankfort, Ky.  
 Darlington, S. C.  
 Mason, Ga.  
 Lexington, Ky.  
 Louisville, Ky.  
 Steubenville, O.  
 Pleasant O.  
 Brownsville, Tenn.  
 Newark, N. J.  
 Spring Church, Pa.  
 Portage City, Wis.  
 Wheatland, Wis.  
 Harford, N. Y.  
 Stephentown, N. Y.

Canonsburg, Pa.  
 May's Landing, N. J.  
 Ashwood, Tenn.  
 Roscoe, Ill.  
 Madison, Ind.  
 Crab Bottom, Va.  
 Cub Creek, Va.  
 Mount Holly, N. J.  
 Valparaiso, Ind.  
 Kanawha C. H., Va.  
 Freedom, Pa.  
 Natchez, Mi.  
 Mar's Bluff, S. C.  
 Lexington, Ky.  
 Canonsburg, Pa.  
 Millersburg, O.  
 Cumberland, O.  
 New Hagerstown, O.  
 Milboro Springs, Va.  
 Abington, Va.  
 Clinch's Mills, Va.  
 Staunton, Va.

Brownson, James I.  
 Brugh, William J.  
 Brunner, L. A.  
 Bryan, E. D.  
 Bryson, John.  
 Buchanan, John M.  
 Buell, Frederick.  
 Buell, William P.  
 Bul, Archibald.  
 Bulst, Edward T.  
 Bull, Ralph.  
 Bullons, Alexander B.  
 Bullock, J. J.  
 Burch, James K.  
 Burnett, William.  
 Burnham, P. J.  
 Burroughs, Benjamin.  
 Burroughs, George W.  
 Burrows, George.  
 Burt, John.  
 Burt, N. C.  
 Burtis, Arthur, D.D.  
 Burwell, R.  
 Bush, George C.  
 Bush, Stephen.  
 Buabnell, Wells.  
 Butler, Zebulon, D.D.  
 Butts, Joshua.  
 Byington, Cyrus.  
 Byers, John.

Cairnes, George.  
 Caldwell, Abel.  
 Caldwell, A. H.  
 Caldwell, C. K.  
 Caldwell, John C.  
 Caldwell, John P.  
 Caldwell, J. M. M.  
 Caldwell, Robert F.  
 Calhoun, John Y.  
 Calhoun, Philo.  
 Callen, James H.  
 Cambern, Henry, H.  
 Cameron, James.  
 Camp, Philander.  
 Campbell, Alexander.  
 Campbell, Allan D., D.D.  
 Campbell, A. D.  
 Campbell, C. A.  
 Campbell, D. E.  
 Campbell, David R.  
 Campbell, E. S.  
 Campbell, John N., D.D.  
 Campbell, R. B.  
 Campbell, Samuel D.  
 Campbell, William G.  
 Candee, Isaac N.  
 Canders, G. W.  
 Canfield, Philo.  
 Carpen, William.  
 Carlisle, William.  
 Carnahan, James, D.D.  
 Carothers, J. N.  
 Carpenter, Hugh S.  
 Carrell, Benjamin.  
 Carrell, John J.  
 Carrell, J. W.  
 Carson, Irwin.  
 Carson, James C.  
 Carson, John C.  
 Carer, H. C.  
 Carter, John P.  
 Cartledge, Groves H.  
 Caruthers, E. W.  
 Caruthers, John.  
 Case, Joel T.  
 Cassels, Samuel J.  
 Castleton, Thomas.  
 Cater, Edwin.  
 Cattell, Thomas W.  
 Center, Samuel.  
 Chamberlain, H.  
 Chamberlain, N. P.  
 Chamberlain, R.

*Post Office Address.*

Washington, Pa.  
 Mechanicstown, O.  
 Marselles, O.  
 Rye, N. Y.  
 Turbutville, Pa.  
 Millwaukie, Wis.  
 Jewett, N. Y.  
 San Francisco, California.  
 Jefferson, Tenn.  
 Campbell's Bridge, S. C.  
 Greenville, S. C.  
 West Town, N. Y.  
 Waterford, N. Y.  
 Walnut Hill, Ky.  
 Cincinnati, O.  
 Manchester, Pa.  
 Bristol, Pa.  
 Savannah, Ga.  
 Easton, Pa.  
 Blackwoodtown, N. J.  
 Springfield, O.  
 Buffalo, N. Y.  
 Hillsboro, N. C.  
 Stewartsville, N. J.  
 Siam.  
 New Castle, Pa.  
 Fort Gibson, Mi.  
 California.  
 New York City.  
 Shanghai, China.

Cowanville, Pa.  
 Black Creek, N. Y.  
 Red Banks, Mi.  
 Greensboro, N. C.  
 Shelbyville, Ind.  
 Chandersville, O.  
 Rome, Ga.  
 Sharpsburg, Ky.  
 Ashtabula, O.  
 Chicago, Ill.  
 Uniontown, Pa.  
 Charlestown, Ind.  
 Charleston, Ill.  
 Canton, Pa.  
 New Orleans, La.  
 Allegheny, Pa.

Paducah, Ky.  
 Futtegher, N. India.  
 Hickory, Pa.  
 Shiloh, Tenn.  
 Albany, N. Y.  
 Camden, Mi.  
 Pachitta, Ga.  
 Staunton, Va.  
 Lafayette, Ind.  
 Stockton, California.  
 York Centre, N. Y.  
 Cambridge, Wis.  
 Anderson C. H., S. C.  
 Princeton, N. J.  
 Buena Vista, Mi.  
 New York City.  
 Clover Hill, N. J.  
 Easton, Pa.  
 Freeport, Ill.  
 Chillicothe, O.  
 Salem & Roads, Pa.  
 Apple Creek, O.

Hagerstown, Md.  
 Danielsville, Ga.  
 Shaws Mills, N. C.  
 Mahoning, Pa.  
 Victoria, Texas.  
 Savannah, Ga.  
 Wyoming, Va.  
 Bradford Inst., S. C.  
 Princeton, N. J.  
 Albany, N. Y.  
 Brownville, Texas.  
 Thibodauxville, La.  
 Shady Dale, Ga.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Chandler, A. E.	Brewing, S. O.	Crane, N. M.	Esgar Grove, Pa.
Chapin, Harvey,	West Hebron, Ill.	Crane, William H.	Bainbridge, Ga.
Chapman, E. Hett,	Talladega, Ala.	Crawford, James,	Graysville, Ind.
Charlott, N. P.	Lockhart, Texas.	Crawford, Josiah,	Polk Run, Ind.
Chase, Benjamin,	Natchez, Mi.	Crawford, T. C.	Dirt Town, Ga.
Chase, James M.	Macomb, Ill.	Crawford, Thomas M.	Bryantville, Pa.
Cheek, S. B.	Danville, Ky.	Crawford, Thomas R.	Moresfield, O.
Cheeseman, L.	Philadelphia, Pa.	Creigh, Thomas,	Mercersburg, Pa.
Cheney, S. W.	Hopkinsville, Ky.	Cressy, Noah,	
Chesnut, Thomas M.	Rensselaer, Ind.	Critchlow, B. C.	New Brighton, Pa.
Chester, Alfred,	Morristown, N. J.	Crittenden, L. B.	Peoria, Ill.
Chester, E. F.	Kyte River P. O., Ill.	Crosby, L. L.	Crawfordville, Ind.
Chester, William, D.D.	Philadelphia, Pa.	Croze, Andrew B.	Greenfield, O.
Chevalier, Nicholas,	Christianburg, Va.	Crothers, Samuel,	S. Hanover, Ind.
Chittenden, W. E.		Crowe, J. F., D. D.	Carrollton, Ky.
Christian, Levi H.	Camden, N. J.	Crowe, James B.	S. Hanover, Ind.
Church, Aaron E.	Princeton, Ill.	Crowe, Thomas S.	Parkeburg, Pa.
Church, A., D.D.	Athens, Ga.	Crowell, James M.	Charlestown, Ind.
Churchill, Eben,		Crosier, John,	Shanghai, China.
Clancey, John,	Charlton, N. Y.	Culbertson, M. S.	Keokuk, Iowa.
Clark, Albert B.	Ligonier, Pa.	Cummins, Charles, D.D.	Brookville, Pa.
Clark, David D.	Fairfield, Pa.	Cummins, Charles P.	Covington, Tenn.
Clark, H. S.	Philadelphia, Pa.	Cummins, D. H.	La Porte, Ind.
Clark, James, D.D.	McKeesville, Pa.	Cummins, F. P.	Prospect, Pa.
Clark, John F.	Flahkill, N. Y.	Cunningham, Alexander,	Mountain Cove, Va.
Clark, Joseph,	Chambersburg, Pa.	Cunningham, David H.	Martinburg, O.
Clark, R. W.		Cunningham, H. B.	Island Creek, O.
Clark, T. B.	Bell Centre, O.	Cunningham, James,	La Grange, Ga.
Clark, William,		Cunningham, John K.	Manor Hill, Pa.
Clayton, Joshua A.	Plymouth, Mich.	Cunningham, W. M.	Cedar Grove, N. C.
Cleland, Samuel,	Pleasant Ridge, Ill.	Curran, Richard,	Union C. H., S. C.
Cleland, Thomas H.	Lake Providence, La.	Currie, A.	Trenton, N. J.
Cocke, S. F.	Lavaca, Texas.	Curtis, Joseph E.	
Cochran, A.	Durhamville, N. Y.	Curtis, Lupton W.	Fishersville, Va.
Cochran, I.	Washington Heights, Va.	Cuyler, Theodore L.	Chester, Pa.
Cochran, John M.	Dagger's Springs, Va.		Keokuk, Ind.
Cochran, William P.	Hancons P. O., Mo.		Statesville, N. C.
Coe, James,	Blue Ball, O.		Newburyport, Ma.
Coe, Henry I.	Indianapolis, Ind.		Gulford, O.
Coffey, Addison,	Peoria, Ill.		
Cogswell, J., D. D.	New Brunswick, N. J.		Lexington, Va.
Colt, J. C., D. D.	Cheraw, S. C.		New Brunswick, N. J.
Cole, Thomas,	Baltimore, Md.		Mateawan, N. Y.
Coleman, Lyman, D.D.	Philadelphia, Pa.		Coates' Tavern, S. C.
Colledge, William,	West Fairfield, Pa.		Kee's Hill, S. C.
Collins, Britton E.	Shirleysburg, Pa.		Morgantown, Va.
Colmery, R. C.	Mount Vernon, O.		Tusculum, N. J.
Colmery, W. W.	Haysville, O.		Newark, N. J.
Colt, Samuel F.	Towanda, Pa.		Troy, N. Y.
Colton, Simeon, D.D.	Summersville, N. C.		Lexington, N. C.
Comfort, David,	Princeton, N. J.		Augusta, Ga.
Comfort, D.	Clinton, Mi.		Rutherfordton, N. C.
Comingo, H. G.	Steubenville, O.		Bedford, Pa.
Conant, Robert T.	Morristown, N. Y.		Calhoun's Mills, S. C.
Condit, T. B.	Stillwater, N. J.		Nyack, N. Y.
Condit, Philip,	Washington, Ky.		Griffin, Ga.
Conking, Nathaniel S.	Weston, O.		Bladensburg, Md.
Connell, J. M.	Newton, N. J.		Haysville, O.
Conoly, M. C.	Boston, Ma.		Madham, N. J.
Conrad, L. L.	Columbia, Texas.		Princeton, N. J.
Cook, Isaac M.	Murrysville, Pa.		Blauveltville, N. Y.
Cook, Darwin,	Beaver, Pa.		Fair Hill, Md.
Cooley, Eli F.	Rome, Pa.		Hennepin, Ill.
Coon, Jacob,	Trenton, N. J.		New Bloomfield, Pa.
Coons, George W.	Haysville, O.		Oxford, Pa.
Coons, J. F.	Memphis, Tenn.		Champion, O.
Cooper, Samuel M.	Nicholasville, Ky.		Mansfield, O.
Copeland, C. C.	Walker, Pa.		Oxford, Pa.
Copp, Joseph A.	Armstrong Acad., Ark.		Bloomington, O.
Core, John,	Boston, Ma.		New York City.
Cornish, Samuel E.	Curlsville, Pa.		Wheeling, Va.
Cores, C. C.	New York City.		Mount Hill, S. C.
Cory, Benjamin,	East Smithfield, Pa.		Utica, N. Y.
Cory, Joseph,	Perth Amboy, N. J.		Chambers C. H., Ala.
Cosby, J. V.	Elizabethtown, N. J.		Hanoverton, O.
Coulter, David,	Bardstown, Ky.		Dover, Mo.
Coulter, James,	New Bloomfield, Mo.		Esperance, N. Y.
Coulter, John,	Harmonsburg, Pa.		Enon Valley, Pa.
Cowan, A. M.	Coultersville, Pa.		Mount Pleasant, Iowa.
Cowan, John F.	Urbana, O.		New Albany, Ind.
Cowles, Salmon,	Potosi, Mo.		Utica, O.
Cox, William,	Wapello, Iowa.		
Crabb, John M.	Piqua, O.		
Craig, Adam,	Montpelier, O.		
	Windsor, N. Y.		
		Dabney, Robert L.	
		Dale, James W.	
		Dale, John,	
		Dalton, P. H.	
		Dana, Daniel, D. D.	
		Danforth, Charles,	
		Darling, George,	
		Davidson, Andrew B.	
		Davidson, Robert, D. D.	
		Davis, J. T. M.	
		Davis, J. Leroy,	
		Davis, William B.	
		Davis, James,	
		Davis, Jesse B.	
		Davis, John,	
		Davis, John K.	
		Davis, J. K.	
		Davis, Robert N.	
		Davis, Samuel S., D.D.	
		Davis, Thomas E.	
		Davis, Thomas K.	
		Davis, W. H.	
		Davison, Isaac S.	
		Deane, H. L.	
		Decker, John,	
		Deiffendorff, S.	
		Denton, Jonas,	
		Deruelle, Daniel,	
		Dewing, Jared,	
		De Witt, Abraham,	
		Dickey, James H.	
		Dickey, John,	
		Dickey, John M., D.D.	
		Dickey, Joseph S.	
		Dickey, J. W.	
		Dickey, Samuel,	
		Dickey, Wm.	
		Dickinson, R. W., D.D.	
		Dickson, Cyrus,	
		Dickson, Hugh,	
		Dickson, Hugh S.	
		Dickson, M.	
		Dickson, Robert,	
		Dickson, Wm.	
		Dixon, Wm. E.	
		Dilworth, Robert,	
		Dinsmore, F. B.	
		Dinsmore, J. H.	
		Dinsmore, J. M.	

Dinsmore, Robert S.  
 Dinsmore, T. H.  
 Doak, Alexander A.  
 Doak, D. G.  
 Doak, J. W. K.  
 Doak, Samuel W., D.D.  
 Dobbins, R. B.  
 Dod, C. S.  
 Dod, Wm. A.  
 Dodd, Cephas,  
 Dodd, Luther,  
 Dodge, J. R.  
 Dodge, J. V.  
 Dodge, R. V.  
 Doll, J.  
 Donaldson, Alexander,  
 Donaldson, John,  
 Donaldson, W. M.  
 Donan, Peter,  
 Donnelly, Samuel,  
 Dool, Wm. S.  
 Doolittle, Henry L.  
 Doremus, J. R. O.  
 Dorland, Luke,  
 Dorrance, John,  
 Dougherty, Peter,  
 Douglass, John,  
 Downer, Edwin,  
 Dubois, R. P.  
 DuBose, John,  
 DuBose, J. J.  
 Dubuar, James,  
 Dudley, J. D.  
 Dunfield, J. T.  
 Dumont, A. Henry,  
 Dundass, John R.  
 Dunham, George,  
 Dunham, S. P.  
 Dunlap, James,  
 Dunlap, Mitchell D.  
 Dunlap, R. W.  
 Dunn, Robinson P.  
 Duntun Samuel,  
 Dunwoody, J. B.  
 Dupree, B. D.  
 Dutton, Warren B.

## Post Office Address.

Washington, Iowa.  
 West Point, Iowa.  
 Wash. College, Tenn.  
 Ashwood, Tenn.  
 Greenville, Tenn.  
 Greenville, Tenn.  
 Pleasantville, Ill.  
 Holly Springs, Ill.  
 Princeton, N. J.  
 Amity, Pa.  
 Selma, Ill.  
 Natural Bridge, N. Y.  
 Jacksonville, Ill.  
 Springfield, Ill.  
 Milton, N. C.  
 Clarksburg, Pa.  
 Rabbittsville, Ky.  
 Bluffton, Ind.  
 Pensacola, Fla.  
 Russell Place, S. C.  
 Cold Springs, O.  
 Scottsville, N. Y.  
 Bayou Grosse Tete, La.  
 Lexington, O.  
 Wilkesbarre, Pa.  
 Mackinaw, Mich.  
 Charlestown, S. C.  
 New London, Pa.  
 Canton, Ga.  
 Ridgewood, S. C.  
 Northville, Mich.  
 Chester, Pa.  
 Princeton, N. J.  
 Newport, R. I.  
 Ginger Hill, Pa.

Wilmington, O.  
 Winchester, O.  
 Mill Point, Va.  
 Hagerstown, Md.  
 Providence, R. I.  
 Saratoga Springs, N. Y.  
 Pooctaligo, S. C.  
 Powder Springs, Ga.  
 Charlestown, Va.

Buffalo P. O., Pa.  
 Creek Agency, Ark.  
 Saratoga Springs, N. Y.  
 S. Hanover, Ind.  
 Greenfield, O.  
 Union, O.  
 Franklin, Pa.  
 Winterville, O.  
 Bridgehampton, L. I.  
 Westfield, N. J.  
 Nashville, Tenn.  
 N. Alexandria, Pa.  
 Springfield, O.  
 Morristown, N. J.  
 Portageville, N. Y.  
 Walton, Ky.  
 Newburyport, Mass.  
 Delphos, O.  
 Alexandria, Pa.  
 Allegheny, Pa.

Ledlies, O.  
 Hamilton Square, N. J.  
 Thompsonville, Ct.  
 Brooklyn, N. Y.  
 Middlebrook, Va.  
 Mt. Blanchard, O.  
 Starkville, Md.  
 Philadelphia, Pa.  
 Liberty Corner, N. J.  
 Mill Grove, S. C.  
 Union C. H., S. C.  
 Port Hudson, La.  
 Columbia, Pa.  
 N. California, O.  
 Setauket, L. I.  
 Cellersville, Tenn.

## Post Office Address.

Evans, S. N.  
 Evans, Thomas J.  
 Ewing, D. B.  
 Ewing, Fielding N.  
 Ewing, John D.  
 Ewing, William,

Fairbairn, A.  
 Fairchild, A. G., D. D.  
 Farris, John M.  
 Farquhar, John,  
 Fay, B. M. T.  
 Fenton, J. F.  
 Ferguson, James,  
 Ferguson, W. P., D.D.  
 Ferguson, W. M.  
 Ferrell, G. W.  
 Field, Jacob T.  
 Field, Thomas P.  
 Fields, E. G.  
 Fillmore, Isaac O.  
 Finley, D.  
 Finley, John P.  
 Finley, Robert M.,  
 Finley, Robert S.  
 Finney, William,  
 Fisher, J. P.  
 Fisk, Pliny,  
 Fitch, Charles,  
 Fitzgerald, J. H.  
 Fleming, James,  
 Fleming, John,  
 Fletcher, J. C.  
 Flinn, William,  
 Floyd, Moses,  
 Folker, P. H.  
 Foote, Wm. H., D.D.  
 Forbes, Cochran,  
 Ford, Charles E.  
 Ford, J. Franklin,  
 Forman, C. W.  
 Forman, E.  
 Forsyth, Joseph,  
 Forsythe, W. H.  
 Foster, Julius,  
 Fox, Matthew A.  
 Frame, R.  
 Fraser, Donald,  
 Fraser, M. D.  
 Fraser, Thomas, Jr.  
 Fraser, William J.  
 Freeland, Daniel N.  
 Freeman, John E.  
 French, John B.  
 Frierson, David E.  
 Frierson, S. R.  
 Frierson, Wm. V.  
 Frontis, Stephen,  
 Fullenwider, P. H.  
 Fullerton, James S.  
 Fullerton, Hugh S.  
 Fullerton, R. S.  
 Fulton, James P.  
 Fulton, Samuel,  
 Fulton, Wm. R.  
 Fyler, Jared D.

F

Houston, Texas.  
 Smithfield, Pa.  
 Fredericktown, O.  
 Lower Chancesford, Pa.  
 Indianapolis, Ind.  
 Washington, Mo.  
 West Carlisle, O.  
 Macomb, Ill.  
 Fultingham, O.  
 Oak Hill, N. C.  
 Stroudsburg, Pa.  
 Troy, N. Y.  
 Crittenden, Ky.  
 Cambridge, N. Y.  
 Montgomery, Ala.  
 Hansons P. O. Mo.  
 Wooster, O.  
 Metuchen, N. J.  
 Churchville, Md.  
 Schenectady, N. Y.  
 Wheelock, C. N., Ark.  
 Mount Vernon, Ind.  
 Buckingham C. H., Va.  
 Dallas P. O., Va.  
 Earlville, Ill.  
 Rio Janeiro, S. A.  
 Demopolis, Ala.  
 Belleville, Pa.  
 Charlestown, S. C.  
 Romney, Va.  
 Rural Valley, Pa.  
 Williamstown, N. J.  
 Shreveport, La.  
 Lahor, N. India.  
 Richmond, Ky.  
 White Plains, N. Y.  
 Cynthiana, Ky.  
 Towanda, Pa.  
 Madison, Wis.  
 Wappinger Falls, N. Y.  
 Bryan C. H., Ga.  
 Winnaboro, S. C.

Kirkville, Iowa.  
 Monroe, N. Y.  
 Allahabad, N. India.  
 Canton, China.  
 Marion C. H., S. C.  
 Columbus, Mi.  
 Coonewah, Mi.  
 Mount Mourne, N. C.  
 Huntsville, Texas.  
 Marion, Iowa.  
 South Salem, O.  
 Agra, India.  
 Burgettstown, Pa.  
 Pittsburgh, Pa.  
 Frankfort, Pa.  
 Natches, Mi.

G

Gage, William,  
 Gaillard, S. S.  
 Gaines, L. G.  
 Galbraith, James,  
 Galbraith, W. M.  
 Galbraith, R. C.  
 Gallatin, James,  
 Gallaudet, T.  
 Galloway, John S.  
 Galpin, Horace,  
 Galt, Thomas,  
 Gardner, Hugh B.  
 Gardner, Alfred,  
 Gardner, Charles,  
 Garthwaite, W. S.  
 Gaston, Daniel,

Lattas, P. O., Ohio.  
 Greenville C. H., S. C.  
 Mount Carmel, O.  
 Spring Hill, O.  
 Baltimore, Md.  
 Scotch Grove, Iowa.  
 Westminster, Md.  
 Springfield, O.

Springfield, Ill.  
 Gardiner, Wm.  
 Big Hollow, N. Y.  
 Princeton, N. J.  
 Elizabethtown, N. J.  
 Philadelphia, Pa.

*Post Office Address.*

Gaston, Leroy B.  
Gayley, Samuel A.  
Gayley, Samuel M.  
Gasley, Sayrs,  
Geary, E. R.  
Gerard, E. Grand,  
Gibbs, George M.  
Gibert, Joseph,  
Gibson, L. S.  
Gibson, William J., D.D.  
Gilbert James F.  
Gilbreath, J. N.  
Gilchrist, Adam,  
Gilchrist, James,  
Gilchrist, John,  
Gildersleeve, B., D.D.  
Gill, J. H.  
Gilland, James R.  
Gillespie, James H.  
Gillett, Noah H.  
Gilliland, A. B.  
Girardeau, J. L.  
Gladney, R. S.  
Glen, William R.  
Glenn, Robert,  
Goldsmith, John, D.D.  
Goldklay, P. H.  
Goodale, M. S.  
Goodhue, George F.  
Goodman, E. W.  
Goodrich, H. P., D. D.  
Gordon, Thomas P.  
Gosman, Abraham,  
Gould, William R.  
Goulding, F. R.  
Graff, J. J.  
Graham, J. B.  
Graham, James R.  
Graham, Robert C.  
Graham, William,  
Graham, William A.  
Grasty, John S.  
Graves, A. R.  
Graves, A. T.  
Graves, Eli,  
Graves, Joel S.  
Graves, Levi M.  
Graves, N. Z.  
Gray, Daniel L.  
Gray, George,  
Gray, John, D. D.  
Gray, J. H., D.D.  
Gray, J. J.  
Gray, William,  
Gray, William A.  
Greedy, William P.  
Green, James,  
Green, J. F.  
Green, L. W., D.D.  
Green, Wm. Henry,  
Green, Zechariah,  
Greene, Abijah,  
Greenlee, A.  
Greenleaf, Jonathan,  
Greeg, G. A.  
Gregg, G. C.  
Gregory, C. R.  
Gretter, J. A.  
Grier, Laverty,  
Grier, Isaac,  
Grier, John H.  
Grier, John N. C., D.D.  
Grier, John W.  
Grier, J.  
Grier, M. B.  
Grier, Robert S.  
Grier, Smith V.  
Grimes, William M.  
Grundy, R. C., D.D.  
Guiteau, Sheridan,  
Gurley, Phineas D.  
Gustiniand, L., D.D.

Haddon, Joseph B.

Jacksonville, Pa.  
Lebanon, S. C.  
Des Peres, Mo.  
Fayetteville, N. C.  
Mount Carmel, Ind.  
Dunlapville, Ind.  
Richmond, Va.  
West Liberty, O.  
Yongueville, S. C.  
Denmark, Tenn.  
Youngstown, Pa.  
Venice, O.  
Adam's Run, S. C.  
Aberdeen, Mi.  
Tamaqua, Pa.  
Utica, Pa.  
Newtown, L. I.  
Amsterdam, N. Y.  
Marengo, Ill.  
Bolton, N. Y.  
St. Louis, Mo.  
Wellsville, O.  
Lawrenceville, N. J.  
Pottstown, Pa.  
Charleston, S. C.  
Annapolis, Md.  
New Lisbon, O.  
Winchester, Va.  
Wytheville, Va.  
Woodbury, N. J.  
Carleisle, Pa.  
Yanceyville, N. C.  
Zion Seminary, Md.  
Columbus, Mi.  
Boston, Ga.  
Boston, Ga.  
Kittanning, Pa.  
Warrenton, N. C.  
Raleigh, Tenn.  
Waterloo, Pa.  
Easton, Pa.  
Memphis, Tenn.  
Chesterfield, Ill.  
New York City.  
Ripley, Mi.  
Perry, Ga.  
Madison, Ind.  
Little Rock, Ark.  
Hampden, Sidney, Va.  
Princeton, N. J.  
Hempstead, L. I.  
Buttermilk Falls, N. Y.  
Brooklyn, L. I.  
Bellefontaine, O.  
Maysville, S. C.  
Onedia Depot, N. Y.  
Greensboro, N. C.  
Rimersburgh, Pa.  
White Deer, Pa.  
Jersey Shore, Pa.  
Brandywine Manor, Pa.  
U. S. Navy.  
Charlottesville, Va.  
Wilmington, N. C.  
Emmetsburg, Md.  
New Cumberland, Va.  
Bealsville, O.  
Maysville, O.  
Baltimore, Md.  
Dayton, O.  
Philadelphia, Pa.

Marion, Ky.

*Post Office Address.*

Hagaman, Abraham,  
Hair, Gilbert M.  
Hair, Samuel,  
Hale, George,  
Hall, A. G., D.D.  
Hall, James D.  
Hall, John, D.D.  
Hall, N. H., D.D.  
Hall, Robert J.  
Hall, Samuel B.  
Halley, Ebenezer. D.D.  
Halliday, David M.  
Halsey, Luther, D.D.  
Halsey, L. J.  
Hamill, Hugh,  
Hamill, Robert,  
Hamilton, Alfred, D.D.  
Hamilton, J. J.  
Hamilton, William,  
Hamilton, William,  
Hamilton, William,  
Hamilton, Wm. F.  
Hamilton, Wm. E.  
Hamilton, W. T., D.D.  
Hammeraley, W.  
Hancock, J.  
Hand, A. H.  
Hanna, Archibald,  
Hanna, J. A.  
Hanson, Heseekiah,  
Happer, Andrew P., M.D.  
Happersett, Reese,  
Harrison, David,  
Harkness, James,  
Harlow, James M.  
Harmon, Merit,  
Harned, Ashbel G.  
Harned, Nathan,  
Harper, James,  
Harrington, John,  
Harris, Edward,  
Harris, F. D.  
Harris, J. L.  
Harris, Oscar,  
Harris, R.  
Harris, William H.  
Harrison, Elias, D.D.  
Harrison, J., D.D.  
Harrison, J. C.  
Harrison, P.  
Harrison, W. P.  
Harrower, David,  
Harshe, William P.  
Hart, A.  
Hart, Edson,  
Hart, Francis,  
Hart, Jacob,  
Hart, Samuel,  
Harvey, Joseph, D.D.  
Haessinger, Peter,  
Hastings, John M.  
Hatch, L. D.  
Hattery, John,  
Hawes, Lowman P.  
Hawkins, John L.  
Hawthorn, James,  
Hay, L. G.  
Hay, B. H.  
Hayes, O. B.  
Hays, Isaac N.  
Hays, J. Sidney,  
Hays, Robert,  
Hazlett, John W.  
Hazzard, S. H.  
Hessock, J. S.  
Heaton, A. C.  
Heberton, Alexander,  
Heckman, George C.  
Heidel, Daniel,  
Holm, James J.  
Holme, Samuel P.  
Hendee, Homer,  
Henderson, J. J.  
Henderson, J. S. H.

Jackson, La.  
Montgomery, O.  
Enon, O.  
Pennington, N. J.  
Rochester, N. Y.  
Wood Lawn, N. C.  
Trenton, N. J.  
Columbia, Mo.  
Xenia, O.  
Covington, La.  
Troy, N. Y.  
Peekskill, N. Y.  
Bloominggrove, N. Y.  
Louisville, Ky.  
Lawrenceville, N. J.  
Boalsburg, Pa.  
Cochransville, Pa.  
Curwinstown, Pa.  
S. Hanover, Ind.  
St. Joseph's, Mo.  
Greenville, Ill.  
Ginger Hill, Pa.  
Monticello, Fla.  
Mobile, Ala.  
Red House, Va.  
Greensburg, Ky.  
Bloomsbury, N. J.  
E. Greenville, O.  
Oregon City, Or.  
Duncannon, Pa.  
Canton, China.  
Philadelphia, Pa.  
Ligonier, Pa.  
Fishkill Landing, N. Y.  
East Aurora, N. Y.  
Okeanos, Mich.  
Summitt Hill, Pa.  
Philadelphia, Pa.  
Shippensburg, Pa.  
Mount Cleo, S. C.

Bristol, Pa.  
Whitesburg, Ala.  
Baskingridge, N. J.  
Macomb, Ill.  
Shongaulo, Mi.  
Alexandria, Va.  
Aberdeen, Mi.  
Covington, Ky.  
Cartersville, Va.  
Hayneville, Ala.  
Lindley Town, N. Y.  
Fairmount, Va.  
Charlotte C. H., Va.  
New Albany, Ind.  
California.  
East Bethany, N. Y.  
Orleans, Ind.  
Thompsonville, Ct.  
Somerset, Pa.  
Willsburg, Pa.  
Greensboro, Ala.  
Woodfield, O.  
Huntington, Pa.  
Washington, Pa.  
Princeton, Ky.  
Miss. House, N. York.  
Camden, S. C.  
Nashville, Tenn.  
Hunterstown, Pa.  
Louisville, Mi.  
Calcutta, O.  
Parkison, Pa.  
Solon, Iowa.

Harper's Ferry, Va.  
Williamsport, Pa.  
Port Byron, N. Y.  
Sigourney, Iowa.  
Newton, N. J.  
Shreveport, La.  
Quincy, Fla.  
Jackson, Mt.  
Augusta, Ky.

*Post Office Address.*

Henderson, James S. Wirttemberg, Pa.  
Henderson, R. Huntington, Tenn.  
Henderson, Samuel. Irish Ripples, Pa.  
Henderson, John, D.D. Churchville, Va.  
Hendricks, A. T. Princeton, Ind.  
Hendricks, John T. Clarksville, Tenn.  
Hennigh, H. K. Felicity, O.  
Henry, Ebenezer, Anderson's Mills, Pa.  
Henry, J. M. Hartwood, Va.  
Henry, Symmes C., D.D. Cranberry, N. J.  
Hepburn, Slaton G. Hamptonburg, N. Y.  
Heroy, P. B. Buttermilk Falls, N. Y.  
Herron, Francis, D.D. Pittsburgh, Pa.  
Herron, Robert. Archer, O.  
Hershey, Andrew M. Harrisonville, Md.  
Harvey, David. Wellsburg, Va.  
Harvey, Henry, Martinsburg, O.  
Harvey, James, D.D. Triadelphia, Va.  
Hess, H. Delaware, O.  
Hickman, G. Dover, Mo.  
Hickman, William P. Wytheville, Va.  
High, E. Scudder, Osceola, Ill.  
Hill, George. Blairsville, Pa.  
Hill, Samuel. Newry, Pa.  
Hill, William W., D.D. Louisville, Ky.  
Hillhouse, Joseph. Steele's P. O., O.  
Hillhouse, J. B. Double Branch, S. C.  
Hines, E. Lyneville, N. C.  
Hobson, Benjamin M. Louisville, Ky.  
Hodge, A. A. Woodlawn, Md.  
Hodge, Charles, D.D. Princeton, N. J.  
Hodgman, S. A. St. Louis, Mo.  
Hoge, James, D.D. Columbus, O.  
Hoge, J. M. Lisbon, Ark.  
Hoge, M. A. Zanesville, O.  
Hogo, M. D. Richmond, Va.  
Hogshead, W. H. Carthage, N. C.  
Hogue, Aaron A. Lebanon, Ky.  
Holliday, A. L. Keswick's Depot, Va.  
Holliday, W. A. Indianapolis, Ind.  
Holliday, W. C. Fletcher, O.  
Hollyday, Robert H. Findley, O.  
Holmes, James, D.D. Jackson, Tenn.  
Holmes, Z. L. Laurens C. H., S. C.  
Holt, Peter. New Haven, Ct.  
Hooker, Richard. New York City.  
Hoover, T. D. Princeton, N. J.  
Hope, Matthew B., D.D. Northampton, Ma.  
Hopkins, Erastus. Owensboro, Ky.  
Hopkins, H. H. Paterson, N. J.  
Hornblower, Wm. H. Doaksville, C. N., Ark.  
Hotchkiss, E. Union, Monroe, Va.  
Houston, Samuel R. Pittsburgh, Pa.  
Howard, William D. Columbia, S. C.  
Howe, George, D.D. Pilot Grove, Mo.  
Howe, John. Riley, O.  
Howell, Ellis. Kingwood, Va.  
Howell, John G. Philadelphia, Pa.  
Howell, Samuel N. Mt. Sterling, O.  
Howell, Seth. Greenville, Ky.  
Howsley, A. S. Talladega, Ala.  
Hoyt, J. Athens, Ga.  
Hoyt, Nathan, D.D. Jackson's Creek, S. C.  
Hoyt, Thomas A. Sparta, Tenn.  
Hudson, William. West Liberty, Iowa.  
Hudson, John. Turbutville, Pa.  
Hudson, John P. Picketon, O.  
Hue-ton, John. Mason Hall, N. C.  
Hughes, A. G. Stoner's Place, Pa.  
Hughes, Daniel L. Front Royal, Va.  
Hughes, J. E. Belleverson, Pa.  
Hughes, J. R. Moga-dore, O.  
Hughes, John D. Loganport, Ind.  
Hughes, Levi. Delaware, O.  
Hughes, S. K. Somerville, Pa.  
Hughes, T. E. West Newton, Pa.  
Hughes, Watson. Loudonville, O.  
Hughes, William. Augusta, Ga.  
Hughes, W. L. Columbus, O.  
Hulbard, H. Watsonstown, Pa.  
Hull, David. Tallahassee, Flor.  
Hume, J. W. Louisville, Ky.  
Humphrey, E. P., D.D. Rock Mills, S. C.  
Humphreys, David. Amsterdam, Va.

*Post Office Address.*

Hunt, H. W. Jr. Schooley's Mountain, N. J.  
Hunt, Thomas P. Wyoming, Pa.  
Hunter, William. Gap, Pa.  
Huntington, C. Wyalusing, Pa.  
Huntington, C. Ellicott's Mills, Md.  
Huntington, C. A., D.D. Albany, N. Y.  
Huntington, J. Nashville, Tenn.  
Huntingting, James M. Jamaica, L. I.  
Hurtwood, James. Cosbeeton, N. Y.  
Huston, John. Mount Pleasant, O.  
Hutchinson, J. R. Oakland College, Md.  
Hyde, Esckiel F. Cross Hill, S. C.  
Hyde, G. C. Buffalo, N. Y.  
Hyde, J. B. Pocahontas, Ill.  
Hyndshaw, J. B. Jersey City, N. J.  
Hynes, T. W. W. Burlington, Pa.  
Imbrie, Charles K. Bedford, N. Y.  
Ingalls, Moses. Irvin, S. M.  
Inglis, D. St. Joseph's, Mo.  
Irvin, S. M. North Salem, N. Y.  
Irring, David. Powhattan, O.  
Irwin, David C. Bath, Pa.  
Irwin, Leslie. Wheeling, Ind.  
Iveson, John. Warrenham, Pa.  
Jackson, M. P. Milford, Mich.  
Jackson, M. W., D.D. Rough Creek Church, Va.  
Jacobs, Ferdinand. Charleston, S. C.  
Jacobus, M. W. Allegheny, Pa.  
Jagger, Samuel H. Marlborough, N. Y.  
James, A. A. Spartanburg C. H., S. C.  
James, William. Albany, N. Y.  
Jamison, J. M. Ambala, N. India.  
Janeway, J. J., D.D. New Brunswick, N. J.  
Janeway, John L. Flemington, N. J.  
Janeway, Thos. L., D.D. Philadelphia, Pa.  
Janvier, George W. Pittsgrove, N. J.  
Janvier, L. Lodiana, N. India.  
Jardine, Andrew. McCoy'sville, Pa.  
Jeffrey, William, D.D. Herriottville, Pa.  
Jennings, C. P. Mayslick, Ky.  
Jennings, James H. Tomahawk Springs, Va.  
Jennings, Samuel C. Moore, Allegheny Co., Pa.  
Jinks, Ahab. Delaware, O.  
Johnson, A. Water Valley, Md.  
Johnson, A. G. Dalton, Ga.  
Johnson, Baker. Coolbaughs, Pa.  
Johnson, Daniel. Fayetteville, N. C.  
Johnson, Silas. Bucyrus, O.  
Johnson, Cyrus. Charlotte, N. C.  
Johnston, M. E. Carlisle, Pa.  
Johnston, James R. Newburgh, N. Y.  
Johnston, John, D.D. Harmonsville, Pa.  
Johnston, John W. New Castle, Pa.  
Johnston, R. Gettysburg, Pa.  
Johnston, Robert. Paint Lick, Ky.  
Johnston, Robert A. Sunnyside, Asia Minor.  
Johnston, Thomas P. Clark P. O., Pa.  
Johnston, T. P. Rocky Spring, Ga.  
Johnstone, John. Jersey City, N. J.  
Jones, C. C., D.D. Philadelphia, Pa.  
Jones, Charles J. St. Louis, Mo.  
Jones, Isaac. Columbia, Mo.  
Jones, John. Marietta, Ga.  
Jones, Joseph H., D.D. Philadelphia, Pa.  
Jones, Samuel B., D.D. Bridgeton, N. J.  
Jones, Simeon R. Seely Creek, N. Y.  
Jones, William. Tarleton, O.  
Junkin, David X., D.D. Washington, D. C.  
Junkin, George, D.D. Lexington, Va.  
Kay, Richard. Oakland, N. Y.  
Kean, William F. Freeport, Pa.  
Keith, William J. Grifin, Ga.  
Kellar, Isaac. Peoria, Ill.  
Kellogg, Erastus M. Mason Village, N. H.  
Kellogg, S. Dobb's Ferry, N. Y.  
Kelly, David. Blakely, Ala.  
Kennedy, E. Brentsville, Va.  
Kennedy, James F. Chambersburg, Pa.  
Kennedy, John L. Double Branches, S. C.  
Kennedy, R. W. E. Pleasant Ridge, Ala.



- Post Office Address.**
- Ker, Jacob W. E.  
 Kerr, Aaron H.  
 Kerr, A. H.  
 Kerr, H. M.  
 Kerr, James,  
 Kerr, John,  
 Kerr, Joseph,  
 Ketchum, R. C.  
 Kimball, David,  
 King, C. B.  
 King, David,  
 King, Ezra,  
 King, John C.  
 King, J. L.  
 Kingsbury, Cyrus,  
 Kirk, William H.  
 Kirkpatrick, David,  
 Kirkpatrick, J., D.D.  
 Kirkpatrick, John H.  
 Kirkpatrick, J. L.  
 Kirkpatrick, J. M.  
 Kirtland, Orlando L.  
 Knapp, I. C.  
 Kniffin, William C.  
 Knight, Moses G.  
 Knighton, Frederick,  
 Knott, J. W.  
 Knox, John,  
 Kollock, Shepard K., D.D.  
 Krebs, John M., D.D.
- L**
- Lacy, Beverly T.  
 Lacy, Drury, D.D.  
 Lacy, W. S.  
 Ladd, Francis D.  
 Lafferty, R. H.  
 Laird, Francis,  
 Laird, F. H. L.  
 Lamb, Henry J.  
 Lane, Cornelius B.  
 Lane, G. W.  
 Lane, John J.  
 Lane, Saurin E.  
 Lanneau, J. F.  
 Lapeley, James T.  
 Lapeley, R. A., D.D.  
 Larkin, E. W.  
 Latta, James,  
 Latta, William W.  
 Lattimore, Daniel,  
 Laurie, James, D.D.  
 Lawrence, A. B.  
 Lawrence, Samuel,  
 Laws, Samuel S.  
 Lea, Richard,  
 Lea, T. D.  
 Leadbetter, Alexander,  
 Leake, L. F.  
 Leaman, John,  
 Leason, Thomas S.  
 Leavenworth, C.  
 Lee, Chauncey G.  
 Lee, Edmund,  
 Lee, H.  
 Lee, Lewis H.  
 Leffler, B.  
 Leggett, John H.  
 Leland, A. W., D.D.  
 Leonard, Lemuel,  
 Lewers, James,  
 Lewis, S. B.  
 Lewis, J. N.  
 Lewis, Reuben,  
 Leyburn, John, D.D.  
 Lichtenstein, J. L.  
 Lillie, John,  
 Lilly, R. H.  
 Lindsley, D.  
 Lindsley, Aaron L.  
 Lindsley, J. B.  
 Lindsley, Philip, D.D.  
 Linn, James,  
 Littell, Luther,  
 Little, E. G.  
 Little, James,  
 Little, John,
- Post Office Address.**
- Deerfield, N. J.  
 Lagrange, Ind.  
 Dubuque, Iowa.  
 Purdy, Tenn.  
 Cadis, O.  
 Monongahela City, Pa.  
 Poland, O.  
 Clarksville, Ga.  
 Columbus, Ga.  
 Stillwater, N. Y.  
 Miller's Place, L. I.  
 Monroe, O.  
 Jackson, Ga.  
 Doaksville, C. N., Ark.  
 Brownsburgh, Pa.  
 Poke Run, Pa.  
 Ringoes, N. J.  
 Penn's Run, Pa.  
 Gainesville, Ala.  
 Smithville, Va.  
 Morristown, N. J.  
 Black Rock, N. Y.  
 Broadwell, Ky.  
 Wilsonville, Ky.  
 Camden, N. J.  
 West Bedford, O.  
 East Springfield, O.  
 Greenwich, N. J.  
 New York City.
- L**
- Salem, Va.  
 Raleigh, N. C.  
 Eldorado, Ark.  
 Philadelphia, Pa.  
 Charlotte, N. C.  
 Mur. ysville, Pa.  
 Simpsonville, Ky.  
 Peterborough, N. H.  
 Wyoming, Pa.  
 Bethany, N. Y.  
 Fairview, O.  
 Galway, N. Y.  
 Marietta, Ga.  
 Flemingsburg, Ky.  
 Nashville, Tenn.  
 Rock Island, Ill.  
 Parkersburg, Pa.  
 Honeybrook, Pa.  
 Vernon, Ind.  
 Washington, D. C.  
 Woodville, Mi.  
 Milroy, Pa.  
 St. Louis, Mo.  
 Lawrenceville, Pa.  
 Bethel, Ky.  
 Bethany, Ct.  
 Terre Haute, Ind.  
 Blue Ball, Pa.  
 Leechburg, Pa.  
 Madison, Ind.  
 New Haven, Ct.  
 Manatee, Flo.  
 Lunenburg C. H., Va.  
 Rahway, N. J.  
 Marissa, Ill.  
 Searsville, N. Y.  
 Columbia, S. C.  
 Moscow, N. Y.  
 Asbury, N. J.  
 Loosahoms, Mi.  
 Danville, Va.  
 Newberry, Pa.  
 Philadelphia, Pa.  
 New Albany, Ind.  
 New York City.  
 Urbana, Ill.  
 Port Natal, Africa.  
 South Salem, N. Y.  
 Nashville, Tenn.  
 New Albany, Ind.  
 Bellefonte, Pa.  
 Mount Hope, N. Y.  
 Merrimac, N. H.  
 Darlington, Ind.  
 New York City.
- Locke, Nathaniel C.**  
**Locke, William E.**  
 Lockridge, A. Y.  
 Lockwood, L. B.  
 Logan, J. H.  
 Logan, Robert,  
 Logan, S. C.  
 Long, Chester,  
 Longmore, David, D.D.  
 Loomis, A. W.  
 Lorance, James H.  
 Lord, Charles S.  
 Lord, John C., D.D.  
 Lord, Willis, D.D.  
 Love, Solomon J.  
 Love, Thomas,  
 Love, William,  
 Loughridge, R. M.  
 Lowe, Benjamin J.  
 Lowe, John G.  
 Lowes, J. A. I.  
 Lowrie, John C., D.D.  
 Lowrie, John M.  
 Lowrie, L. A.  
 Loyd, P. P.  
 Lundy, John P.  
 Lyman, Henry,  
 Lynch, Thomas,  
 Lynn, C. K.  
 Lynn, Samuel,  
 Lyon, David,  
 Lyon, David C.  
 Lyon, Isaac L.  
 Lyon, James A.  
 Lyon, John,  
 Lyon, William,
- Post Office Address.**
- Hempstead, L. I.  
 Springfield, N. J.  
 Summerville, Ga.  
 Elkland, Pa.  
 Shelbyville, Ky.  
 Constantine, Mich.]  
 Farmingdale, L. I.  
 Milton, Pa.  
 Ningpo, China.  
 Courtland, Ala.  
 Brookfield, L. I.  
 Buffalo, N. Y.  
 Cincinnati, O.  
 Staunton, Va.  
 Loveville, Del.  
 Richmond, Va.  
 Creek Agency, Ark.  
 Marietta, O.  
 Conklin, N. Y.  
 South Salem, O.  
 New York City.  
 Lancaster, O.  
 Winchester, Ky.  
 Leedsville, O.  
 Sing Sing, N. Y.  
 Watertown, Mass.  
 Naason Hall, N. C.  
 New Philadelphia, Ind.  
 Newport, Ky.  
 Northampton, N. Y.  
 Bedford, N. Y.  
 Pittsburgh, Pa.  
 St. Louis, Mo.  
 Bedford, Pa.  
 Richmond, Va.
- M**
- Macdonald, James M.  
 Macgregor, John M.  
 Mack, Thomas,  
 Mackey, James L.  
 Macklin, Alexander,  
 Maclean, John, D.D.  
 Macmaster, E. D., D.D.  
 Macnair, John,  
 Macnair, Solomon,  
 Magie, David, D. D.  
 Magill, T. F.  
 Magruder, T. P. W.  
 Mahaffey, Samuel,  
 Mahon, Joseph,  
 Maltbie, E. D., D.D.  
 Maltby, H.  
 Mann, Joseph R.  
 Manwaring, Giles,  
 Marks, Richard T.  
 Marquis, John,  
 Marquis, J. E.  
 Marquis, R. W.  
 Marr, Joseph,  
 Marr, Phineas B.  
 Marshall, George,  
 Marshall, S. V.  
 Marshall, William,  
 Marshall, William K.  
 Martin, C. D.  
 Martin, E.  
 Martin, James,  
 Martin, S. N. D.  
 Martin, Thomas,  
 Martin, W. A. P.  
 Martyn, John L.  
 Mason, Cyrus, D. D.  
 Mason, James D.  
 Mathes, A. A.  
 Mathews, James,  
 Mathews, John,  
 Mathews, John D., D.D.  
 Mathews, Samuel,  
 Mathews, William,  
 Mathews, Wm. C., D.D.  
 Mattoon, Stephen,  
 May, T. C.  
 Mead, Enoch,  
 Mebane, W. N.
- New York City.**  
**Hammond, N. Y.**  
 Corisco Island, Africa.  
 Philadelphia, Pa.  
 Princeton, N. J.  
 New Albany, Ind.  
 Clinton, N. J.  
 Bart, Pa.  
 Elizabethtown, N. J.  
 Rushville, Ill.  
 Washington, O.  
 Shippensburg, Pa.  
 Syracuse, N. Y.  
 Oxford, O.  
 New York City.  
 W. Sulphur Springs, Ga.  
 Dayton, O.  
 Kenton, O.  
 Plainfield, O.  
 Milton, Pa.  
 Lewisburg, Pa.  
 Pittsburg, Pa.  
 New Carthage, La.  
 Fort Chester, N. Y.  
 Van Buren, Ark.  
 Pinckneyville, Ill.  
 Romney, Va.  
 Salem, Ark.  
 Ningpo, China.  
 Brownsville, Pa.  
 Ningpo, China.  
 Livonia, Ind.  
 New York city.  
 Davenport, Iowa.  
 Caledonia, Mo.  
 Carleisle, Ky.  
 Steele's Mills, Ill.  
 Henderson, Ky.  
 Pechitta, Ga.  
 Shelbyville, Ky.  
 Bangkok, Siam.  
 Marion, Ky.  
 Davenport, Iowa.  
 Eagle Falls, N. O.

**Post Office Address.**  
 Meeks, J. A.  
 Merrick, J. L.  
 Merrill, Franklin  
 Merrill, Richard,  
 Merwin, Miles T.  
 Metcalf, A. D.  
 Miller, Allen C.  
 Miller, Arnold W.  
 Miller, James E.  
 Miller, John  
 Miller, John B.  
 Miller, John H.  
 Miller, J. W.  
 Miller, L. Merrill,  
 Miller, Matthew R.  
 Miller, Moses,  
 Miller, O. H.  
 Miller, Samuel,  
 Miller, Samuel I.  
 Milligan, Josiah,  
 Mills, C. L.  
 Mills, David,  
 Milner, R. A.  
 Mitchell, Andrew D.  
 Mitchell, Benjamin,  
 Mitchell, E. D.D.  
 Mitchell, J. C.  
 Mitchell, J. C.  
 Mitchell, J. Delville,  
 Mitchell, John,  
 Mitchell, William H.  
 Moffatt, John,  
 Moffatt, J. C.  
 Mole, John,  
 Monfort, David, D.D.  
 Monfort, Francis,  
 Monfort, F. P.  
 Monfort, J. G.  
 Monteith, William J.  
 Montgomery, A. D.  
 Montgomery, James,  
 Montgomery, John,  
 Montgomery, S. M.  
 Montgomery, T. F.  
 Moody, John, D.D.  
 Moody, Samuel,  
 Mooney, A. M.  
 Moore, Ambrose Y.  
 Moore, James G.  
 Moore, John,  
 Moore, John,  
 Moore, Joshua,  
 Moore, J. W.  
 Moore, Thomas V.  
 Moore, William D.  
 Moore, W. H.  
 Moore, W. H.  
 More, Gaylord L.  
 Morgan, A. M.  
 Morgan, Gilbert,  
 Morgan, N. R.  
 Morris, George,  
 Morris, H. W.  
 Morris, Robert D.  
 Morrison, Alexander G.  
 Morrison, James,  
 Morrison, James E.  
 Morrison, J. H.  
 Morrison, R. H., D.D.  
 Morrison, William N.  
 Morrow, J. M.  
 Morse, Stephen,  
 Morton, George,  
 Morton, John B.  
 Morton, Robert S.  
 Motzer, Daniel,  
 Munnis, R. M.  
 Munroe, Hugh A.  
 Munson, Asabel,  
 Munson, John,  
 Murphy, Thomas,  
 Murphy, Thomas G.  
 Murphy, William J.  
 Murray, John W.  
 Murray, Joseph A.

Greenville, O.  
 South Amherst, Mass.  
 Hempstead, L. I.  
 Oneida Mills, O.  
 Clearfield, Pa.  
 Bloomfield, Ky  
 White Rock, Ill.  
 Chester C. H., S. C.  
 Dansville, N. Y.  
 Philadelphia, Pa.  
 N. Washington, Pa.  
 Pontotoc, Mi.  
 Independence, Texas.  
 Ogdensburg, N. Y.

Brookfield, Ma.  
 Street's Run, Pa.  
 Mount Holly, N. J.  
 Wilmington, O.  
 W. Rushville, O.  
 Indianapolis, Ind.  
 Newnan's Mills, Pa.  
 Adairsville, Ga.  
 Middletown, Pa.  
 Mount Pleasant, O.  
 Chapel Hill, N. C.  
 Greensboro, Ala.  
 Eaton, O.  
 Scranton, Pa.  
 N. Lexington, Ind.  
 Florence, Ala.  
 St. Clairsville, O.  
 Cincinnati, O.  
 Damascus, Pa.  
 Kingston, Ind.  
 Richland P. O., Ind.  
 Richmond, Ind.  
 Greensburgh, Ind.  
 Broadalbin, N. Y.  
 Lexington, N. C.  
 Clarion, Pa.  
 Harrodsburg, Ky.  
 Jackson, La.  
 Newnan, Ga.  
 Shippensburg, Pa.  
 Ashland, O.  
 Bigby Fork, Mi.  
 South Bend, Ind.  
 Croton Falls, N. Y.  
 Newman's Mills, Pa.  
 Glasgow, O.  
 Lewistown, Pa.  
 Oakland Grove, Ark.  
 Richmond, Va.  
 Greensburgh, Pa.  
 Rising Sun, Ind.  
 Chambers C. H., Ala.  
 Babylon, L. I.  
 Newbern, Ala.  
 Salisbury, N. C.  
 Eutaw, Ala.  
 Mechanicburg, Pa.  
 Rockton, N. Y.  
 Newtown, Pa.  
 Cotesville, Pa.  
 Brownsburg, Va.  
 Concord, N. C.  
 Ambala, India.  
 Cottage Home, N. C.  
 Swannanoec, N. C.  
 Ash Creek, Mi.

Livermore, Pa.  
 Middletown, O.  
 Ebensburg, Pa.  
 Gettstown, D. C.  
 Mission House, N. York.  
 Elizabethtown, N. C.  
 Apple Creek, Mo.  
 London, Pa.  
 Frankford, Pa.  
 Dover, Del.  
 Sharpsburg, Pa.  
 Dillsburg, Pa.

**Post Office Address.**  
 Murray, Lemuel,  
 Murray, Nicholas, D.D.  
 Murray, Nicholas,  
 Musgrave, Geo. W., D.D.  
 Myers, A. B. L.  
 McAboy, Leland R.  
 McAfee, Robert L.  
 McAfee, W.  
 McAlister, Hector,  
 McAlpin, R.  
 McAuley, W. H.  
 McBride, J. B.  
 McBryde, Thomas L.  
 McCachren, Robert,  
 McCalla, William L.  
 McCallum, A.  
 McCandlish, William,  
 McCarrell, Alexander,  
 McCarter, David,  
 McCarter, James R.  
 McCartney, William D.  
 McChord, J. M.  
 McClay, C. B.  
 McClean, Oliver O.  
 McClelland, A. C.  
 McClintock, John,  
 McClung, John A.  
 McClung, Samuel M.  
 McCluskey, John, D.D.  
 McCall, A.  
 McComb, Robert C.  
 McCombs, G. B.  
 McCombs, William,  
 McConnell, Joseph,  
 McConnell, S. C.  
 McConough, J. M.  
 McCord, William J.  
 McCorkle, A. B.  
 McCown, Burr H.  
 McCoy, David,  
 McCoy, D. R.  
 McCrae, J.  
 McCready, Absalom,  
 McCullough, John,  
 McCune, Samuel C.  
 McDermot, Thomas,  
 McDonald, H.  
 McDonald, John,  
 McDonald, J. W.  
 McDonald, Neill,  
 McDonald, Samuel H.  
 McDougall, James,  
 McDowell, John, D.D.  
 McElhenny, J., D.D.  
 McElroy, F. B.  
 McElroy, Joseph, D.D.  
 McElwain, Andrew,  
 McFarland, Francis, D.D.  
 McFarland, John,  
 McFarren, Samuel, D.D.  
 McGee, William C.  
 McGill, Alexander T., D.D.  
 McGinley, A. A., D.D.  
 McGlashan, Alexander,  
 McGookin, William,  
 McGregor, Edwin R.  
 McGuffey, W. H., D.D.  
 McGuigan, Robert,  
 McGuire, H. L.  
 Melvaine, William B.  
 Melnnis, R.  
 McIntosh, John B.  
 McIntyre, John,  
 McJimpey, William,  
 McKaig, Clement V.  
 McKain, James,  
 McKay, Neill,  
 McKee, D. D.  
 McKee, James A.  
 McKee, Joseph B.  
 McKee, J. M.  
 McKennon, J. W.  
 McKinley, Daniel, D.D.  
 McKinley, George,  
 McKinney, C.

Mt. Pleasant, Tenn.  
 Elizabethtown, N. J.  
 Washington, Pa.  
 Philadelphia, Pa.  
 New Haven, Ct.  
 Wexford, Pa.  
 Columbia, Mo.  
 Cloverport, Ky.  
 Fayetteville, N. C.  
 Mixburg, Ala.

Yellow Store, Tenn.  
 Pendleton, S. C.  
 Newville, Pa.  
 Philadelphia, Pa.  
 Union Ch. P. O., Mi.  
 Lewistown, Ill.  
 Claysville, Pa.  
 Strasburg, Pa.  
 Americus, Ga.

Greencastle, Ind.  
 Gallipolis, C.  
 Dickinson, Pa.  
 Peru, Ind.  
 Carmichaelstown, Pa.  
 Indianapolis, Ind.  
 Logan's Ferry, Pa.  
 West Alexander, Pa.  
 Lewiston, N. Y.  
 London, O.  
 Lynnville, Tenn.  
 Salem, O.  
 Flanders, N. J.  
 Paris, Mo.  
 Rockford, Ill.  
 Jefferson, N. Y.  
 Talldega, Ala.  
 Hopkinsville, Ky.  
 Callensburgh, Pa.  
 Philadelphia, Pa.  
 Goliad, Texas,  
 New Wilmington, Pa.  
 Galveston, Texas.  
 Fairfield, Iowa.  
 New Prospect, O.  
 Fayette, Mi.  
 Charleston, Ill.  
 Eaton, N. Y.  
 Afordsville, N. C.  
 Belleville, Pa.  
 Huntington, L. I.  
 Philadelphia, Pa.  
 Lewisburg, Va.

New York City.  
 Indiana, Pa.  
 Greenville, Va.  
 Green Tree, Pa.  
 Harvey's 5 Points, Pa.  
 Johnsonsburg, N. Y.  
 Allegheny, Pa.  
 Fannettsburg, Pa.  
 Mobile, Ala.  
 Sidney, O.  
 New York City.  
 University of Va.  
 Birmingham, Iowa.  
 Richmond, Ind.  
 Wilkins, Pa.  
 Yazoo City, Mi.  
 Gilopolis, N. C.  
 Montpelier, N. C.  
 New York City.  
 Candor, Pa.  
 Harrisburg, O.  
 Summerville, N. C.  
 Fairfield, Ind.  
 Franklin, Ind.  
 West Newton, Pa.  
 Pea River, Ala.  
 Washington, Pa.  
 Chambersburg, Pa.  
 Petersburg, Ill.  
 Jackson, Tenn.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
McKinney, David, D.D.	Philadelphia, Pa.	Ostrom, V. C.	Fort Adams, Mi.
McKinney, E.	Council Bluffs, Iowa.	Ottersen, James,	Johnstown, N. Y.
McKinney, John,	Hollidaysburg, Pa.	Overstreet, R. M.	Franklin, Ind.
McKinney, S., D.D.	Huntsville, Texas.	Owen, Griffith,	Philadelphia, Pa.
McKittrick, John,	Plain P. O., S. C.	Owen, Joseph,	Allahabad, N. India.
McLain, W. W.	Mount Pleasant, Pa.	Owen, Roger,	Chestnut Hill, Pa.
McLaren, J. F., D.D.	Allegheny, Pa.	Owen, Thomas,	
McLaurin, Hugh,	Upatote, Ga.	Owen, Thomas R.	Tarboro, N. C.
McLean, Daniel V., D.D.	Easton, Pa.		
McLean, Hector,	Randallsville, N. C.	Page, David,	Canton, Ill.
McLees, John,	Greenwood, S. C.	Paine, Henry H.	Fincastle, Va.
McLeod, R. B. E.	Doanesburg, N. Y.	Paine, James,	Fairfield, Va.
McMaster, Algernon S.	Mount Jackson, Pa.	Painter, H. M.	Vicksburg, Mi.
McMichael, William,	Agnew's Mills, Pa.	Painter, Joseph,	Kittanning, Pa.
McMillan, Andrew,	Aberfoil, Ala.	Paisley, Samuel,	Watson's Bridge, N. C.
McMullen, J. P.	New Prospect, Ala.	Paisley, W. D.	Greensboro, N. C.
McMullen, R. B.	Knoxville, Tenn.	Palmer, B. M.	Columbia, S. C.
McMurray, Francis,	Bellevue, Ga.	Palmer, Edward P.	
McNair, Joseph,	Mount Freedom, N. J.	Palmer, E.	Walterboro, S. C.
McNair, Daniel,	Galveston, Mi.	Palmer, N. P.	Carpentersville, Ind.
McNair, Evander,	Galveston, Texas.	Park, J.	Knoxville, Tenn.
McNair, William W.	Portage City, Wis.	Park, O.	McConneville, O.
McNeely, L.	Hickory Wythe, Tenn.	Parko, N. Grier,	Pittston, Pa.
McNeill, Angus C.	Camden, Ala.	Parke, Samuel,	Castle Finn, Pa.
McNeill, George,	Ashboro, N. C.	Parker, Alvin H.	Nether Providence, Pa.
McNeill, Hector,	Montpelier, N. C.	Parkinson, M. A.	Perry P. O., Pa.
McNeill, James H.	Pittsboro, N. C.	Parmelee, James H.	Duncan's Falls, O.
McNutt, Samuel H.	Rockville, Ind.	Parsons, Henry M.	Moriches, L. I.
McPhail, G. Wilson,	Fredericksburg, Va.	Parsons, H. U.	
McPheeters, S. B.	St. Louis, Mo.	Parsons, W. S.	Trenton, N. J.
McPherson, J. E.	Franklin, N. C.	Patterson, A. O., D.D.	Rossville, O.
McPherson, J. P.	Parsonage, S. C.	Patterson, James C.	Lawrenceville, Ga.
McPherson, Robert,	Temperanceville, Pa.	Patterson, M. A.	Louisville, Ala.
McQueen, D. nald,	Sumpterville, S. C.	Patterson, M. B.	New Bloomfield, Pa.
McKee, William F.	Camden, Ala.	Patterson, Robert,	Pittsburgh, Pa.
McRoberts, S. S.	Stanford, Ky.	Patterson, William,	Poundridge, N. Y.
McWilliam, James,	Belvidere, N. J.	Patton, F.	Taccapola, Mi.
McWhorter, William,	Pickens C. H., S. C.	Patton, H. H.	Princeton, Ind.
		Paull, Alfred,	Wheeling, Va.
		Paull, Samuel,	
Nall, Robert,	Moble, Ala.	Pawling, W. H.	Somerset, Ky.
Nash, Frederick K.	Gilopolis, N. C.	Paxton, J. D., D.D.	Shelbyville, Ky.
Nassau, Charles W., D.D.	Lawrenceville, N. J.	Paxton, J. T.	Farmington, Mo.
Nath, Golok,	Jalandar, N. India.	Paxton, Thomas N.	Mar. on, N. C.
Naylor, James,	Red Oak Grove, Va.	Paxton, William M.	Pittsburgh, Pa.
Neander, John,	New York City.	Peacock, William N.	McCallum's P. O., N. C.
Neill, William, D.D.	Philadelphia, Pa.	Peck, Elias S.	Waupun, Wis.
Neill, William,	Tallahassee, Flo.	Peck, Simeon,	Findlay, O.
Nelson, A. K.	Saint Thomas, Pa.	Peck, Thomas E.	Baltimore, Md.
Nesbit, William,	Noblestown, Pa.	Peden, A. G.	Erin P. O., Ga.
Nevin, D. E.	Sewickly Bottom, Pa.	Peden, M.	Columbus, Mi.
Nevius, H. V. D.	Georgetown, Ky.	Peebles, John,	Parkersburg, Va.
Nevius, J. H.	Decatur, Ind.	Pelan, James,	Milford Centre, O.
Newell, George W.	Orangeville, Pa.	Pelan, William,	Connersville, Ind.
Newell, Huey,	Clarion, Pa.	Pelton, Samuel,	
Newell, Samuel,	Lebanon, O.	Penick, D. A.	Pioneer Mills, N. C.
Newell, Thomas M.	Jacksonville, Ill.	Penick, D. T.	Pioneer Mills, N. C.
Newton, Ephraim H.	Cambridge, N. Y.	Penland, A.	Whitesburg, Ala.
Newton, Henry,	Jefferson, Ga.	Penland, N. A.	Tuscumbia, Ala.
Newton, John,		Penny, Joseph, D.D.	Pontiac, Mich.
Newton, Thomas H.	Island of St. Thomas.	Pentzer, Jacob,	Germanstown, O.
Nichols, C.	Racine, Wis.	Perkins, G. K.	Eddyville, Ky.
Nichols, James,	Geneseo, N. Y.	Perkins, Henry,	Allentown, N. J.
Nimmo, Joseph,	Huntingdon, L. I.	Perkins, William,	Liverpool, Ill.
North, N. G.	New Orleans, La.	Perrigrine, James,	Paris, Ind.
Nott, Eliphalet, D.D.	Schenectady, N. Y.	Perry, David I.	Bloomington, Ill.
Nourae, James,	Washington City, D. C.	Perry, Gardiner B., D.D.	Groveland, Mass.
Noyes, Varnum,	Gulford, O.	Petrie, G. H. W.	Charleston, S. C.
Nundy, Gopee Nath	Futtsburgh, N. India.	Petrie, James,	Pluckamin, N. J.
		Pettigrew, Samuel,	St. Louis, Mo.
Oakes, Isaac,	Riga, N. Y.	Pharr, Dion C.	Sweet Springs, Va.
Oakey, Peter D.	Jamaica, L. I.	Pharr, Henry N.	Statesville, N. C.
Ogden, Benjamin,	Three Rivers, Mich.	Pharr, S. C.	Charlottesville, N. C.
Ogden, Ephraim,	Glade Mills, Pa.	Pharr, Walter S.	Oak Lawn, N. C.
Ogden, Isaac A.	Greenville, O.	Pharr, W. W.	Neonah, Va.
Ogden, John W.	Nashville, Tenn.	Phelps, Joshua,	Roundout, N. Y.
Ogden, Joseph M.	Chatham Village, N. J.	Phillips, Bradley,	Horicon, Wis.
Ogden, Thomas A.	Natchez, Mi.	Phillips, J.	Chapel Hill, N. C.
Olmstead, J. M.	Philadelphia, Pa.	Phillips, N. G.	Shiloh, Ala.
Olmstead, Lemuel G.		Phillips, William W., D.D.	New York City.
Orbison, J. H.	Lodianna, N. India.	Phraner, Wilson,	Sing Sing, N. Y.
Orr, R. W.	Canonsburg, Pa.	Pickard, J. H.	Locust Hill, N. C.
Orr, William,	Covington, Ky.	Picton, Thomas,	New York City.
Osborn, Robert,	Point Pleasant, Pa.	Pierce, John I.	Henderson, Ky.
Osborne, M.			
Osmond, Jonathan,	Newton, Pa.		

*Post Office Address.*  
 Pierson, Philip.  
 Pigeon, Charles D.  
 Pike, John.  
 Pillsbury, Ithamar.  
 Pingry, John F.  
 Pinkerton, William.  
 Pinney, John B.  
 Pitkin, John.  
 Pitman, B. H.  
 Platt, Isaac W.  
 Platt, Joseph.  
 Plumer, William S., D.D.  
 Plumstead, James B.  
 Poage, Josiah E.  
 Polk, D.  
 Pomroy, Joseph S.  
 Porter, A. A.  
 Porter, George D.  
 Porter, Joseph.  
 Porter, Joseph D.  
 Porter, Samuel F.  
 Potter, L. D.  
 Potter, S. S.  
 Potts, George, D.D.  
 Powers, Uriah.  
 Pratt, F. A.  
 Pratt, John W.  
 Pratt, N. A.  
 Price, H. E.  
 Price, James.  
 Price, M. B.  
 Price, S. J.  
 Prime, Edward D. G.  
 Prime, Nathaniel S., D.D.  
 Prime, Samuel L.  
 Prints, George.  
 Proctor, D. C.  
 Proctor, John O.  
 Proudfit, Alexander.  
 Fryor, Theodoric, D.D.  
 Purriance, George D.  
 Purriance, James,  
 Q  
 Quarterman, Joseph.  
 Quarterman, W. B.  
 Quay, Alexander H.  
 Quillin, Ezekiel,  
 R  
 Raleton, James Grier.  
 Ramsay, James E.  
 Ramsay, J. Ross.  
 Rankin, A. T.  
 Rankin, Edward E.  
 Rankin, H. V.  
 Rankin, Jesse.  
 Rankin, J. C.  
 Rankin, William A.  
 Raymond, H. E.  
 Raymond, Moses.  
 Rea, John, D. D.  
 Read, D. B.  
 Read, H. C.  
 Reasner, John S.  
 Recca, H. E.  
 Reed, D. B.  
 Reed, David C.  
 Reed, G. J.  
 Reed, Samuel.  
 Reed, Villeroy D.  
 Reed, William.  
 Reed, William.  
 Reid, Alexander.  
 Reid, John W.  
 Reid, S. H.  
 Reid, S. J.  
 Reid, W. S., D.D.  
 Reid, William M.  
 Reese, H. K.  
 Reeve, William E.  
 Reeves, Henry.  
 Reiley, John A.  
 Reinhart, Edwin H.  
 Remington, James.  
 Reynolds, John V.  
 Rhoad, G. A.  
 Rhoads, John.  
 Rice, Benjamin H., D.D.  
 Rice, D. E. Y.  
 Rice, James M.  
 Rice, John H.  
 Rice, N. L., D.D.  
 Rice, S. D.  
 Rice, William G.  
 Richards, James, D.D.  
 Richardson, Richard H.  
 Richardson, William T.  
 Rickbow, Jacob.  
 Riddle, J. P.  
 Riddle, William.  
 Riggs, Elias.  
 Ricketts, Cyrus C.  
 Riheldaffer, J. G.  
 Rittenhouse, J. H.  
 Robe, R.  
 Roberts, R. M.  
 Robertson, Henry M.  
 Robertson, Samuel.  
 Robertson, W. W.  
 Robinson, David.  
 Robinson, John.  
 Robinson, S. E.  
 Robinson, Stuart.  
 Robinson, William M.  
 Rockwell, A. O.  
 Rockwell, E. F.  
 Rockwell, J. E.  
 Rodenbaugh, H. S.  
 Rodgers, James.  
 Rodgers, James L.  
 Rodgers, Joseph R.  
 Rodgers, Ravaud K.  
 Rodgers, Amos H.  
 Rogers, E. P.  
 Rogers, H. W.  
 Rogers, James L.  
 Rogers, John M.  
 Rogers, W. S.  
 Root, Lucius I.  
 Root, Timothy.  
 Roscel, Joseph A.  
 Ross, Anthony W.  
 Ross, John.  
 Ross, John B.  
 Rowe, John.  
 Rowell, Morse.  
 Rowland, James.  
 Rudolph, A.  
 Ruffner, H., D.D.  
 Ruffner, W. H.  
 Ruggles, Henry E.  
 Russell, James.  
 Russell, Moses.  
 Russell, R. D.  
 Rutter, Lindley C.  
 Ryora, A. D. D.  
 S  
 Sackett, Milton A.  
 Safford, Henry.  
 Sallor, John.  
 Sampson, F. S., D.D.  
 Sanders, E. D.  
 Sanderson, D. D.  
 Satterfield, James.  
 Satterfield, Mead.  
 Saunders, J. N.  
 Savage, John A., D.D.  
 Savage, Thomas.  
 Savage, William T.  
 Saye, John B.  
 Saye, James H.  
 Sayre, Theodore.  
 Schenck, A. V. C.  
 Schenck, Elias S.  
 Schenck, William E.  
 Scott, Alexander.  
 Scott, J. A.  
 Scott, J. J.  
 Scott, J. L.  
 Scott, John W.  
 Scott, J. W., D. D.  
 Salem, S. C.  
 Aburndale, Ma.  
 Princeton, Ill.  
 Fishkill, N. Y.  
 Natural Bridge, Va.  
 New York City.  
 Milfordton, O.  
 Northampton, N. Y.  
 West Farms, N. Y.  
 Roseville, Ind.  
 Baltimore, Md.  
 Solon's Mills, Ill.  
 Florida, Mo.  
 Brookville, Pa.  
 N. Cumberland, Va.  
 Selma, Ala.  
 Tipton, Iowa.  
 Louisiana, N. India.  
 Selma, Ala.  
 Frenchtown, N. J.  
 Brookville, Ind.  
 Lawrenceburg, Ind.  
 New York City.  
 Big Lick, Va.  
 Fulton, Wis.  
 Tuscaloosa, Ala.  
 Roswell, Ga.  
 Cincinnati, O.  
 Frankfort, Ky.  
 Prince Edward C. H., Va.  
 New York City.  
 Williamsburg, N. Y.  
 New York City.  
 Reading, Pa.  
 New Haven, Ct.  
 Williamsport, Md.  
 Salem, N. Y.  
 Nottoway C. H., Va.  
 Baltimore, Md.  
 Natches, Mi.  
 Mount Vernon, Ga.  
 Ningpo, China.  
 Rochester, Pa.  
 Wellsburg, Va.  
 Norristown, Pa.  
 Croton Falls, N. Y.  
 Slate Hill, Pa.  
 Mapleton, N. Y.  
 New York City.  
 Ningpo, China.  
 Lexington, N. C.  
 Basking Ridge, N. J.  
 Marietta, Pa.  
 Wahalak, Mi.  
 Springfield, Va.  
 Cold Spring, O.  
 West Lebanon, Ind.  
 Cincinnati, O.  
 S. Hanover, Ind.  
 Worth, Pa.  
 Charlestown, Ind.  
 Bealsville, O.  
 Lansingburg, N. Y.  
 Sharon, O.  
 Calcutta, O.  
 Spencer Academy, Ark.  
 Philomath, Ga.  
 Anderson C. H., S. C.  
 Bellmont, Mi.  
 Lynchburg, Va.  
 Mount Zion, S. C.  
 Wayneville, Ga.  
 Quogue, L. I.  
 Blairdere, N. J.  
 Belirstown, N. J.  
 Elizabethport, N. J.  
 Alden, N. Y.  
 Meadville, Pa.

*Post Office Address.*  
 Northmoreland, Pa.  
 Hampden Sidney, Va.  
 Cape Girardeau, Mo.  
 Amsterdam, Va.  
 Charlotte C. H., Va.  
 Cincinnati, O.  
 Union Hall, Va.  
 South Union, Ky.  
 Princeton, N. J.  
 Chicago, Ill.  
 Waynesboro, Va.  
 Mississippi City, Mi.  
 Salem, Ky.  
 Port Gibson, Mi.  
 Smyrna.  
 West Newton, Pa.  
 St. Paul's, Minn's Ter'ty.  
 Washingtonville, Pa.  
 Salem, Oregon.  
 Hillsboro, Ill.  
 Neenah, Wis.  
 Winnesona, Wis.  
 Fulton, Mo.  
 Hookstown, Pa.  
 Ashland, O.  
 Pensacola, Fla.  
 Baltimore, Md.  
 Brownsville, O.  
 Hubbard, O.  
 Davidson College, N. C.  
 Brooklyn, N. Y.  
 Jeffersonville, Pa.  
 Pensfeld, N. Y.  
 Mount Joy, Pa.  
 Yellow Springs, Ind.  
 Boundbrook, N. J.  
 Waynesville, Ill.  
 Augusta, Ga.  
 Seguin, Texas.  
 Waynesboro, Ga.  
 Middleton Point, N. J.  
 Oxford, O.  
 Waukesha, Wis.  
 Tuskegee, Ala.  
 Evansville, N. Y.  
 Pendleton, S. C.  
 Muncie, Ind.  
 Savannah, Ga.  
 Burlington O.  
 Squan Village, N. J.  
 Mansfield, O.  
 Louisiana, N. India.  
 Valleyville, Ky.  
 Philadelphia, Pa.  
 St. Charles, Mo.  
 Clifton, O.  
 Nanafalia, Ala.  
 Chestnut Level, Pa.  
 Bloomington, Ind.  
 Kingston, O.  
 Greensboro, Ga.  
 Warren, Pa.  
 Hampden Sidney, Va.  
 West Philadelphia, Pa.  
 Marion, Ala.  
 Sharon, Pa.  
 Hubbard, O.  
 Bloomfield, Ky.  
 Waukesha, Wis.  
 Bedford, N. H.  
 Union C. H., S. C.  
 Union C. H., S. C.  
 Demopolis, Ala.  
 Lexington, Mo.  
 Danbury, Ct.  
 Philadelphia, Pa.  
 Rives, O.  
 Halifax C. H., Va.  
 Feesburg, O.  
 Wheeling, Va.  
 Oxford, O.

	<i>Post Office Address.</i>	<i>Post Office Address.</i>
Scott, Robert	Ridgely, Mo.	Smythe, W. M.
Scott, William A., D.D.	New Orleans, La.	Snodgrass, Wm. D., D.D.
Scott, W. C.	Midland, Va.	Snowden, E. H.
Scott, William M.	Danville, Ky.	Snyder, Henry,
Scott, William N.	Luney's Creek, Va.	Snyder, William M.
Scovel, Alden,	Bordentown, N. J.	Somerville, James,
Scribner, William,	Bridensburg, Pa.	Somerville, W. C.
Seely, A. H.	Futtehburgh, N. India.	Southworth, C.
Seelye, Edward E.	Sandy Hill, N. Y.	Southworth, T. D.
Semple, Philo M.	Berlin, O.	Sparrow, P. J., D.D.
Senour, F.	Paducah, Ky.	Speer, William,
Senslons, John,	Albany, N. Y.	Spence, W. B.
Sewall, R. K.	New Castle, Me.	Spencer, Ichabod S., D.D.
Seymour, J. L.		Spilman, B. F.
Shafer, Joseph L., D.D.	Newton, N. J.	Spilman, T. A.
Shaffer, George W.	Allegheny, Pa.	Spofford, L. A.
Shane, J. D.	N. Middletown, Ky.	Spottswood, John B., D.D.
Shannon, I. N.	New Brunswick, N. J.	Sprague, Wm. B., D.D.
Sharon, James C.	West Fdm., Iowa.	Spring, Gardiner, D.D.
Sharp, J. D.	Rusk, Texas.	Sprunt, Jas. M.
Shaw, B.	Grand Lake, Ark.	Squire, John,
Shaw, Colin,	Gravelly Hill, N. C.	Stafford, J. B.
Shaw, H. W.	Mission House, N. York.	Stafford, James,
Shaw, Peter H.	Williamsburg, L. I.	Stanfield, S. A.
Shearer, F. A.	Chesterville, O.	Stanton, Robert L., D.D.
Sheddan, S. E.	Rahway, N. J.	Staples, M. W.,
Shepherd, I. N.	Marion, O.	Stark, John,
Shepherd, L. M.	Tribes Hill, N. Y.	Stark, Oliver P.
Shepley, Samuel H.	Steubenville, O.	Stead, Benjamin F.
Shepperson, J. G.	Otter Bridge, Va.	Steadman, James O.
Sherrill, R. E.	Somerville, Tenn.	Stearns, Timothy,
Sherwood, J. H.	Milford, N. J.	Stebbins, George,
Shields, Charles W.	Philadelphia, Pa.	Steel, Robert, D.D.
Shimeall, Richard C.	New York City.	Steel, Samuel, D.D.
Shinn, James G.	Philadelphia, Pa.	Steele, John A.
Shotwell, Albert,	West Point, Ga.	Steele, Richard H.
Shotwell, Nathan,	West Liberty, Va.	Stein, Frederick,
Sickels, William,	Pleasant, Ind.	Steinthal, Bernard,
Sillman, A. P.	Clinton, Ala.	Sterling, John W.
Simonton, Ephraim,	Danville, N. J.	Sterrett, Alexander,
Simonton, William,	Northumberland, Pa.	Sterrett, David,
Sirrall, J. G.	Lexington, Ky.	Stevens, Joseph,
Simpson, R.	Robinson, Ill.	Stevens, Joseph B.
Simpson, T. W.	Georgetown, D. C.	Stevenson, David,
Singletary, W. H.	Williamsburg, S. C.	Stevenson, Joseph,
Skinner, John, D.D.	Easton, Pa.	Stevenson, J. M.
St. John, Oliver S.	Easton, Pa.	Stevenson, P. Eugene,
Slack, Elijah,	Cincinnati, O.	Stevenson, Ross,
Sloan, James,	Dunningville, Pa.	Stevenson, Thomas,
Smalley, John,	Muney, Pa.	Stewart, C. B.
Smalts, John H.	Philadelphia, Pa.	Stewart, Charles,
Smith, A.	Fayetteville, Tenn.	Stewart, Charles S.
Smith, Archibald,	Philadelphia, N. C.	Stewart, G. D.
Smith, Benjamin M.	Staunton, Va.	Stewart, Daniel, D.D.
Smith, C. R.	Jacksonville, Ala.	Stewart, D. M.
Smith, Daniel,	Richmond, Wis.	Stewart, William B.
Smith, Edward D., D.D.	New York City.	Stewart, William K.
Smith, H. A.	Clauselville, Ala.	Stickley, W. W.
Smith, James,	Marysville, O.	Stillman, C. A.
Smith, James,	Lewistown, Pa.	Stockton, B. B.
Smith, James,		Stockton, John, D.D.
Smith, James D. D.	Springfield, Ill.	Stone, J. M.
Smith, James M.	Tarentum, Pa.	Stoneroad, Joel,
Smith, James R.	Perryville, Pa.	Stratton, Daniel,
Smith, John V.	Vincennes, Ind.	Stratton, James,
Smith, Josiah, D.	Columbus, O.	Stratton, Joseph B.
Smith, Joseph, D. D.	Elizabeth, Pa.	Stratton, William O.
Smith, Joseph T.	Baltimore, Md.	Street, Robert,
Smith, J. Henry,	Halifax C. H., Va.	Strother, J. W.
Smith, James M.	Grand Spring, Wis.	Stryker, W. M.
Smith, J. M.	Pittsburgh, Pa.	Stuart, D. T.
Smith, Reuben,	Ballston Spa, N. Y.	Stuart, S. D.
Smith, S. B.	St. Charles, Mo.	Stuart, Thomas C.
Smith, Samuel H.	Stewartstown, Pa.	Studdiford, P. O., D.D.
Smith, Thomas C.	Colliersville, Va.	Sturdevant, Charles,
Smith, T. T.	Mutual, O.	Sturges, Smith,
Smith, William, D.D.	Canonsburg, Pa.	Sutton, William C.
Smith, William G.	Hartwellville, Mich.	Swan, B. C.
Smith, W. A.	Oakland College, MI.	Swan, Samuel,
Smock, David V.	Crittenden, Ky.	Swaney, Alexander,
Smylie, James,	Toler's P. O., MI.	Sweetman, Joseph,
Smylie, John A.	Liberty, Mi.	Swift, Elisha P., D.D.
Smyth, Charles B.	Delhi, N. Y.	
Smyth, J. J.	Everettsville, Va.	
Smyth, Thomas, D.D.	Charleston, S. C.	
		Charleston, S. C.
		Goshen, N. Y.
		Warrenham, Pa.
		Danville, Ky.
		Wyoming, N. Y.
		Hope, Ala.
		Galveston, Texas.
		Angola, Ind.
		Marion, Ala.
		San Francisco, Cal.
		Sidney, O.
		Brooklyn, L. I.
		Shawneetown, Ill.
		Jacksonville, Ill.
		Madisonville, Tenn.
		New Castle, Del.
		Albany, N. Y.
		New York City.
		Kenansville, N. C.
		Port Deposit, Md.
		Danville, Mi.
		Carlyle, Ill.
		Harmony, Va.
		Oakland College, Mi.
		Marshall, Texas.
		Elderton, Pa.
		Doaksville, Ark.
		Astoria, N. Y.
		Philadelphia, Pa.
		Kingston, O.
		Sterling, Ill.
		Abington, Pa.
		Hillsborough, O.
		Byron, Ind.
		Grand View, Ill.
		Ballston Spa, N. Y.
		New York City.
		Philadelphia, Pa.
		Madison, Wis.
		Evansville, Ind.
		McVeytown, Pa.
		Jersey Shore, Pa.
		Indianapolis, Ind.
		Bellefontaine, O.
		New Albany, Ind.
		Wyoming, Pa.
		Johnstown, Pa.
		Fayette, Pa.
		Savannah, Mo.
		Brooklyn, N. Y.
		Bath, N. Y.
		New Albany, Ind.
		Rushville, Ind.
		Lexington, Ky.
		Govanstown, Md.
		Macomb, Ill.
		Spout Spring, Va.
		Eutaw, Ala.
		Phelps, N. Y.
		Cross Creek Village, Pa.
		S. Hanover, Ind.
		Woodvale, Pa.
		Georgetown, Ky.
		Salem, N. J.
		Washington, N. C.
		Natchez, Mi.
		Deerfield, O.
		Union, N. J.
		Brownsville, Tenn.
		Muncie, Ind.
		Shelbyville, Ky.
		Roanoke Bridge, Va.
		Red Land, Mi.
		Lambertsville, N. J.
		New Albany, Ind.
		Groveland, N. Y.
		Morven, N. C.
		Carthage, Ill.
		Armagh, Pa.
		Carrollton, O.
		Charlton, N. Y.
		Allegheny, Pa.

Swift, Elliott E.  
Swift, William.  
Symington, R. S.  
Symmes, John H.

**T**  
Tadlock, James D.  
Talbot, W. K.  
Talmage, Jehiel,  
Talmage, P. S.  
Talmage, S. K., D.D.  
Tata, Robert,  
Taylor, C. P.  
Taylor, George L.  
Taylor, H. M.  
Taylor, Rufus,  
Taylor, Samuel,  
Taylor, W. G.  
Teese, David,  
Templeton, Joseph,  
Templeton, Milo,  
Templeton, S. M.  
Templeton, W. H.  
Thatcher, George H.  
Thayer, Charles,  
Thayer, E. W.  
Thayer, Loren,  
Thom, A. E.  
Thomas, B. D.  
Thomas, Enoch,  
Thomas, John,  
Thomas, Thomas,  
Thomas, Thomas E., D.D.  
Thompson, C. K.  
Thompson, G. W.  
Thompson, H. P.  
Thompson, James H.  
Thompson, P. W. :  
Thompson, Robert G.  
Thompson, William H.  
Thompson, William S.  
Thornton, Francis,  
Thornewell, J. H., D.D.  
Tilford, W. B.  
Timlow, P. J.  
Tod, David S.  
Todd, George T.  
Todd, Isaac,  
Todd, N.  
Todd, Richard K.  
Tomlinson, George,  
Torrance, Adam,  
Town, Edwin,  
Townley, John H.  
Townley, William,  
Trimble, William W.  
Tudhope, Archibald,  
Tully, Andrew,  
Tully, David,  
Turbit, John,  
Turner, D. McNeill,  
Turner, Jesse H.  
Tustin, Septimus, D. D.  
Twitchell, Jerome,  
Twitchell, Pliny,

**U**  
Ullman, J. F.  
Umsted, Justus T.  
Urmston, N. M.  
Ustick, John,

**V**  
Vail, Thomas S.  
Valentine, R.  
Valandigham, J. L.  
Vanatte, P. R.  
Vance, Andrew,  
Vandewater, A.  
Vandyke, John P.  
Vaneman, George,  
Van Amburgh, Richard,  
Van Arsdale, G.  
Van Court, John H.  
Van Daman, H.  
Van Doren, Isaac,  
Van Doren, Luther H.  
Van Dyke, H. J.

*Post Office Address.*

Allegheeny, Pa.  
Dahlonaga, Ga.  
Independence, Mo.  
Cumberland, Md.  
Wash. Col. Tenn.  
Oquawka, Ill.  
Maite, N. Y.  
Maite, N. Y.  
Milledgeville, Ga.  
Sill's Creek, N. C.  
McArthurstown, O.  
Sandy Hill, N. Y.  
Xenia, O.  
Manchester, Ma.  
Waveland, Ind.  
Pittsburgh, Pa.  
Elon, Amherst co, Va.  
St. Louis, Mo.  
St. Mary's, O.  
Monroe, O.  
Creek Agency, Ark.  
Albany, N. Y.  
Upper Sandusky, O.  
Paris, Ill.  
Windham, N. H.  
Spring Hill, Tenn.  
Bowling Green, Ky.  
Huttonsville, Va.  
Phoenixville, Pa.  
Orwell, Pa.  
S. Hanover, Ind.  
Crawfordsville, Ind.  
Academia, Pa.  
Lancaster, Ky.  
McLeod's P. O., MI.  
Friendsville, Ill.  
Beloit, Wis.  
Chattanooga, Tenn.  
Virginia Mills, Va.  
Louisville, Ky.  
Columbia, S. C.  
Newberry C. H., S. C.  
Gap, Pa.  
Canton, MI.  
City, Dutchess Co., N. Y.  
Troy, Pa.  
Allegheeny, Pa.  
Dorr, Ill.  
Bell Port, L. I.  
N. Alexandria, Pa.  
Sallebury, Md.  
Morristown, N. J.  
Crown Point, Ind.  
Brownsburg, Va.  
Philadelphia, Pa.  
Martin's Creek, Pa.  
Princeton, N. Y.  
Mansfield, N. J.  
Washington, Ga.

Washington, D. C.  
New Orleans, La.  
Wyoming, N. Y.

**U**  
Putteburgh, N. India.  
Keokuk, Iowa  
Bainbridge, O.  
Roscoe, Ill.

**V**  
Knoxville, Ill.  
New Castle, Ky.  
Princess Anne, Md.  
Lansyette, Ind.  
Cloyd's Creek, E. Tenn.  
Athens, Pa.  
West Union, O.  
Florida, Mo.  
Hughsonville, N. Y.  
German Valley, N. J.  
Baton Rouge, La.  
Delaware, O.  
Englishtown, N. J.  
Englishtown, N. J.  
Germantown, Pa.

Van Eman, George,  
Van Keuren, Benjamin,  
Van Rensselaer, C., D.D.  
Van Zandt, A. B.  
Vaughan, C. B.  
Veenhuisen, A. B.  
Venable, H. J.  
Vermilye, Anabel G.  
Virtue, A.

**W**  
Waddell, John N., D.D.  
Wadsworth, Charles,  
Waggoner, David,  
Wallis, Benjamin M.  
Walker, Robert B.  
Walker, R. B.  
Walker, T. P. M.  
Wall, Bloomfield,  
Wall, Edward,  
Wallace, David A.  
Wallace, J.  
Wallace, James A.  
Wallace, John,  
Wallace, John H.  
Wallace, J. W.  
Wallace, M. G.  
Wallace, William,  
Waller, David J.  
Walsh, J. J.  
Wampler, John M.  
Ward, Israel W.  
Wardlaw, T. De L.  
Ware, E. R.  
Warren, Joseph,  
Warner, Thomas,  
Warriner, P. W.  
Washburn, Cephas,  
Washburn, Daniel,  
Washburn, Ebenezer,  
Waterman, George,  
Watkins, S. W.  
Watson, James,  
Watson, J. C., D.D.  
Watson, John,  
Watson, Samuel L.  
Watson, Thomas,  
Watt, John S.  
Watts, A. L.  
Way, R. Q.  
Wayne, Benjamin,  
Weatherby, James,  
Weaver, John S.  
Webber, Henry,  
Webster, Charles,  
Webster, Richard,  
Weed, Henry R., D.D.  
Weeks, Joseph,  
Wellis, H. H.  
Welch, Moses,  
Welch, T. R.  
Wells, John D.  
Wells, Shepherd,  
Wells, Samuel T.  
West, Nathaniel,  
Westcott, William A.  
Whallen, T.  
White, Analey D.  
White, J.  
White, N. Grier,  
White, R. B.  
White, William S., D.D.  
Whitton, John M., D.D.  
Whitworth, George F.  
Wight, J. K.  
Williams, Albert,  
Williams, Aaron,  
Williams, Aaron,  
Williams, B. H.  
Williams, C. F.  
Williams, Fenwick T.  
Williams, John G.  
Williams, Lewis W.  
Williams, M. Allen,  
Williams, Samuel,  
Williams, W.

*Post Office Address.*

Georgetown, Ky.  
Mansarouck, N. Y.  
Philadelphia, Pa.  
Petersburg, Va.  
Lynchburg, Va.  
Rochester, N. Y.  
Newport, Ind.  
Newburyport, Ma.  
Bentleysville, Pa.  
Oxford, MI.  
Philadelphia, Pa.  
Exchangeville, Pa.  
Charlottetown, Va.  
Plain Grove, Pa.  
Burnsville, Ill.  
Culver's Creek, O.  
Seneca Falls, N. Y.  
Sardinia, Ind.  
Beaufort, S. C.  
Kingtree, S. C.  
Pequa, Pa.  
Abingdon, Va.  
Huntington, Ind.  
Terre Haute, Ind.  
Dresden, O.  
Bloomsburg, Pa.  
Futteburgh, N. India.  
Monticello, Ind.  
Birmingham, Pa.  
Paris, Ky.  
Jacksonville, Ala.  
Mission House, N. York.  
Baltimore, Md.  
Sabine Town, Texas.  
Fort Smith, Ark.  
Newcomerstown, O.  
Central College, O.  
Baltimore, Md.  
Farmville, Va.  
Kingston, N. J.  
Amsterdam, O.  
Bethel, P. O., S. C.  
Naylor's Store, Mo.  
St. Louis, Mo.  
White Hall, N. C.  
Ningpo, China.  
Plaquemine, La.  
Charleston, MI.  
Franklin, O.  
Pulaaki, Pa.  
Middletown Point, N. J.  
Mauch Chunk, Pa.  
Wheeling, Va.  
Houma, La.  
Kingston, Pa.  
Helena, Ark.  
Williamsburg, L. I.  
Columbia, Tenn.  
Pittsburgh, Pa.  
McKeesport, Pa.  
Westcott, N. Y.  
Putnamville, Ind.  
Trenton, N. J.  
Church Hill, Md.  
McConnellsburg, Pa.  
Tuscaloosa, Ala.  
Lexington, Va.  
Antrim, N. H.  
Cannelton, Ind.  
Shanghai, China.  
San Francisco, California.  
Athens, O.  
Brownsville, Ark.  
Naches, MI.  
Galatin, Tenn.  
New Hamburg, N. Y.  
Duo West Corner, S. C.  
Fayetteburg, Pa.  
Unlontown, Pa.  
Elizabethtown, Ky.

	<i>Post Office Address.</i>		<i>Post Office Address.</i>
Williams, W. G.	Athens, Ga.	Wood, George W.	Constantinople.
Williamson, Abraham,	Chester, N. J.	Wood, James, D.D.	New Albany, Ind.
Williamson, James,	Tanoy Town, Md.	Wood, Jeremiah,	Mayfield Corners, N. Y.
Williamson, J. G.	Paoli, Ind.	Woodbridge, Jahleel,	Baton Rouge, La.
Williamson, McKnight,	New Athens, O.	Woodbridge, John,	Saratoga Springs, N. Y.
Williamson, Moses,	Cold Spring, N. J.	Woodbridge, S.	Baton Rouge, La.
Williamson, S., D.D.	Davidson College, N. C.	Woodbridge, S., Jr.	Benicia, California.
Wills, David,	Laurens C. R., S. C.	Woodland, W. W.	Salisburg, Pa.
Wilson, Alexander, D.D.	Meville, N. C.	Woods, B. F.	Stockton, California.
Wilson, D. A.	Philadelphia, Pa.	Woods, James,	Lewistown, Pa.
Wilson, Elijah,	New York City.	Woods, James S., D.D.	Jones' Tan Yard, Mo.
Wilson, Henry M.	Attleboro, Pa.	Woods, W. H.	Columbus, O.
Wilson, Henry R., D.D.	Hackettstown, N. J.	Woodrow, Thomas,	Pottstown, Pa.
Wilson, Hugh,	West Point, Iowa.	Work, William R.	Oxford, O.
Wilson, Hugh N., D.D.	Fulton, Mo.	Worrall, J. M.	Millstone, N. J.
Wilson, James,	Decatur, Ga.	Worrall, Charles F.	Chili, Ill.
Wilson, James G., D.D.	Hampden Sidney, Va.	Worrall, Joseph,	Alvan P. O. Jeff. co., Pa.
Wilson, James K.	Floyd C. H., Va.	Wray, John,	Wheelock, Ark.
Wilson, J. M.	Gaboon, Africa.	Wright, Alfred,	Clifton, O.
Wilson, John S.	N. Mountain Depot, Va.	Wright, A. H.	Delphi, Ind.
Wilson, Joseph, R.	Bloomingsburg, O.	Wright, Edward,	Logansport, Ind.
Wilson, J. M.	New Concord, O.	Wright, Edward W.	Prairie Creek, Ala.
Wilson, J. Leighton,	Merrittstown, Pa.	Wright, John,	Rodney, Md.
Wilson, Lewis F.	Lithopolis, O.	Wright, S. R.	Bryantville, Ky.
Wilson, R. W.	Hampden Sidney, Va.	Wurts, Edward,	Newark, O.
Wilson, Samuel,	Davidson College, N. C.	Wylie, C. A.	Leesburg, Tenn.
Wilson, Samuel, D.D.	Cincinnati, O.	Wylie, William, D.D.	Wilmington, Del.
Wilson, Samuel M.	Wells Corners, N. Y.	Wyly, Samuel Y.	
Wilson, S. B., D.D.	Fairview, Pa.	Wynkoop, Stephen R.	
Wilson, S. B. O.	Petersburg, Va.	Yale, C.	Ripon, Wis.
Wilson S. Ramsey,	Bishopville, S. C.	Yale, Ella, D.D.	Kingsborough, N. Y.
Wilson, Thaddeus,	East Hampton, L. I.	Yantis, J. L., D.D.	
Wilson, William,	Hinesville, Ga.	Yeomans, J. W., D.D.	Danville, Pa.
Wilson, William V.	Waltonville, Ga.	Yerkes, Stephen,	Sweet Air, Md.
Wilson, William W.	Hillsboro, N. C.	Young, A. T.	East Bethany, N. Y.
Wines, E. C.	Masillon, Ind.	Young, A. W.	Eutaw, Md.
Winn, John,	N. Germantown, N. J.	Young, John C., D.D.	Danville, Ky.
Winn, T. S.		Young, Loyal,	Butler, Pa.
Witherspoon, J., D.D.		Young, P. D.	Chester, Ill.
Wolf, J.			
Wood, Charles,			

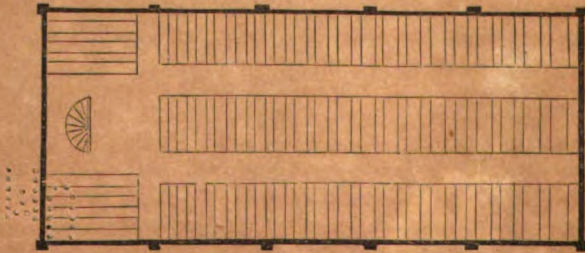
The following is the number of names, in the foregoing list, under each letter of the Alphabet.

A . . . . . 61	H . . . . . 186	N . . . . . 29	U . . . . . 4
B . . . . . 190	I . . . . . 9	O . . . . . 24	V . . . . . 24
C . . . . . 173	J . . . . . 46	P . . . . . 118	W . . . . . 145
D . . . . . 96	K . . . . . 41	Q . . . . . 4	Y . . . . . 10
E . . . . . 43	L . . . . . 91	R . . . . . 97	
F . . . . . 59	M . . . . . 138	S . . . . . 198	Total on List 2000
G . . . . . 98	Mc . . . . . 118	T . . . . . 59	

The following are the most numerous names on the list.

Smith . . . . . 28	Moore . . . . . 10	Thompson . . . . . 8
Wilson . . . . . 27	Alexander . . . . . 8	Wallace . . . . . 8
Brown . . . . . 22	Anderson . . . . . 9	Graves . . . . . 6
Johnston . . . . . 12	Jones . . . . . 8	Gray . . . . . 7
Miller . . . . . 13	Stewart . . . . . 9	Mathews . . . . . 6
Williams . . . . . 12	Clark . . . . . 9	Ogden . . . . . 6
Campbell . . . . . 11	Grier . . . . . 7	Rice . . . . . 7
Davis . . . . . 10	Hall . . . . . 6	Wright . . . . . 6
Hughes . . . . . 11	Reed . . . . . 7	Williamson, . . . . . 6
Scott . . . . . 11		

The Mc's are 118 in number.



SECOND PRESBYTERIAN CHURCH, PRINCETON, N. J.

[By a mistake, the middle block of pews is represented as single, instead of double.]



THE  
PRESBYTERIAN MAGAZINE.

FEBRUARY, 1853.

---

---

Miscellaneous Articles.

---

AN INSTALLATION CHARGE TO THE PEOPLE.\*

A CHARGE DELIVERED TO A CONGREGATION AT THE INSTALLATION OF  
A PASTOR.

“THOUGH it be but a man’s covenant,” says the apostle Paul, “yet if it be confirmed, no man disannuleth or addeth thereto.” To this, as a correct statement of the importance and sacredness of a covenant engagement, all honest and good men agree.

The business of this day has a solemn covenant character. The binding compact having been formally entered into, the responses of both pastor and people to the questions proposed, are its ample confirmation in the presence of many witnesses.

Of so much importance is fidelity to this engagement considered, and of such moment that no man should “disannul or add thereto,” that it is made the duty of the Presbytery, “by some one appointed for this purpose, to give a solemn charge, in the name of God, to the newly ordained bishop, and to the people, to persevere in the discharge of their mutual duties.” The whole transaction is not only a religious service, but a solemn religious vow, made by the servant of God, and the people of God, in the house of God; and addressing you concerning the nature and importance of the obligation assumed, we are to do it “in the name of God.”

In so doing, it may be proper not to travel beyond the language,

\* It is edifying and proper for all Christians to review, from time to time, the covenant duties growing out of the relation of pastor and people. The relation is a very precious and important one, when rightly appreciated. May the Lord honour this communion, by making it the means of strengthening the bond between ministers and churches, on which so great issues are depending.—Ed.

in its true import, in which you have just now confirmed this covenant. And,

I. "You continue to profess your readiness to receive Brother E—— to be your minister." The term minister, by the very best authority,\* is defined, "A chief servant, an agent, an ambassador, a magistrate, or one who serves at the altar." A minister of the gospel, by equally high authority,† is defined, "One who attends the service of God and his Church, and who faithfully and wisely dispenses Christ's word, sacraments, and discipline to his people." In this character, then, we charge you to continue to receive him. As the servant of Christ the Lord, he is a minister to you, and for you—"an ambassador" from the King of Zion, charged with the mysteries of God and the messages of grace. But beware that you do not desire to receive him as a *very servant*, one who must be servilely obedient to every caprice, teaching your doctrines, adopting your measures, and controlled by your wishes in all social and political, as well as ecclesiastical matters. Such a demand, in few instances made, and in fewer instances complied with, indicates, on the one hand, unreasonable austerity, and on the other inexcusable official abasement. Allow him to be free of you, and dependent only on the Great Teacher of the doctrines he preaches, and the practices he inculcates—and permit him to be guided by the inward teaching of the Holy Ghost, as to the time and proportion in which he will preach these.

Allow him, also, to be guided by his own feelings and sense of propriety in the social duties of life. No minister can possibly be equally attached to, and equally familiar with, all the families of his charge. If Jesus the Lord loved the family of Bethany above all others, and was oftener found in their midst, surely his ministers may have their preferences, without doing injury to any. It must, however, be admitted, that much prudence and wisdom are here needed, and that expediency, rather than mere pleasure, is to be consulted—while pastoral kindness, and attention, and faithfulness, are to be rigidly regarded as equally due to all.

In political matters, and all questions of mere secular character, we must entreat you to allow him to pursue the course his own conscience and sense of duty dictate. If he is incapable of managing these without incessant counsel and aid, he is unworthy of the ministerial office. Faithful and wise ministers can never become active politicians, or use their office and influence in the public advocacy of the creed or measure of any party. This is not their vocation, nor may it be esteemed their privilege. But if, as free citizens of a free government, they choose to exercise their own judgments, and even vote as their judgments dictate, they should be esteemed none the less on that account. Nothing short of the intolerance of ignorance and aspiring selfishness will forbid ministers to rule, and educate, and clothe their own families in their own way, or to conduct themselves as independent and intelligent freemen.

\* Webster.

† Dr. A. Alexander.

Again, let me remind you, that in thus receiving him, you receive him neither as a perfect, unerring man; nor yet as one that is constantly erring. "We have this treasure in earthen vessels." The Gospel is perfect, but the preachers of it are not. They are not exempted from that liability to err that is human. Your minister may need, and be profited by, your faithful Christian admonitions and counsels, and we doubt not will thankfully receive them, when kindly presented—but he needs not blind adulation, or incessant and inordinate praise. Such a course would plunge into darkness some of the purest lights of the Church. Encouragement and sympathy, and a due acknowledgment of his manifold labours, may greatly aid him, but *fulsome flattery* never.

Nor, on the other hand, is he to be regarded, as some would seem to suppose, as always erring, and therefore deserving only of suspicion and rebuke. This is even more unjust, if not more injurious. If he differ from you, set it not down as an error. If he does err, as we have said he may, set it not down as an infamy. And most of all, if you would not endanger his usefulness, and ultimately wrong your own souls, do not magnify his infirmities, and publish abroad his faults. His good name, identified with his acceptableness, and necessary to his usefulness, is entrusted to you. If assailed by others, let him feel assured that with you it is in safe keeping. If not honest conviction, let at least an honest desire for the success of his labours prompt to this. If you discover anything that needs amendment, tell it to him in private; and avoid especially those insinuations, slighting inuendoes, and envenomed whispers, that pollute the lips of the utterer, and, more than open words, blight the character of their victim.

II. You engage "to receive the word of truth from his mouth." This supposes, of course, that you will be present, and that you will hear with attention. You cannot "receive the truth from his mouth" if at home, or in other churches; nor can you receive it if present in a drowsy, sleepy state; or with a mind anxious and busied about other things. The truth is not received into your hearts mechanically and necessarily, as the sun's rays are received into your houses, through the windows and opened doors. Its reception supposes the exercise of the understanding, the engagedness of the heart, and the attention of the outward senses. As the sun shines upon the granite rock, or pours his rays to no purpose on the frost-bound snows and icebergs of the north, so is the word preached to those who take no heed to what they hear. Has your pastor no right to expect your presence and becoming attention in this house of worship? You have sent for him, and we ask "for what intent?" To instruct empty pews? To preach to representatives only of your families? To occupy this pulpit every Sabbath—that on pleasant and convenient Sabbaths you may have the privilege of public worship? Have you sent for him to sanctify the posture of repose—illuminate eyes closed in sleep, and impart devoutness to your dreams? No, no! you have solemnly agreed with him, that if he preaches you will

hear—that when he comes to the sanctuary to proclaim the truth, you will come also to receive it. Be not unfaithful to the compact, but by a regular and early attendance greet him, saying—“Now, therefore, we are all here present before God, to hear all the things that are commanded thee of God.”

And let the purpose and aim of your hearing be your own improvement. The preaching of the word is the divinely-appointed means of illumination, sanctification and comfort. It cannot be neglected and slighted without manifest detriment. Apart, therefore, from that painful trial inflicted upon pastors by that idle curiosity, that empty Athenian fondness of new things, that leads to other places of preaching, or that slothfulness that inclines to stay at home—the dread barrenness and apathy, the loss of vital piety, that will inevitably befall you, deserves grave consideration. O! what irreparable losses, what augmented unbelief, and doubt, and prejudice, come upon the disciple of whom it may be often said, “He was not with them.”

And as you are to expect, so you ought beforehand to be provided against the hindrances that may arise from the weather, state of the roads, or walks. A dispensation of Providence that you have no reason to expect, or expecting cannot remedy by forethought and care, as sickness, is a sufficient excuse for absence from the house of God. But remember, a rainy Sabbath, or a cold Sabbath, is as much an event of Providence as sickness, but with this difference—the latter may be expected and can be provided against, or may be encountered in ordinary health, not only with impunity, but decided benefit. An aged female, a noble example of many Christian excellencies, who lived more than three miles from church, said it was her uniform practice, when in health, to go to church every Sabbath, never allowing even a question in regard to the weather; and the more uncomfortable the travelling, the more comfortable and profitable generally the worship.

“With meekness and love.” The fastidiousness and querulousness that flies in the face of all plain dealing in the pulpit, and will not allow, without offence, the whole counsel of God to be declared, is certainly not of “meekness and love,” but from pride and selfishness—from the “knowledge that puffeth up” only, and the absence of that love that “vaunteth not itself, is not easily provoked.” Why should dying men desire to receive no instruction or nourishment from the word, but such as can be conveyed by tinsel speech and florid declamation? “Can men eat flowers?” Is that ministry, that never touches the conscience of the sinner, nor disturbs the carnality of the church, to be coveted? A congregation can receive neither comfort nor benefit from the prophet that utters only smooth things. Purity is in order to peace, and is therefore before peace. And the word of God, the instrument of this purity, when faithfully preached, will be as goads pricking to the heart, and as a sharp two-edged sword, to pierce and divide. The man of God preaches to please not men, but Christ, and to profit men. His very faithfulness may dis-

please some. It is just impossible to do good, to be efficient, active and persevering, and yet to give no offence to any. He that would have universal applause must be "just nothing in everything, just nobody to everybody." Under the ministration of the truth, then, beware of cautiousness and indocility. Guard against a petulant temper.

"For every trifle scorn to take offence,  
It either shows great pride or little sense."

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

"Submit to him, in the due exercise of discipline," is another item in the compact. It should be borne in mind that "there are set thrones of judgment—the thrones of the house of David;" that it is required that you "should obey them that have the rule over you, and submit yourselves, and count them worthy of double honour, that both rule well and labour in word and doctrine." Perhaps the first element of the "authority of judgment" set in the church is that of ordained ministers, and the first element of the submission required is that of respectful obedience and decorous homage to them, in their official character. We do not claim for ministers any deference and regard which their office, age, experience and learning may not merit. But we are authorized in claiming that in the pulpit they shall not be pained to witness that indecorum of attitude, that vacancy and listlessness of countenance, and that restiveness of manner which would be deemed rude and reproachful in private conversation.

When your pastor is obliged to come to you in the way of private rebuke and admonition, suffer him to have from you a submissive audience. And in all his disciplinary measures, painful to him but profitable to you, let him have your quiet submission, or your hearty, prompt, and steadfast concurrence. Here you will find a necessity to stand by him fast and firm, and it may be, vindicate and sustain him. Let the address of the people of Israel to Ezra, in a most painful case of discipline, furnish you an excellent example in this duty. "Arise, for this matter belongeth unto thee, and we also will be with thee, be of good courage and do it." Ezra x. 4.

III. "You promise to encourage him in his arduous labour, and to assist his endeavours for your instruction and spiritual edification." In a great variety of ways, which, if your hearts be with him in his work, you will be at no loss to find out, you can do this. In one way especially you all may do this; that is, by praying for him. An eminent writer\* refers to a minister who said he did not need the prayers of the church. But it was not thus with the apostles and first disciples. "Brethren, pray for us;" "We beseech you, strive together with us in prayer," is the language that expressed their desires, and in this way did they seek to receive aid and encouragement from the Church. And by the prayers of the brethren they

\* Dr. Fuller.

were emboldened to go abroad, through Jerusalem and elsewhere, to preach Christ, in the face of persecution and death. How was Luther encouraged by the prayers of some children which he overheard, offered for himself and his coadjutors. Immediately to his desponding brethren he exclaimed, "Courage, courage, the giants are praying for us."

Let me exhort you, then, to pray regularly and fervently for your pastor. This will encourage him in his arduous work, and strengthen him to endure hardness as a good soldier. Pray that he may have sustaining and guiding grace, and that he may share in your mutual comfort in the Gospel. Pray that his labours may be blessed; that he may be a savor of life unto multitudes.

In his endeavours for your instruction, by occasional preaching, pastoral visitation, catechetical and other religious meetings, assist him. The labours of your pastor will be greatly facilitated by a cordial welcome to your houses; by free inquiry and unreserved religious conversation; by gathering the members of the family and the inmates of the house straightway into his presence; and by a warm-hearted and active co-operation in sustaining a Sabbath-school and meeting for social prayer and praise.

By diligent personal study of the Bible, by cultivating a religious taste and religious intelligence, and constant and well-directed efforts to diffuse religious knowledge among others, "assist him." The flood of pollution from the base, fictitious and irreligious issues of the press, threaten to break down the firm walls of popular virtue and piety. Ever since the enemy first devised this mode of attack upon the peace of society and the purity of the Church, it has been an abundant source of mischief. All Germany in the 17th century, after the quiet of the "seven years' war," was, according to the testimony of a credible historian,\* more corrupted and disorganized, and more rapidly prepared for the torrent of revolution and ruin, by loose irreligious publications, than by all other causes combined. And have we nothing to fear? Are no efforts needed to restrain this augmenting and impending evil? Yes! Every Christian and every patriot should endeavour to stem this desolating torrent, by aiding in the circulation of a sound and sacred literature. Let every head of a family become a colporteur, though his field should be limited to his own household. Put away from your families the fascinating but poisonous publications that overspread every community, and in their stead supply them with the attractive but substantial literature furnished by our own Board of Publication. In this way let each seek to become a co-labourer with his pastor, in proclaiming and maintaining the truth against all error. A literature of this character, wisely furnished and widely diffused in a congregation, instead of being a substitute for pastoral labour, or a hindrance to his success, is among his most coveted and effectual auxiliaries.

IV. You engage to continue to him, while he is your pastor, "that competent worldly maintenance which you have promised, and what-

\* Titler.

ever else you may see needful for the honour of religion and his comfort among you." The latter part of this clause was intended to mean something. But what does it mean? The language is plain enough, but the requisition referred to has we fear become quite too obsolete, and we are justified in passing it by, because neither from the expectations of ministers, nor the conduct of churches, can we discover what is necessary to fulfil this part of the engagement.

But the other member of the clause is in no way obscure. In speaking of it we cannot be charged with treading on delicate or forbidden ground, because it is a part of your covenant engagement just now, in the presence of all, confirmed. It does not fall within the train of these remarks to employ an argument in regard to the justice of a minister's support. Nor need we refer to that which is "ordained of the Lord," and written for our sakes, viz: "That they which preach the Gospel should live of the gospel." Nor to the principle of common equity stated by the apostle, and acted upon by all equitable men; "The labourer is worthy of his hire."

It is now with you a sacred and publicly ratified compact. In your sincerity and fidelity in this your pastor has relied, and will rely, provided he fulfils his part. How, then, we ask, can you evade doing precisely what you have promised to do, and at the time you have stated? Or how can you excuse yourselves in doing less than your voluntary engagement specifies? That which is sometimes offered in apology, "He does not need it," "We have difficulty in making the collections," "Some fail to do what was expected," is puerile, and if offered in plea in any court of justice, would not fail to cover the apologist with shame and infamy. And is there no character involved here? If it be but a man's covenant, "no man disannuleth it," unless he be a covenant breaker. A good man and true, is one "that sweareth to his own hurt and changeth not." How can congregations be true and good, and make covenants and change them at will? Is there no injury done, no injustice, when confidence is thus disappointed? Can it be that there is no responsibility resting upon an associated people to adhere to their promises? "Corporations," it is said, "have no souls;" but the remark must be libellous, if applied to Christian congregations and associations for worship. They have an individuality, and the accountability also of individuality. They have, too, the quality or capacity of enjoying the reward of fidelity and obedience, or enduring the penalty of perfidy. Thus with Israel of old. Thus everywhere in Scripture. Thus everywhere in Christian jurisprudence.

If, then, the salaries of ministers were but an unjust taxation imposed by long tyrannical usage; if it were not meet that they should have carnal things for their spiritual; if to give the labourer his hire in this respect were a hurt to congregations, still the people who voluntarily enter into this covenant cannot righteously nor honourably disregard it. Nay, if they have a "conscience void of offence," they will not seek to change and evade it. They may wish to have

the compact in a legitimate way abolished, but until this is done they will not falter in obedience.

We must charge you, then, to strive for punctuality and promptness here. You already know the numerous other important considerations that might be adduced in urging to this duty. But this one may be sufficient. It is perfectly plain, and may be understood by all. It may be *felt*, also, by every man of conscience and honourable sentiment. And the happy effect upon yourselves of faithfulness and promptness is among the strong persuasives that might be named to this course. The congregation that come up to their duty in this item, are generally a united, prosperous, benevolent and admired people. And the happy effect upon others is a consideration of no less moment. "The Christian is the highest style of man." It is his inflexible regard to truth, his steadfast, self-sacrificing adherence to his promises, and his obedience to law and authority, that so elevate and constitute him the "highest style of man." The Christian Church is set forth as a witness for truth and righteousness, and often has she been a suffering witness; but her immolations upon this altar have much exalted her character, and added weight and lustre to her influence. In this testimony, all treachery, and perfidy, and infidelity are to receive a just rebuke. But how is this testimony weakened before the world, and religion itself defamed, by congregations in their wanton disregard of their engagements! When it comes to be disreputable in the esteem of worldly men, there is a loud call to Christians for amendment.

Let, then, your convictions of that which is right; let your sacred vows, as well as your own desired benefit, and your reputation and influence, provoke you to "persevere in the discharge of all your duties."

And as the King and Head of the Church has now appointed unto you a pastor, and directed that he should be thus set over you in the Lord, we pray that he may be a blessing indeed to you, and that nothing may arise to hinder or mar his influence, and your edification and comfort.

M. K. C. V.

#### NONE UPON EARTH TO BE DESIRED BESIDES GOD. \*

It is the temper of a godly man to prefer God before all other things on the earth. "*There is none upon earth that I desire besides thee.*"

1. The saint prefers that enjoyment of God, for which he *hopes* hereafter, to anything in this world. He looketh not so much at the things which are seen and temporal, as at those which are unseen and eternal. 2 Cor. iv. 18. It is but a little of God that the saint enjoys in this world; he hath but a little acquaintance with God, and enjoys but a little of the manifestations of the divine glory and love. But God hath promised to give him himself hereafter in a full en-

\* Extracted from a sermon preached in Edinburgh by the great JONATHAN EDWARDS.



joyment. And these promises are more precious to the saint than the most precious earthly jewels. The Gospel contains greater treasures, in his esteem, than the cabinets of princes, or the mines of the Indies.

2. The saints prefer what of God *may be* obtained in this life before all things in the world. There is a great difference in the present spiritual attainments of the saints. Some attain to much greater acquaintance and communion with God, and conformity to him, than others. But the highest attainments are very small in comparison with what is future. The saints are capable of making progress in spiritual attainments, and they earnestly desire such further attainments. Not contented with those degrees to which they have already attained, they hunger and thirst after righteousness, and, as new-born babes, desire the sincere milk of the word, that they may grow thereby. It is their desire to know more of God, to have more of his image, and to be enabled more to imitate God and Christ in their walk and conversation. Psalm xxvii. 4. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psalm xlii. 1, 2. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm lxxiii. 1, 2. "O God, thou art my God; early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." See also Psalm lxxxiv. 1, 2, 8, and Psalm cxxx. "My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning."

Though every saint has not this longing desire after God to the same degree that the Psalmist had, yet they are all of the same spirit; they earnestly desire to have more of his presence in their hearts. That this is the temper of the godly in general, and not of some particular saints only, appears from Isaiah xxvi. 8, 9; where not any particular saint, but the church in general, speaks thus: "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, and with my spirit within me will I seek thee early." See also Cant. iii. 1, 2; v. 6, 8.

The saints are not always in the lively exercise of grace; but such a spirit they have, and sometimes they have the sensible exercise of it. They desire God and divine attainments, more than all earthly things; and seek to be rich in grace more than they do to get earthly riches. They desire the honour which is of God, more than that which is of men, (John v. 44,) and communion with him more than any earthly pleasures. They are of the same spirit which the apostle expresses. Phil. iii. 8. "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord; and do count them but dung, that I may win Christ."

3. The saint prefers *what he hath already of God* before anything in this world. That which was infused into his heart at his conversion, is more precious to him than anything which the world can afford. The views which are sometimes given him of the beauty and excellency of God, are more precious to him than all the treasures of the wicked. The relation of a child in which he stands to God, the union which there is between his soul and Jesus Christ, he values more than the greatest earthly dignity. That image of God which is instamped on his soul, he values more than any earthly ornaments. It is, in his esteem, better to be adorned with the graces of God's Holy Spirit, than to be made to shine in jewels of gold, and the most costly pearls, or to be admired for the greatest external beauty. He values the robe of Christ's righteousness, which he hath on his soul, more than the robes of princes. The spiritual pleasures and delights which he sometimes has in God, he prefers far before all the pleasures of sin. Psalm lxxxiv. 10. "A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness."

A saint thus prefers God before all other things in this world.—

1. As he prefers God before anything else that he *possesses* in the world. Whatever temporal enjoyments he has, he prefers God to them all. Psalm xvi. 5, 6. "The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage." If he be rich, he chiefly sets his heart on his heavenly riches. He prefers God before any earthly friend, and the divine favour before any respect shown him by his fellow-creatures. Although inadvertently these have room in his heart, and too much room, yet he reserves the throne of God. Luke xiv. 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple."

2. He prefers God before any earthly enjoyment of which he *hath a prospect*. The children of men commonly set their hearts more on some earthly happiness for which they *hope*, and after which they are seeking, than on what they *have* in present possession. But a godly man prefers God to anything which he has in prospect in this world. He may, indeed, through the prevalence of corruption, be for a season carried away with some enjoyment; however, he will again come to himself. This is not the temper of the man; he is of another spirit.

3. It is the spirit of a godly man to prefer God to any earthly enjoyments of which he *can conceive*. He not only prefers him to anything which he now possesses; but he sees nothing possessed by any of his fellow-creatures so estimable. Could he have as much worldly prosperity as he would; could he have earthly things just to his mind, and agreeable to his inclination; he values the portion which he has in God incomparably more. He prefers Christ to earthly kingdoms.

## FRANCE—ITS EMPEROR AND EMPIRE.

THE highest order of liberty in France is the liberty of choosing the form of servitude best suited to its condition. Although the *servitude* of a *tyrant* is little calculated to inspire enthusiasm, France seems to be enthusiastic in behalf of its Empire and Emperor. In old times, Cæsar says that "all Gaul is divided into three parts;" but at present Bonaparte is all Gaul, and France is unique in being represented before the world in the person of Napoleon III. What are some of the thoughts naturally suggested by this extraordinary national spectacle?

1. *The power of a great name* is one of the familiar suggestions of the new Empire. The Corsican is immortal throughout France. The glory of the true Napoleon lingers in the memories of the people, and with influence so omnipotent as to raise to a throne one of the most disreputable of mankind. Napoleon's victory at Austerlitz is inferior to his conquest over the present generation of Frenchmen. His living triumphs never equalled the achievement of his posthumous generalship; for by his very name has an empire been established. How mysterious the influence of greatness! How great the influence of Napoleon!

2. The new Empire is a *providential rebuke of the ambitious family aims of Napoleon*. The latter sacrificed the Empress Josephine in order to obtain an heir to the throne. It was not enough to secure personal aggrandizement, and to be exalted to the highest honours of State. His ambition sought alliance with the house of Austria, in the hope of perpetuating glory in his family. Josephine, the faithful, was discarded; Maria Theresa became Empress in her place; and the birth of an heir was announced by the guns of the Invalides and demonstrations of national rejoicing. But mark the result. The young king of Rome dies in an obscure Austrian prison; and Louis Napoleon, the son of *Hortense de Beauharnais*,\* daughter of JOSEPHINE, is now on the throne. Thus does God confound the wisdom of the wise, and rebuke the ambition of the proud. Napoleon III., the grandson of Josephine, has become the restorer of the fallen family of the Bonapartes.

3. The previous life of the present Emperor *gave little presage of his present elevation*. Napoleon the Great won the empire by his genius; Napoleon the little by his impudence. Although the latter is a man of respectable talents, and has a certain dash of adventure in his character, his biography cannot claim the reward of a Crown. In 1831 he took part in the futile insurrections of Italy, which aimed at overthrowing the Papacy; in 1836 he was arrested at Strasburg for conspiring against Louis Philippe; and in 1840 he was detected

\* Hortense was married to Louis Napoleon, King of Holland. Napoleon III. was born April 20th, 1808.

in a similar conspiracy at Boulogne. On the latter occasion, he attempted the artifice of making a trained eagle alight upon his shoulder as an augury of his success. After five years of captivity in the prison of Ham, he escaped in disguise, and fled to England. While in prison, he published some pamphlets and other writings which were not discreditable. On the breaking out of the Revolution in 1848, he returned to France, and was chosen a member of the National Assembly. His political course in the Assembly was entirely insignificant, and was rather less calculated to elevate him to the Presidency and to the Empire than some of the previous items of his eccentric and absurd biography. The transfer to the throne of a mighty nation, of a man whose character so little foreshadowed his destiny, is more like romance than history. No wonder that debased and superstitious Frenchmen begin to have faith in the divinity of a mission so amazing and unprecedented.

4. *Treachery and violence* are sometimes allowed in Providence to have a temporary dominion in the affairs of the world. This is one of the lessons which, in all submission and reverence, we are bound to learn in perusing the *Code and Pratique Napoleon* of 1852. Louis Napoleon, on the 20th of December, 1848, in taking the oath of office as President, raised his hand and swore: "In the presence of God, and before all the French people represented by the National Assembly, I swear to remain faithful to the democratic Republic, one and indivisible, and to fulfil all the duties imposed upon me by the Constitution." In his opening address, the President said: "I shall recognize as enemies of the country all those who shall attempt to change by illegal means what all France has established."

Among the articles of the constitution which Louis Napoleon swore to maintain were these: "Art. 36. The representatives of the people are inviolable." "Art. 68. Every measure by which the President shall dissolve the National Assembly, prorogue it, or interfere with the execution of its mandates, is a crime of high treason." And yet Louis Napoleon Bonaparte, on the 2d of December, 1851, issued the following decree:—"The President of the Republic decrees, 1. The National Assembly is dissolved. 2. Universal suffrage is re-established. The law of 31 May is abrogated. 3. The French people are convoked in their communes. 4. The state of siege is decreed in the entire limits of the first military division. 5. The Council of State is dissolved." Simultaneously with this decree, the principal members of the National Assembly were arrested, and the Dictatorship was assumed by the Oath-breaker at the head of a mercenary army.

VICTOR HUGO thus sums up Louis Napoleon's perfidy. "He sometimes breaks his dogged silence. When he speaks, he lies. This man lies as other men breathe. He announces an honest intention; *take care!* He affirms; *don't believe him!* He takes an oath; *tremble!*"\*

\* *Napoleon le Petit*, par Victor Hugo, p. 11—a most sarcastic, sententious and awful volume. Victor Hugo returns the fire of the fusilleers on the Boulevards.

To treachery this ignoble usurper added violence and murder. The arrest of some of the Deputies of the Assembly, the disbanding of others at the point of the sword, the breaking up of the Courts of Justice, were only the preface, the dedication, the epistle commendatory, of his book of blood: The *coup d'état* was echoed by *coups de fusil*. The people began to resist. Barricades are erected: Organization excites and concentrates enthusiasm: One more day and Paris is saved! The Elysee, Louis Napoleon's headquarters, calls for cannon for its defence. "It does not succeed," reports General Roguet, from time to time, to the sullen dictator. "It goes badly." The dictator, sitting before a large fire, with his feet stretched out, simply turns his head a little, and with the most phlegmatic tone, and without the least apparent emotion, exclaims, "Let my orders be executed!" The last time that Roguet appeared with bad news, the usurper partly rose up, and looking steadily at his official, said: "Let Saint-Arnaud execute my orders."\* What were these orders? They were intended to strike dismay into the hearts of the people; to fill Paris with awe and terror. The scene of their execution was not at the barricades, but in the heart of the Boulevards, where an unarmed and inoffensive crowd had assembled to see what was going on. As to the nature of these "orders," let Victor Hugo speak:

"All of a sudden the cavalry, infantry, and artillery faced towards the dense crowd upon the pavement, and then, without any one being able to assign a reason for it, unexpectedly, without any motive, without any previous warning, as the infamous proclamations of the morning had announced, the butchery commenced from the Theatre of the Gymnase to the Bains Chinois,—that is to say, the whole length of the richest, the most frequented, and the most joyous Boulevard of Paris.

"The army commenced shooting down the people, with the muzzles of their muskets actually touching them.

"It was a horrible moment. It would be impossible to describe the cries, the arms of the people raised towards heaven, their surprise, their horror; the crowd flying in all directions, the shower of balls falling on the pavement and bounding to the roofs of the houses, corpses covering the road in a single moment, young men falling with their cigars still in their mouths, women in velvet gowns shot down dead by the long rifles, two booksellers killed on their own thresholds without their having known what offence they had committed, shots fired down the cellar-holes and killing any one, no matter who happened to be below, the Bazaar riddled with shells and balls, the Hotel Sallandrouze bombarded, Tortoni's carried by assault, hundreds of corpses stretched upon the Boulevard, and a torrent of blood in the gutters of the Rue de Richelieu."

Thus were executed the "orders" of the dictator. The soldiers were both bribed and intoxicated. The public money debauched the army and secured the catastrophe of the usurpation.

A public character, thus stained by treachry and blood, has a private consistency of evil. Napoleon III. is heartless in social life, is a libertine of debasing habits, a reckless Sabbath-breaker, and everything that is immoral.

\* Victor Hugo, p. 31. General Roguet himself gives the details of this scene, in honour of the imperturbable decision of his Master.

Wonderful are the ways of Providence in exalting this man to a throne! But wicked men have been kings and emperors before. The reasons God will develop in his own time.

5. One of the painful reflections growing out of the present state of things in France is, that *the people should be prepared for usurpation so monstrous, and be submissive under tyranny so galling*. But Louis Napoleon is not an isolated being; nor is the Revolution of December 2d a mere abstraction in history, without its chain of causes binding it to its necessary sequences. The Emperor and the Empire are correlated, are mutual witnesses to the crisis in European history, and to the trained debasement and docile iniquity of France. On this point we quote from Mr. HUGH MILLER of Edinburgh.

“Louis Napoleon has a relation to his age and his country; he is, in a sort, the index of his times; for, in an ordinary state of society, such a man could never have existed. His tyranny is a necessary and logical act in a great drama. His career, though made up of perfidy and murder, has a moral necessity in it. Were it wanting, the sequence would be broken, and the natural development of that system out of which it grows, and of which it is an essential part, would be interrupted. We must cease to look simply at the man and his wickedness, and we must expand our view to the dispensation which he has been employed to usher in, and inquire what is its relation to the past, and what its bearing on the future. Though Louis Napoleon had never existed, that dispensation would have existed. He is simply the gnat on the wheel. He is not the cause of its revolution, as he vainly believes; the cycle revolves, and lifts him up along with it. Let us put the man out of sight altogether, then, and look simply at the mysterious and solemn dispensation. It rises portentously over France and over Europe, and a deep gloom overshadows the nations. Suddenly the stars of the political firmament fall. Senates, Parliaments, rights and privileges, are swept away, as if a hurricane of preternatural power had suddenly burst upon the world. Nor is it only institutions which are shaken; private and personal happiness is destroyed. Men find that suddenly all rights have vanished, the security of home, the inviolability of person, and the inalienable rights of conscience. Government has but one function—to issue decrees consigning victims to the galleys and the scaffold. The earth is darkened with dungeons, and the ocean is covered with transport ships, bearing away wretched convicts to die in pestilential climates. All the ordinary functions of society are suspended: only so much of trade and industry remains as may supply the wants of the passing hour. There is but one impelling power, which is despotism, and but one universal feeling, which darkens all faces, and weighs down all minds; and that is a feeling of terror and despair. Such is the dispensation now passing over European society. It is wholly unequalled in its character; for the former annals of the world do not contain such another instance of oppression and suffering. In the past we find barbarism, we find serfdom, we find wars; but no age but our own has witnessed the Governments of half a hemisphere existing for the sole undivided end of oppressing their subjects. This terrible dispensation, we have said, is necessary and logical. It must exist with reference to the past, of which it is at once the product and the avenger. An age of superstition introduced an age of scepticism; an age of scepticism brought after it an age of revolution; and an age of revolution has now introduced an age of tyranny; for to a Church and State menaced with extinction by the revolution, there remains but one weapon of defence—the sword. Thus the dispensation is necessary. It is but the complement of the past.”

6. The *retributions of Providence* are read in the establishment of the empire. The glare of St. Bartholomew, like a flame of ven-

geance, lights up the streets of army-trodden Paris. Behold your own King is your butcher. As in days of old, assassinations, confiscations, imprisonments, transportations, treacheries, abound on every side. France is receiving measure for measure; but the cup of her iniquity is not yet full. The time for unmitigated retribution is only delayed. When the news of the St. Bartholomew massacre reached Scotland, the aged JOHN KNOX, borrowing prophetic language, pronounced in a church of Edinburgh, the following words: "Sentence has gone forth against that murderer, the King of France, and the vengeance of God will never be withdrawn from his house. His name shall be in universal execration; and none of those who spring from his loins shall possess the kingdom in peace and quiet, unless repentance shall come before the judgment of God." The principles of this righteous denunciation will extend its application to all, of whatever lineage, who, like Napoleon III., follow the iniquity of their royal predecessors. Nor will vengeance be confined to the rulers. The nation has acknowledged the Bartholomew massacre on every page of its history. Centuries have added crime upon crime to the original aggressions; and the indictments of successive ages will summon France before the bar of divine justice to receive impending and wrathful retribution.

7. What is the *present political attitude of France in reference to other nations?* This thought has been in thousands of minds; but the answer to the riddle cannot be given by those who do not plough with Napoleon's heifer. Conjecture is all that can be attempted. In general it may be said that the Empire and Emperor bid defiance to the treaty stipulations of the Allied powers. The Napoleon dynasty is established in France, in opposition to that clause in the treaty of Vienna which prohibits such an occurrence. Louis Napoleon has even taken the obnoxious title of Napoleon III., thus insinuating in the very light of his diadem the declaration that Napoleon's son, the king of Rome, had an inalienable title to the Empire. In the second place, it may be affirmed that France is intent upon accomplishing one or more of several things, perhaps all. Her thoughts are upon *Constantinople*, the Holy Land, and the East in general. Russia will not be allowed to seize Turkey as her prey without molestation. France is examining Gibraltar, Malta and the possessions of Great Britain in the *Mediterranean*. Louis Napoleon declared in one of his speeches in the south of France that the Mediterranean was a French lake. His comprehensive glance is upon the *Rhine*, as one of his borders, and upon *Piedmont* and *Lombardy*, at present under the dominion of Austria. *Belgium* too, is apprehensive of French artillery, and is burnishing her weapons of war. The *Sandwich Islands* are old objects of French intervention. Hayti is to be taken under Imperial patronage with a view to saying a word more authoritatively about future *American annexations* and the *commerce of the Pacific*. And last, but not least, the military telescope of Napoleon is often seen surveying the coasts of *England*. Any one of these enterprises is worthy of the chivalry of the Bou-

logne adventurer. The great object of his ambition is England; and, if he dared, he would march for London to-morrow. The present position of France is that of the robber, who, in the multitude of the projects of his enterprise, has not yet determined which one to undertake first. When this warlike and powerful nation shall decide upon her scheme of aggression, it is to be supposed that the last motto she will think of adopting, will be "*Dieu et mon droit.*"

8. What is the mission of France in the *religious World*? Evidently one of evil. France is the main support of Roman Catholic dominion. The French army alone restored the Pope to the possession of Rome; alone keeps him there. The Italians would overthrow the Papal sovereignty in the twinkling of a Madonna's eye, were it not for the armies of the very man who assisted in fomenting insurrection against his Holiness in 1831. Popery has always found favour in France; if not in the abject spirit of Austrian superstition, nevertheless in an inward and outward loyalty sufficiently faithful. The Reformation once bade fair to regenerate Languedoc, Picardy, Normandy, Britany, Dauphiny, Provence, Auvergne, and indeed the whole kingdom; but it was suddenly arrested by persecution. The massacre of St. Bartholomew, and the revocation of the Edict of Nantes, were two terrific instruments of Popish vengeance. The Papacy still retains its hold upon this kingdom. Jesuitism is a ruling power at the present period. It accommodates itself to circumstances, but retains its dominion. A writer in the *London Times* says: "After the Revolution of February, Catholic priests blessed the trees of liberty; after the *coup d'état* they chaunted a *Te Deum* at its massacre. They sanctified legitimacy until it fell; they consecrate perjury when it has triumphed. Ministers of Christ, they burlesque Christianity; teachers of morality, they deify crime. They have learned and forgotten nothing. For them Hildebrand may thunder in the Vatican; the Inquisition is an incomplete experiment; the reformation is a heresy and not a lesson; and the war on civilization must be recommenced. Their black conspiracy envelops Europe; its staff in Rome, its file everywhere." Nowhere is Jesuitism more powerful than in France, both in rank and in file. The mission of France is to uphold Popery. The *Napoleoniana* of 1852 were copied from the Jesuit text-book of instruction. The Emperor is the conscious or unconscious instrument of the Man of Sin. The Empire will have the end of its ambition in crushing both the liberty and the religion of nations.

A dreadful doom awaits such a government. Having accomplished its mission, it must be ITSELF DESTROYED. In the forcible language of Victor Hugo:

"When God wishes to destroy a thing, he uses the thing itself as an instrument.

"All the wicked institutions of this world end in suicide.

"When they have long enough pressed down mankind, Providence, like the sultan to his viziers, sends the rope by the hands of a mute; they execute themselves.

"Louis Bonaparte is the mute of Providence."



## THE YOUNG MEN IN OUR LITERARY INSTITUTIONS.\*

It has been computed that the young men in the colleges of the United States amount to about ten thousand. Here, on this single fact, the thoughts of every reflective Christian must rest and ponder. When imagination presents this great and interesting portion of our people, severally gathered in larger or smaller groups, the heart of fathers, mothers, sisters, and brothers begins to beat in response to the resolution of our Church, which invites us on this day to pray for the outpouring of the Spirit of God, that many of these may be called and qualified by divine grace for the work of the ministry.

This is the class out of which the levy is to be made for the army which our times demand. Having spent most of my life either within a college, or very near to it, I declare with confidence that there is not on earth a more engaging collection of persons than such an academical corps. Their very frailties and follies have the freshness of spring; their mind and heart are at the precise point of intellectual bloom; and, when grace comes in, the result is a spiritual loveliness, which, in spite of inexperience and occasional excess, wins the admiration even of the aged. Hence, the more mature we grow in knowledge and religion, the more solicitous are we that God would, out of these beloved youth, seize on an elect host to carry forward the standards which begin to tremble in older hands.

Confining our view to any one seminary of learning, we observe in it some who *have already confessed, Christ*, and given themselves to his ministry. I wish I knew how to communicate something of the touching character which belongs to such a little church embosomed in such a little world! There may be wiser, graver, stronger disciples; but I am bound to testify, even in full remembrance of exceptions, that the world cannot show more simplicity, docility, zeal, confidential love, courage, and joy, than are visible in the young Christians of a college, in times of spiritual revival. Our best missionaries and pastors look back to the closet-devotions, the social praise, and the brotherly communion of college life, as among the most blessed favours of their whole spiritual career. To pray for such brethren, is to intercede for the hope of the land and of all nations. Around these centres the influence begins to act, which goes forth to numbers as yet in darkness.

Looking more closely, we observe by the side of these, in every great school or college, a band hardly less interesting; the sons of prayer, *baptized members of the Church*, remembered in the daily

\* This Address was delivered by appointment of the Presbytery of New York, in the First Church, New York, on the last Thursday in February, 1852, being the day of special prayer for colleges. It is published here by request of the Editor; and it is hoped that its perusal will assist in giving fervour to the prayers that may be offered on the last Thursday of this month—the day recommended by the General Assembly as a day of special prayer in behalf of the youth of our Church and country.

devotions of godly parents, objects of more trembling anxiety because of their separation, including a remarkable proportion of the children of ministers and elders. Removed from home, bereft of parental inspection and guidance, exposed to new temptations, at the period of haste, false-shame, vanity, and turbulent passion, they enter on a perilous conflict; in which many fall, and most would be ruined for ever, were it not for those influences which have often been graciously vouchsafed, and which we are met to implore. If it is desirable that the gentle, praying boy should not cast off all the devout habits of his childhood, or that the studious, modest brother should not return idle, intemperate, profane, and licentious, or the cherished hope of the Christian house be transformed into the arrogant scoffer—then are we rightly met, to seek God's direct blessing on literary institutions.

But around the classes now indicated, we behold another, perhaps equal to the other two, and not less marked out for influence. It is composed of those who come to college from *families where there is no fear of God*; sometimes from distant States, sometimes heirs of great worldly wealth, sometimes endowed with genius and fitted to wield their learning and science energetically in behalf of the Gospel or against it. And here I must be allowed to remark, that when, as is common, bitter complaints are made of the corrupting effects often wrought during a college life on young men, who, at their entrance, were comparatively pure, it is seldom acknowledged that there is a gracious reverse to the picture, and that in numberless instances youth have gone to the place of education from homes where, instead of prayer, scriptural training, and holy example, they had known profaneness, luxury, gambling, irreligion, if not contempt of God, and have had their very first lessons of divine truth in a Christian seminary. The occasion would not permit it, or I could support this statement by numerous well-remembered instances, including some of the most favoured and successful ministers. When strong impulses of feeling, either good or evil, begin to move freely in a college, such is the constitution of the little commonwealth, and such the singular *esprit de corps*, that they diffuse themselves with unexampled force and rapidity. Hence a mimic insurrection will sweep away hundreds in a night. But, by a happy providence, channels of evil may be made channels of good; and so, when a profound religious awe, and a solemn conviction of guilt, and dread of judgment and hell, and seeking after Christ, become the absorbing exercises of ten or twenty, as observation shows, they often pervade the whole; and to such a degree, that in every institution thus visited, there have been times when there was not a room, there was scarcely an individual, unreached by the religious anxiety. And afterwards—if you would know what the joy of social prayer is, or if you would learn true songs of thanksgiving, you must mingle in the worship of a converted college. Such are the precious years which some of us can recall; and in these God has been pleased to give bent and im-

press to the whole subsequent being of eminent preachers and pious laymen.

These, my Christian brethren, are not merely things that may be; they have been, and in repeated instances. And their abiding fruits are standing in the fields of the Lord, ripened by age, or gathered into the heavenly garner. Not to repeat what has been said of ministers, a large number of pious statesmen, lawyers, physicians, soldiers, merchants, and husbandmen, are ready to acknowledge that, but for their college, they would never have known the sound of the pure Gospel.

It is within three years of being a complete century since the Rev. Samuel Davies, not yet president of Princeton College, wrote to a friend in England, after returning from that country, in the following words: "The best news that perhaps I ever heard in my life I lately received from my favourite friend, Mr. Samuel Finley. . . . I had sent him some extracts of my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy; in answer to which he writes thus:—'April 16, 1757. I greatly rejoice that the Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says he never saw any in that case who had more clear views of God, themselves, and their defects, their impotence and misery, than they had in general; that there never was, he believes, in any house more genuine sorrow for sin and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary methods of preaching, nor produced by alarming methods. Yet so great was their distress, that he judged it improper to use any argument of terror in public, lest some might sink under the weight. That what makes the gracious visitation more remarkable, was that, a little before, some of the youth had given a greater loose to their corruption than was ordinary among them,—a spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy President [Burr]. That there were no outcries, but a decorous, silent solemnity. That before he came away, several had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavour after universal holiness.'" In regard to results, I perceive in the catalogue of alumni (without attempting the almost hopeless task of determining how many of these were converted in college), that, out of the graduates of the four classes then in the house, more than one-half became ministers. The same is true of the work of grace in 1762. Of the first series were Dr. McWhorter, John Strain, Joseph Treat, Samuel Blair, and Dr. John B. Smith. Of the second

were President Manning, of Rhode Island, Dr. John Lathrop, Dr. Theodore Romeyn, and President Edwards the younger. May I pardonably add that I witnessed, as a boy, the wonderful tokens of Divine presence, in 1815, when the late venerable Dr. Green rejoiced over the accession of forty young men to the communion of Christ's people. Of the classes recorded for these four years, forty became ministers of the Gospel. Twelve students only were communicants when the awakening began. Of the living I say nothing; but we perceive the value of the divine gift in some who have gone to give account,—William J. Armstrong, John S. Newbold, Samuel Darrach, Thomas Kennedy, and John Breckinridge. At least two members of this presbytery look back to a less extensive college revival, in 1820, as the time of their first effectual calling.

If these observations seem too much confined to one seminary, let it be my apology that, if my information were adequate, I would gladly recount similar harvests, in yet greater frequency, in other schools and colleges, especially in those of Yale and Williams, Jefferson and Oglethorpe.

When we consider how critical that period of adolescence is in which ardent minds are commonly tending to the choice of a profession, and how, in such instances as have been cited, the balance has turned in favour of preaching Christ's Gospel, we are mightily drawn to sympathy with the injunction of our Assembly, in prayer that many in our literary institutions may be called and qualified for the work of the ministry. We, beloved brethren, who are now labouring (ah! how imperfectly!), must presently give place. Shadows begin to pass over us; and there are warnings within and without that we must shortly put off this tabernacle. Among such tokens, not the least startling is to see our own sons shooting up beside us. To what sort of ministry shall we leave our work? What hands shall seize the plough which we shall presently let drop in the midst of the furrow? Thousands have the means of learning; and never was learning more demanded, than at a time when worldliness, error, and infidelity, are combining to prostitute the literature of the day, and when the popular ear is itching for every mocking counterfeit and rival of the Gospel. Never was there a time when there was greater demand for a thoroughly-trained and regular and authorized ministry, for which no hasty substitutes, however zealous, active, or multiplied, can ever be safely introduced. But learning may rise to any conceivable height, and only hinder the work of God. How vehemently should we pray that God would "apprehend" our educated sons, and the sons of the Church, and the sons of the alien, and make them chosen vessels! If false fire is sometimes thrust into God's censers,—if revivals sometimes occur which are only the kindlings of bitter zeal, fanatical contention, and enthusiastic or licentious heresy,—the reason is all the more urgent for us to ask the true baptism of the Holy Ghost sent down from heaven. And this we may do with lively hope, remembering the seal of the sacrament conferred on the children of promise.

When the excellent and venerable Dr. Proudfit was dying, and when articulate speech was gone, he made an effort to cite a chapter and verse of a passage in Isaiah. His family turned to it,—Isaiah lix. 21. It was this: "*As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*" The dying saint inclined his head in token of assent; and these were his last words.

J. W. A.

---

### BETHANY, AND A STORY CONNECTED WITH IT.

ON the eastern declivity of the Mount of Olives, about two miles distant from Jerusalem, lies the town of Bethany. It is a little village now, and the people living there point out to the curious and wonder-hunting traveller, the ruins of a house which they connect with events in our Saviour's life, and a sepulchre also held in great veneration even by the Turks, used by them as a place of prayer, and connected too by popular tradition with the evangelic history. It may have been a larger village when, more than eighteen centuries ago, it used to be visited by a little company of persons, whose occasional sojourn there has thrown a historic interest of the deepest kind round Bethany. The town lay upon the much travelled road leading from Jericho to Jerusalem, and often formed a resting-place for Jesus and his followers on their toilsome journeys, performed on foot, between Galilee and the Holy City. A thrilling interest attaches itself to this ancient town, which must, one would think, lead the traveller with quickened pace up the side of Olivet, that he may see the place where Jesus often sought repose, and where he once wrought a most stupendous miracle.

Among the families living at Bethany in the days of Christ, was one consisting of a brother and two sisters, which, as we have reason to believe, our Lord often visited. The first visit mentioned in the sacred narrative, (although there is no good reason for supposing that it was the first time he had been with them,) is the one described in the latter part of the 10th chapter of Luke.

That was a pious family in Bethany with which our Saviour used to tarry. He seemed fond of their company, as he always is indeed of the company of the godly. Piety shed a fragrance through their house sweeter far than was the perfume of that costly ointment poured on one occasion by the devoted Mary on her Saviour's feet.

In the five closing verses of the chapter referred to we have an interesting and instructive story connected with that family. And the beauty of these Bible stories, be it remarked, is that they are strictly true. Our Lord had been in Jerusalem, at the Feast of Tabernacles,

six months before the crucifixion, and had now left the city for a season. He and his disciples journeyed, and as they went, came to Bethany where they were received and entertained by Martha. She was the housekeeper it seems, and in all probability therefore the elder sister.

Jesus had scarcely entered the house, at least the entertainment was not yet prepared, until he was about his Father's business—the great work of preaching the Gospel. Mary, Martha's sister, sat at his feet to hear the gracious words which proceeded out of his mouth. Like Paul, at the feet of Gamaliel, she assumed the attitude of a disciple. So must all sit at the feet of Jesus; who would learn how to overcome the world, and who would sit with him in his throne hereafter.

While Mary was thus piously engaged, Martha was busy about domestic affairs, making ready for the entertainment of Christ and his friends. It was commendable in this good woman that she wished to pay respect to the Lord Jesus. Her personal attention to household affairs was also praiseworthy. The family was one of some distinction, as we may infer from the great attention paid them by the people at the time of the death of Lazarus; yet Martha, like a true-hearted woman of the Scriptural pattern, was not above attending to the work of a good housewife. But she sinned in a two-fold manner. She was *cumbered* with her work. She appears to have been anxious to prepare a handsome supper. She was perplexed, or fairly distracted, as it is in the Greek, about much serving or attendance. This over-anxiety about the entertainment was one sin, and the other was that she was attending to her work when she should have been sitting at the feet of Jesus. Worldly employments, even of a lawful kind, are a snare to us, if we suffer them to hinder us from serving God and attending to the interests of our souls. Martha's inordinate care about comparatively unimportant matters manifested itself also in her language. She came to Jesus with her complaint: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her that she help me." Old Matthew Henry remarks,—"Those are not always right who are the most forward to appeal to God; we must therefore take heed lest we at any time expect that Christ should espouse our unjust or groundless quarrels. The cares which he casts upon us, we may cheerfully cast upon him, but not those which we foolishly draw upon ourselves." Martha's appeal to the Master betrayed great worldliness of mind, and showed a disposition to discourage rather than to cherish her sister's piety. How much better would it have been if she had commended her sister, and imitated her example. But so it often is now. Persons who wish to sit at the feet of Jesus are found fault with and discouraged by those who are about them, and who should be the first to commend and encourage them.

Jesus rebuked Martha, although he was her guest. He loved her too well not to reprove her when she was doing wrong. "Martha, Martha, thou art careful." He was personal and pointed in his re-

proof, and it reminds us of faithful Nathan, who said to the guilty king of Israel, "Thou art the man." "Martha, thou art careful about many things;" and it was an aggravation of her sin that while she was disquieted or distracted about many things, *one thing was needful*, which she was neglecting, and this was the proper time for attending to it. "But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." This portion of the narrative is most instructive. This incident in our Saviour's history has been introduced, expressly as it would appear to record and hand down to the latest ages the salutary lesson taught, when Jesus said to the sister of Lazarus, "But one thing is needful." What multitudes are careful and perplexed about many things, while the one thing needful is forgot! How many are anxious about what they shall eat, and what they shall drink, and wherewithal they shall be clothed, while they seek not the kingdom of God and his righteousness, possessed of which, all other needful things would be added unto them—destitute of which they must perish.

"But one thing is needful." The meaning is obvious to every one who knows anything of Christ's character and mission. The one thing needful is true piety. In other words, it is to give one's self up to the teaching and guidance of Jesus.

The history of mankind has proved that this one thing above all others is needed by every human being. It is the *good part* which shall never be taken away from those who have obtained it. The portion of a worldly kind will surely be taken from its possessor. The beauty of the young and lovely will fade away. The wealth of the rich man will be snatched from him. The man elevated to office and distinction will be stripped of his honours. The devotee of pleasure will be deprived of his sensual joys. But as for those who have chosen the good part, nothing "shall be able to separate them from the love of God which is in Christ Jesus our Lord. God will not wish to take that good part from them. Neither men nor demons will be able to rob them of it.

It is the duty of every one, and it would be the highest wisdom in all, to remember the one thing needful, and to choose that good part which shall not be taken away. Oh! how great will be their happiness who have been wise enough to make Mary's choice, and thus to lay hold of the glorious hope set before them in the Gospel; and who, on the Great Day, shall be welcomed to an eternal participation of the regal honours of the upper world, by the Son of God himself, when he shall say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

T. K. D.

## SUNNY DAYS IN WINTER.

BY D. F. MACARTHY.

SUMMER is a glorious season,  
 Warm, and bright, and pleasant,  
 But the past is not a reason  
 To despise the present.  
 So while health can climb the mountain,  
 And the log lights up the hall,  
 There are sunny days in Winter,  
 After all!

Spring, indeed, hath faded from us,  
 Maiden-like, in charms;  
 Summer, too, with all her promise,  
 Perished in our arms.  
 But the memory of the vanished,  
 Whom our hearts recall,  
 Maketh sunny days in Winter,  
 After all!

True, there's scarce a flower that bloometh,  
 All the best are dead,  
 But the wall-flower still perfumeth  
 Yon garden bed.  
 And the lily-flowered arbutus  
 Hugs its coral ball.  
 There are sunny days in Winter,  
 After all!

Summer trees are pretty—very,  
 And I love them well;  
 But this holly's glistening berry  
 None of those excel.  
 While the fir can warm the landscape  
 And the ivy clothes the wall,  
 There are sunny days in Winter,  
 After all!

Sunny hours in every season  
 Wait the innocent—  
 Those who taste with love and reason  
 What their God hath sent.  
 Those who neither soar too highly,  
 Nor too lowly fall,  
 Feel the sunny days of Winter,  
 After all!

Then, although our darling treasures  
 Vanish from the heart,  
 Then although one's once-loved pleasures  
 One by one depart,  
 Though the tomb loom in the distance,  
 And the mourning pall,  
 There is sunshine, and *no* Winter,  
 After all!

[*Dublin University Magazine.*]



## Household Thoughts.

### THE COVENANT AND PROVIDENCE.

THE Covenant reveals God's purpose; Providence is its execution and fulfilment. The promise is "to you and to your children." God declares his willingness and his readiness to bless "thee and thy seed after thee;" and the condition of the blessing is a trust in Him in the use of means. Providence sustains the covenant. In due time the promises are fulfilled by the grace of the renewing and sanctifying Spirit; and those who have been "brought up in the nurture and admonition of the Lord," receive "the adoption of sons," and become heirs of immortal life.

The more closely we study Providence, the more clearly we shall perceive how God performs his promises and executes his decrees. There are two points in the history of the salvation of sinners, which the great day will more fully reveal to the praise of the riches of divine grace. We do not propose to dwell upon these points, but merely to state them. They are, first, that the children of *believing parents* are those who are ordinarily made the subjects of regeneration; and secondly, that these are ordinarily brought into the kingdom during *the period of their youth*.

The statistics of the following letter, received from a respected brother in our church, show how Providence is fulfilling the covenant in his congregation in Missouri.

APPLE CREEK, CAPE GIRARDEAU COUNTY, MO., }  
Dec., 17th, 1852.

Dear Sir:—You seem to delight in gathering up interesting statistics of our beloved Zion, and depositing them for future reference in that rich treasury, "The Presbyterian Magazine." I send you the following statistics of the churches under my care, illustrative of God's faithfulness to his covenant with his people, wherein he says, "I will be a God to thee, and to thy seed after thee."

Of seventy-eight persons received into the communion of the Apple Creek Church, within the last eight years, upon profession of faith, seventy-three were the children of professedly pious parents; and so far as I know, this may have been the case with the other five.

Of forty-nine received into the communion of the Brazeau Church in the same time, upon profession of faith, forty were the children of the church. Of the other nine, three were received from the Roman Catholic Church. The parents of two of the others were not professors of religion. Of the other four, I am not informed.

With but few exceptions, these individuals were all early *dedicated to God* in the ordinance of baptism, and most of them were hopefully converted to God in *the days of their youth*. Several of them were the last remaining members of numerous households that have been brought into the fold of Christ.

Thus hath God performed to us his promise, "I will pour my Spirit upon thy seed, and my blessing upon their offspring."

What these statistics show in reference to these churches, would doubtless appear from the statistics of other churches; and if so, would not this evidence of God's faithfulness, brought before the minds of his people, strengthen their faith, and encourage their efforts to train up their children "in the nurture and admonition of the Lord?"

Yours, in the Gospel,  
A. M.

The statistics of the *Apple Creek* and *Brazeau* Churches are, we doubt not, a specimen of the general statistics of the Presbyterian Church. They afford the richest and sweetest encouragement to parents who are endeavouring to train their children for Christ and his kingdom. May the Spirit of the Lord be with all such, to enable them to persevere in their great work, with faith and patience. The everlasting blessings of Heaven are the only inheritance worth seeking for our children, and the promises of God in reference to them are not "slack" in providential execution. Pray, hope, labour!

On the other hand, what a terrific appeal do such statistics make to *unbelieving parents*, and also to all who have *passed the period of youth*! Ye parents who regard not God in your families, and who reject the Gospel of his Son, you are assisting to keep your children out of heaven! And ye of every condition, whether the children of pious parents or not, if you have reached manhood and the decline of life unreconciled to God, how fearfully dangerous are your future prospects! Whilst there is time left, even now, call upon the Lord, and delay not another day to seek the salvation of the soul. For "the redemption of the soul is precious, and it ceaseth for ever."

---

### "ALL FLESH IS GRASS."

THOUGHTS FOR CHILDREN, BY A FOREIGN MISSIONARY.

It is quite common for people to have dreams in their sleep, and there are some people that are fond of telling their dreams; children are very much inclined to do this.

There are also persons who are much inclined to fall into a sort of dream or reverie, when not sleeping nor having their eyes closed; and such waking dreams have sometimes been related for the entertainment or instruction of others; and now, if my friends amongst the children will attend for a few minutes, only a few minutes, I will

tell them the dream I had one day when my eyes were open; but remember that it is only a kind of dream; but with a good many true things in it.

On a Saturday afternoon in the month of September; and you know what kind of pleasant weather we generally have in September—the air seems smoky, the sun shines clear, but not with the scorching heat which it has in July and August—that Saturday afternoon I was riding over the prairie. I had sixteen miles to ride after leaving one house before I could reach another; and jogging along slowly on my pony it began to seem lonely, for the grass was the only thing to keep me company. The grass on these prairies grows very tall; in wet seasons it gets a rank growth, six feet high and thick at the bottom; but in dry seasons, like the two previous summers, it is only about eighteen inches high; this season, being wet, it is high, and when we ride over the prairies, the grass in some places is as high as our heads when we are sitting on a horse, and if we are in a waggon-road, it seems like travelling in a narrow lane with a six feet wall on each side. It was along such a lane that, on that Saturday afternoon as I was telling you, I and my pony were jogging, and I let my thoughts run for a while much as they listed, without trying to give them any particular course; but after a time there came out this—what shall I call it? not a vision, exactly—and yet I seemed to see—to have in my eye all this which I am going to tell you. But I fear I will not be able to relate it so that you will see the things just as I saw them.

But the grass! The grass! that was almost the only thing the outward eye could see; no fences; no cattle in-sight; the trees and the groves were far away along the water courses; but before me and behind me, on the right hand and on the left hand, was grass, nothing but grass; near and far away for miles and miles nothing but grass.

Then imagination was at work, and some texts of Scripture came into my mind, as this one: "Surely the people is grass." Yes, people are like grass in very many respects, and this prairie covered over with grass is like the earth covered with its inhabitants. This summer brings the grass of its season. That is like the present generation, which seems so mighty, every man in it strutting about and thinking himself some important creature, just like that spire of grass I am looking at, and now my pony has chopped it off with his sharp teeth. And where will all these spires of grass go to? Why, just where the last year's grass went to, and the grass of the year before, and of the year before that; not a stalk of it left, nor even a rotten straw; gone—mingled with the dust again.

"The grass withereth, the flower fadeth." Yes. How true! Look! Throw your eyes around—far away on all sides—how brown it is getting—the grace of the fashion of it is perishing. The flower fadeth.

That reminds me to look for the flowers which a few weeks ago covered over the vast prairie, dancing around, and tossing about their

giddy heads, set off with rich feathers and turbans. Where are they all? Look down about your horse's feet; look on the ground, and in the dust; there they are—faded—dry—no beauty—some hang on their dry stalks, but withered—their bright colours vanished. Surely the people is grass. The grass withereth, the flower fadeth. All flesh is grass. Look here at my feet, and all around me! Look! Man, you are like that grass. Child, look here and see what you are like. Giddy youth, look on these fading flowers; is there nothing here to remind you of what you are?

Surely the people is grass. Here is old grass—hoary-headed, gray-bearded grass. Here is tall grass, vigorous and still green; that is manhood. Here is half grown, youthful grass. And here is grass in childhood; and more numerous than all is the little infant grass just peeping out of the ground.

But yonder! Yonder! Look! Far away! What do I see? What is it? Away to the right—beyond the woods, and over the river! Do you see it? A pillar of cloud! It's something as I used to fancy the pillar of cloud which led the Israelites up out of Egypt—broad and cone-shaped at the base, with a thick heavy shaft arising from it, and towering upwards till almost lost in the heavens, and there pouring out its clouds, forming, as it were, a vast canopy, broad enough to be a shade for all the hosts of the children of Israel. What is it? It must be yonder prairie on fire! The grass of that prairie is burning—burning! That pillar of smoke is slowly moving along the ground, while the dry grass is crackling, and the mad flames, like raging billows, are rolling and gleaming along the surface.

And is all flesh like the grass of yonder prairie? Yes. Wait awhile till the grass of the earth is fully ripe, and till the angel shall come which has power over fire, and when the Spirit of the Lord bloweth upon it. O! I shudder at the thought of such things! These boundless fields in flame! dry as stubble—a raging wind—smoke like black thunder clouds rolling on with roaring, bounding billows of flame! O dreadful! I shut my eyes in horror even from thinking of it. It shall all go—old and young, the dry and the green together—swept clean to the roots, and nothing be left but the black sward, like a pall spread over where the countless stalks of grass so lately waved with gracefulness their proud heads.

But are all swept off together? Do men go thus? What becomes of the righteous—are their souls gathered with sinners, and their life with bloody men? Perhaps the angel will come forth out of the temple which is in heaven, (Rev. xiv. 15,) and will cry with a loud voice to him that sitteth on the cloud, "Thrust in thy sharp sickle and reap;" and thus the righteous, all that are sealed in their foreheads, will be selected and gathered out, and stored in the garner before the fire comes which shall devour the wicked.

Or if they remain till the fire comes, even then what harm? for they are the gold which the fire cannot injure; it will only make it purer and brighter by burning its dross away; and we read of some who will be saved, yet so as by fire; and the fire will try every

man's work, of what sort it is ; all his wood, hay, and stubble will go in the general conflagration, and only that which is built with gold, silver, and precious stones, on the foundation of the apostles and prophets, will remain.

And again, the saints are jewels, precious stones which are not injured by fire ; then let us imagine that in every stalk of grass, and in the youthful and infant blades of grass there is a spiritual, an immortal part, and that that part may be transformed into a jewel ; and all that are thus transformed will come forth from these fires unharmed, and be gathered by Immanuel, and set in his diadem to sparkle there for ever ; while all on whom this change has not been wrought will burn, yea, shall never cease to burn ; for their fire never shall be quenched. And what is the means ordained for converting this grass into glittering jewels ? The Gospel ! the Gospel ! the foolishness of preaching !

Here thoughts flashed fast upon me ; they thrilled my soul. Go preach my gospel, saith the Lord. Run, speak to that young man. Behold these that are dry for the fire. Pity the youth that will be swept away along with the aged.

And look yonder again ! how awfully that fire rages ! a terrible example of what is to come here—a solemn warning ! What shall I do ? Shall I gallop over these wide plains shouting the alarm ? Or shall I sit down here to instruct a few with line upon line. But to think of that fire which in a few weeks will certainly lick up every living thing on these prairies ! Awful ! (*Still fancy the prairie is the world, and the grass the men upon it.*) Oh, where are they who have the everlasting gospel to preach to the nations ? Ye ministers of the gospel, where are ye ? Look on this people which is grass, and look at that fire doing its work just now on the grass beyond the river. Oh, hasten ! Lift up your voice like a trumpet—cry aloud, spare not ! Proclaim the day that is coming—the day that “shall burn as an oven ; when all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.”

\* \* \*

[The above was written by one of the missionaries of our Church in China.]

---

Years are the sum of hours. Vain is it at wide intervals to say, “I'll save this year,” if at each narrow interval you do not say, “I'll save this hour.”

When one sees a family of children going to school in clean and well-mended clothing, it tells a great deal in favour of their mother ; one might vouch that those children learn some valuable lessons at home, whatever they may be taught at school.

Knowledge may slumber in the memory, but it never dies ; it is like the door-mouse in the ivied tower, that sleeps while winter lasts, but awakes with the warm breath of spring.

## Historical and Biographical.

---

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

#### ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.—NO. I.

FRANCIS MAKEMIE, the founder of the Presbyterian Church in the United States, prefixed to his famous sermon, for which he suffered imprisonment in New York, the words, "*Prayers and tears are the arms of the Church.*" Our brethren of the New School seem just at this time to consider *controversy* an important addition to their church armour. The violent agitation attempted after the great legislative acts of 1837 having subsided, and their church having settled down into a state of alarming and quiet insecurity, another effort, equally fruitless, is now being made to regain sympathy and position. First comes a book from the Synod of New York and New Jersey, about the division of the Church—not a very efficacious performance;—next comes a long article in the Presbyterian Quarterly Review, of considerable tact and ability; then their religious newspapers follow with flourish of trumpets; and finally, a noise is heard throughout the camp, like unto the "noise of war."

Thus challenged to defend truth and righteousness, embodied in old-fashioned Presbyterianism, we shall not be backward to sustain the good cause; and having no unkind feelings towards our brethren personally, least of all towards Mr. Wallace, the editor, who is understood to be the author of the article in his Review, it shall be our aim to discuss the subject in good temper, and to speak "the truth, the whole truth, and nothing but the truth."

The writer in the Quarterly Review has a singular object. Apparently convinced that New School Presbyterianism is a laxer system than that commonly supposed to be generated by the true spirit of our standards, he desires to prove that the founders of our church in this country entertained moderate views of Presbyterianism, and were ready, like the London ministers of 1689, to unite with the Independents in a sort of compromise scheme. If he can prove this, he succeeds in proving that the New School resemble in spirit the men of the olden time—which is his chief object. The declaration that our brethren are Presbyterians of a laxer sort, we will take at their own word. But we cannot consent to involve the founders of our church in the same condemnation. It will be our aim in this article to expose the fallacy of the reviewer's first position.

The reviewer admits that "it is known to every one that the Rev. Francis Makemie was the father of Presbyterianism in this country." This is an important admission. A great deal depends upon it. MAKEMIE was undoubtedly the *great leader of our host*. He was the first in the field, within our bounds; he was a man of intellect, piety, energy, learning, influence, and self-denial; he was instrumental in organizing the first Presbytery, and bringing some of its members over to this country; he endured

persecution and imprisonment in introducing Presbyterianism into New York, and has been ever recognized as the champion of our order, who left his mark upon the church. This is the man whom the reviewer overwhelms with "the faint praise" of being a loose Presbyterian.

And how does he prove it? He maintains that Makemie was sent to this country by the "United Ministers, formerly called Presbyterian and Congregational," who formed a plan of Union in London in 1689;\* and on the principle of "like master like servant," the inference is that Francis Makemie was a moderate, tinkering Presbyterian.† Let us examine the four arguments produced by the reviewer to connect Makemie with the Comprehensionists of London.

1. There is a passage in the old Letter book, which refers to "the negotiation begun and encouraged by a fund, in the time when our worthy friend, *Francis Makemie, now deceased, was with you*, for evangelizing these colonies," &c. But what does this prove? Simply that Makemie, when in London, in 1704 and 5, was desirous of obtaining funds from the wealthy Christians in that metropolis, to assist in evangelizing the colonies. The quotation does not imply that Makemie was a missionary of the "United Ministers;" nor does it show a laxness of Presbyterianism any more than when the staunch First Presbyterian Church of New York collected funds for their building from the Congregationalists in Boston; nor does it show that the London ministers ever sent *any men* over to this country; for the "negotiation was begun and encouraged by a fund," and by nothing else. Although their plan at one time was to send over two ministers, and then two more, it was never executed. It is therefore to be noted here that this movement for aid from the London ministers proved a failure. The letters, from which the Reviewer quotes, amply demonstrate the fact. "We hope our patrons in London," say the Presbytery, "will revive so good and important a work, and not let it lie buried under the ashes," &c.‡ Again they say, referring to the London brethren, "But alas, they drew back their hand, and we have reason to lament their deficiency. Had our friends at home been equally watchful and diligent as the *Episcopal Society in London*, our interest in most foreign plantations might have carried the balance."§ So it seems that the mongrel Union body in London disappointed any expectations they had raised. They did little or nothing. Of course the Reviewer entirely fails to prove that Makemie was "the agent and missionary of the United Presbyterian and Congregational brethren in London, in planting the Gospel in America." Indeed it is not known that more than one English Presbyterian minister came over to this country during the whole time previous to the formation of the Synod in 1717.

2. The Reviewer's second argument to prove that Makemie was sent out as missionary by the London Union is plausible, but fallacious to a woful degree. "Mr. Makemie," says he, "is first mentioned upon the records of the county Court of Accomac, in Virginia, as settling in that county in 1690. The Union was formed, as we have seen, in 1689." Quite a coincidence indeed! And the inference that brother Wallace draws, is that Makemie was sent out the very year after the Union was formed. This looks very fair; but like some other pleasures, it is, in the

\* This "Plan of Union" was undoubtedly one of the chief causes of the decline of Presbyterianism in England. See Presbyterian Magazine, Vol. I. pp. 427, 428.

† This argument by the bye, shows how important it was for our church to withdraw from the Voluntary Societies.

‡ Records, p. 14.

§ Records, p. 18.

language of one of our hymns, "false and fair." For what, if we can prove by documents that Makemie came over to this country *before the London Union was formed?* Would not such a plea quash the indictment against the patriarch? Well, in the Massachusetts Historical Society's Library are preserved two letters from Makemie to Increase Mather, of Boston, written from Virginia in 1684 and 5.\* So we presume the Reviewer will give up the point, for facts are stronger than opinions; and as the Greeks say, *even the gods cannot alter facts.* There is evidence in these letters that Makemie had been then some time in the country. He must have emigrated as early as 1682. Application was made to Lagan Presbytery in Ireland, in December 1680, for a minister to come to the colonies, by "Col. Stevens, in Maryland beside Virginia." Makemie was licensed in 1681, and ordained soon after, with a view to his coming over to America. So much for argument No. 2; and the London Union Missionary. It is Dr. Hill's baseless fabric of an inference.

3. The Reviewer's third argument, which rests on a statement in Dr. Miller's life of Dr. Rodgers, of course falls to the ground; the date of Makemie's arrival in this country not being known in Dr. Miller's day. Our Church history has been little understood. Even Dr. Hill, who writes a *history* [?], confesses that in 1831 he had not even heard of Makemie in Virginia.

4. The remaining argument is, like the others, scarcely a shadow. Makemie's will, published by Mr. Spence and re-published by Dr. Hill, has a clause of affectionate remembrance for the Rev. Jedediah Andrews, which the Reviewer italicises with perfect delight. It is as follows: "And the rest of my library of books of all sorts, I give and bequeath to Mr. Jedediah Andrews, minister of Philadelphia, excepting my law books; and after his decease or removal from Philadelphia, I give and bequeath the said library to such minister, or ministers, as shall succeed him in that place and office, and to such only as shall be of the Presbyterian or Independent persuasion, and none else." We ask the reader whether this testimony of affection proves either that Makemie was sent out by the London Union, or that he had ceased to estimate the difference between Presbyterianism and Independency? † We think we can produce something in another part of his will, much more to the purpose, in showing Makemie's spirit, viz: "I empower my executrix to make over and alienate that lot on which the meeting-house is built, in as ample a manner, and to all intents and purposes, as shall be required, for the ends and uses of a *Presbyterian congregation*, as if I were personally present, and to their successors for ever, and none else but to such of the same persuasion in matters of religion." Here the true Presbyterianism of the venerable man of God appears in his dying testimony. His books ‡ he could leave with Presbyterians or Independents; they would no doubt be of great use to the latter, if ultimately reverting to them; but that meeting-house must belong to the Old School, and to nobody else. And it is with us "unto this day!"

\* These letters were brought to light by the antiquarian researches of the Rev. Richard Webster, of Mauch Chunk, Pa., who knows more about the details of ancient Presbyterian history than any man who has lived in this century. The letters are re-printed in the Presbyterian Magazine for 1852, pp. 217, 18.

† The most that can be made out of this clause is that Makemie was doubtful whether that church would, in the end, be Presbyterian or Independent. The first church of Philadelphia was founded some years after the churches on the Peninsula, and was composed of Presbyterians and Independents. It, however, joined the Presbytery.

‡ We regret to learn that no traces of these old books are to be found in the library of the first Presbyterian Church, Philadelphia.



All Makemie's writings show him to have been a thorough Presbyterian. Not a tincture of Pelagianism, or of its "substance of doctrine," entered into the religious experience of the father of our Church. On the doctrines of original sin, election, atonement, the imputed righteousness of Christ, the work of the Spirit, he agreed with the Westminster standards, as interpreted by the legal Church of the succession.\* When Lord Cornbury, after arresting him, upbraided him with the words, "You shall not spread your pernicious doctrines here," he boldly replied, in a manner worthy of a Covenanter: "As to our doctrines, my lord, we have our *Confession of Faith, which is known to the Christian world*; and I challenge all the clergy of York to show us any false or pernicious doctrines therein."

Let it be further remembered in proof of Makemie's decided Presbyterianism, that he was born, nurtured, and ordained in times which "tried the souls" of Presbyterians. His birth was, probably, shortly before the accession of Charles II., during whose reign prelatie persecutions troubled the kingdom. Mr. Drummond, of Ramelton, who was Makemie's minister, and who afterwards introduced him to the Presbytery, was confined in prison for six years. The Scotch Irish Presbyterians were subjected to severe trials. John Brown, of Wamphray, the celebrated John Livingston, and many others who took refuge in Ireland for a time, were soon obliged to fly to foreign parts. Lagan Presbytery, in the very year of Makemie's ordination, provoked the fury of the government by appointing a fast, and setting forth the reasons of it; and four of the principal members of the Presbytery were imprisoned for eight months. It is not likely that a Presbyterian of the Scotch stock, entering the ministry of his church in the midst of persecutions, which were endured for conscience sake, would be a man of compromise in his ecclesiastical principles.

Is the reader satisfied as to the type of Mr. Makemie's Presbyterianism? Who can doubt? Born and brought up in Ireland, among the descendants of old Scotia; ordained in troublous times of prelatie persecutions; of uncompromising orthodoxy in doctrine, according to the strictest sect; of undaunted zeal and energy in prosecuting evangelistic efforts; co-operating with others, where principle was not required to be surrendered; an enemy to Popery and all forms of error; boldly defending his religious system and his conduct, face to face, before royal governors; living for the souls of men, and dying with a solemn declaration of attachment to his mother Kirk—certainly we do not wish the father of the faithful in this country to have been any other man, or any other sort of a man, than FRANCIS MAKEMIE.

Ex uno disce omnes. *John Hampton* and *George McNish* were two other members of the original Presbytery, who came from the north of Ireland, and who accompanied Makemie to this country in the summer of 1705. It is not to be supposed that a man of Makemie's principles would bring out, as associates, men of different views from his own. These men had no connection whatever with the London ministers. They are called, in the Maryland Court records, Mr. Makemie's "assistants," because they came to assist him in his labours, he being well known in the country, and being the principal in all the transactions. Hampton and McNish were Makemie's intimate friends, and were thorough, orthodox Presbyterians. Little is known of *Samuel Davis*, who lived on the peninsula before the church in Philadelphia was formed; but, from testimony which will be presently given [An-

\* For a specimen of Makemie's orthodoxy, see an extract from his famous New York Sermon, in the *Presbyterian Magazine*, Vol. II., pp. 7-12.

derson's], it is pretty certain that he was a Scotchman or Irishman. *John Wilson\** and *Nathaniel Taylor* were also either of Scotch or of Irish extraction; probably Scotch. The former was located at Newcastle, and the latter at Marlboro', on the Patuxent, where there was a settlement of Scotchmen, who emigrated from Fifeshire, about 1690. The other member of the Presbytery of Philadelphia, at its formation, was *Jedidiah Andrews*. He was born in Massachusetts; and although educated an Independent, he had the good sense and policy to unite with the Scotch and Irish ministers in forming the Presbytery. Mr. Andrews was an influential minister, was orthodox in doctrine; and at the division of the church remained on the Old Side. *John Boyd*, who was ordained the year the Presbytery was formed, was from the North of Ireland, and another of the protégés of Makemie.

Thus we find that out of eight members of the original Presbytery, only one was an Independent, and he an Old Sider!

The Synod was formed in 1716, and met for the first time in the following year. The number of ministers had now increased to seventeen; but in the good providence of God, Old School Presbyterianism maintained its full and unimpaired ascendancy. The Reviewer, with a horror of the influence of the land of John Knox, exultingly declares that he can find little in the records of the first ten years about Scotland. He admits, however, that Makemie and Wilson each wrote a letter, by order of Presbytery, to Scotland, about sending out a minister, and that the Presbytery also wrote to the Synod of Glasgow for aid in means and in men, to evangelize the Colonies. The Reviewer then gives a list of the ministers up to the formation of the Synod; and flatters himself with the ungracious, certainly the unhistorical, inference that the Scotch had very little influence in the first Presbytery. How surprised he will be, when he reads the following extract of a letter from the Rev. James Anderson [whom he calls an "Irishman, probably"]. The letter was written from Newcastle in 1716, the year before the meeting of the Synod, and was addressed to the Rev. Dr. Stirling, Principal of the University of Glasgow, who proved himself a strong friend of our church.†

"When I came from Scotland, perhaps you may remember I was ordained (worthless as I was, and yet am) to the sacred office of the ministry, with a view of coming to Virginia, where I in the good providence of God arrived; but meeting with unaccountable disappointments there, after half a year's stay, I came over to these parts, where I understood there were some ministers of my persuasion, and have ever since remained in this place. In this country there are, since I came here, settled three other Presbyterian ministers, two of which are from your city of Glasgow. There are in all, of ministers who meet in a Presbytery once a year, sometimes in Philadelphia, sometimes here in New Castle, *seventeen*, and two probationers from the north of Ireland, who we have under trial for ordination; *twelve* of which have had the most and best of their education at your famous *university of Glasgow*. We are mostly but young, raw hands; yet glory to our God! he magnifies and perfects his strength in our weakness, and makes it evident that he can work wonders of grace, by poor means and insignificant instruments.

As to our proceedings in matters of public worship and discipline, we make it our business to follow the Directory of the THE CHURCH OF SCOTLAND which (as well we may) we own as our MOTHER CHURCH."

\* Mr. Wilson was appointed to write a letter about Mr. Coldin in Scotland, as though he was acquainted abroad.

† This letter was obtained through the influence of the Rev. JOHN FORSYTH, D.D., now Professor in the Theological Seminary of the Associate Reformed Presbyterian Church, Newburg, N. Y. It was copied from the original in the *Wodrow Library*, Edinburgh; and may be seen at length in the *PRESBYTERIAN MAGAZINE*, Vol. I, p. 278.

After reading this extract, it is difficult to understand what the Reviewer means, when he says of the mother Presbytery, that "its connection with Scotland was slight and incidental." We should call it *strong and fundamental*. With ten or twelve of its members educated at Glasgow University, and several others probably at other Scottish Universities, we could hardly ask for a greater predominance of the orthodox, Scotch Westminsterian element.

On looking at the Records for 1716, the date of Anderson's letter, we find that the number of ministers was 17, just as he states it. The ministers originally from New England were at that time *three*, viz., Andrews, Morgan and Pumry; and these were orthodox and pretty fair Presbyterians, considering how hard it is to modify the Independent spirit. At any rate, the Scotch and Irish evidently had it all their own way, a "slight and incidental" necessity growing out of their overpowering numbers and thorough Presbyterian character.

Only one other statement of the Reviewer will be now noticed. He says that the Presbytery "was a Union body, and never even adopted a Confession of Faith." That it was a Union body in the sense of its being principally composed of Presbyterians from different parts of Ireland and Scotland, we think has been quite clearly proved. As to the adoption of a Confession of Faith, we have three remarks to make. First, it is by no means certain that a declaration of doctrine was not contained in the original record book. The first leaf is unfortunately lost. Nothing could have been more natural than for such men as Makemie and his associates to commence their operations, as an ecclesiastical body, with the adoption of some Form of belief and of discipline. In the second place, if no constitution or organic principles of Government were formally adopted, it is certain that Presbyterianism was practically owned, set forth, and carried out in the very letter of the name, and in the very doing of the thing. See how the mutilated records of 1706 begin :

"*De regimine ecclesiarum*, which being heard was approved and sustained. He gave in also his thesis.

Mr. John Boyd performed the other parts of his trials, viz., preached a popular sermon on John i. 12; defended his thesis; gave satisfaction as to his skill in language, and answered to extemporary questions; and all which were approved of and sustained."

What Presbyterian does not recognize in these records the very Shibboleth of Westminsterianism? The form and language are not less Scotch and Presbyterian than Rouse's version of the Psalms. No Ephraimite could escape detection at those passages of Jordan. It so happens that the records show a Scotch obstinacy in little things, which clearly proves that the men of that day had no intention of ever being rationally quoted as New School, or Compromise Presbyterians. One of the first overtures of the mother Presbytery required every minister to "read and comment upon a chapter of the Bible every Lord's day"\*—the comment doubtless to be "as discretion and circumstances of the time, place, &c., will admit." This it will be remembered, is a custom of the old country, and is derived from "the Book." On the other hand, in New England this custom has never prevailed. Did the Presbytery then compromise the matter with Jedidiah Andrews, who was the only Independent in the body? No. They insist that Jedidiah

\* Records, p. 8.

shall come up to the old Scotch mark; and order him, as clerk of the Presbytery, to record as follows: "It is farther recommended to Mr. Andrews to take into his serious consideration of reading a chapter and *making a comment on the same!*"\* Does not this "slight and incidental" record prove a strong and fundamental connection with "Scotland," and with the ecclesiastical usages of the dear old Kirk?†

If our space admitted, we might quote largely from the Records, to show that the men, whose acts are recorded, were Westminster Presbyterians. The clear inference is, that in *doctrine* they agreed with the same standards from which they derived their views of church government. If they were so great sticklers for Presbyterian forms and usages, what other standard of doctrine were they likely to adopt than the *Confession of Faith*? We are certain that Francis Makemie, the father of the Presbytery, adopted it with all his heart; for in his interview with Lord Cornbury, who accused him of holding "pernicious doctrines," he replied, "As to doctrines, my Lord, we have OUR CONFESSON OF FAITH, which is known to the whole Christian world." This emphatic declaration was made *the year after* the Presbytery was formed. Whoever believes that the mother Presbytery did not practically, if not by vote, adopt the Confession of Faith and the Presbyterian Form of Government accompanying it, must have a "slight and incidental connection with" New School Presbyterianism.

Our third remark about the adoption of a confession of Faith is, that when the time came for the *Synod* to act in this matter, they did not hesitate where to go to get one. They did not go to the London ministers [!] for a comprehension scheme, but they went directly to the old Kirk, and *unanimously* adopted the standards of the Presbyterian Church, framed by the Westminster Assembly.

And yet, notwithstanding the proofs of the stiff orthodoxy, and thorough Presbyterian usages, which distinguished the fathers of the olden time, they are now held up to the world as "Union men," who cared so little for Presbyterianism that "they never even adopted a confession of Faith!" We hesitate not to say, that there never lived more staunch Old School Presbyterians than those who were our Church leaders in America.

Here we pause for the present. We shall continue these remarks hereafter, until we have thoroughly exposed the main fallacies of the Reviewer, who, with all his honesty and ability, has been writing very much in the dark. We do not envy him the task of lowering the fathers down to Union men and compromisers. We hope so desperate an undertaking will never be renewed. Far distant be the day when any other attempt shall be made to whitewash the ark of our ecclesiastical covenant, and to make dim the fine gold of our candlestick! Having driven the Reviewer out of his first and chosen stronghold, we shall meet him again on the broad plains of the Adopting and Re-union Acts, and then follow him up to the glorious mountain passes of the Excising Acts of 1837. Truth can give no quarter. *Magna est veritas, ET PRÆVALEBIT.*

\* Records, p. 9.

† Our Scotch and Irish brethren, it must be confessed, went to work very emphatically with Jedidiah Andrews. But that is the way with Old School Presbyterians. And in the case in hand, it proved a wise way. The pastor of the First Presbyterian Church of Philadelphia was drilled into a very respectable Presbyterian. Although, in writing to his independent friends in Massachusetts, Mr. Andrews complained a little of his stiff Irish and Scotch brethren, (see Dr. Hill's history,) yet he adhered to the *Old Side*.

### THE PRESBYTERIAN HISTORICAL SOCIETY.

THE Executive Committee met a short time since, and adopted the following measures :

1. To establish a Library without delay. A considerable number of volumes are already obtained. *Samuel Agnew*, Esq., is appointed Librarian.
2. To publish, if sufficient subscriptions be obtained, a history of the Presbyterian Church, by the Rev. *Richard Webster*.
3. To address a Circular to the Presbyteries.
4. The Rev. *Dr. Davidson* was elected to deliver the Annual Discourse at the meeting of the General Assembly.
5. A committee was appointed to collect the materials of the current history of the Church.

A meeting of the Presbyterian Historical Society will be held during the sessions of the Assembly, when an opportunity will be afforded for presenting original communications and papers of historical interest.

The society invites all persons who are friendly to the object, to deposit in the Library old books, pamphlets, manuscripts, &c., which have a bearing on our Church History. Address *Samuel Agnew*, 265 Chesnut st.

## Review and Criticism.

**A FOREST FLOWER**; or a Memorial of Daniel McKillican, who died in the 14th year of his age. By the Rev. James Drummond, of Madras: Philadelphia, Presbyterian Board of Publication.

The cases of youth early converted to God are unhappily rare at the present time. The piety of the church shows itself in nothing more delinquent than on this very point. Many a parent, in reading of Daniel McKillican, will exclaim, "Oh, that my son were like him!" Divine sovereignty is to be acknowledged, but never in such sense as to palliate parental shortcomings and guilt. Parents and children will read this book with profit and interest.

**GRANDMOTHER'S PARABLE** for Young Children. Presbyterian Board of Publication.

Good ideas, well strung together, will almost always beguile children. Grandmother's Parable is an excellent little book for a juvenile library. Such grandmothers are invaluable in a Church.

**MY OWN HYMN BOOK.** Illustrated with 14 engravings. - Presbyterian Board of Publication.

The Board of Publication neglects not the children. "Let there be light" for young immortal minds! Hymns are a pleasant form for conveying

instruction. What pretty and useful thoughts are contained in the hymn on page 31, as follows :

THE STARS.

What are those stars that shine on high,  
Which oft by night I view,  
Like little holes bored in the sky,  
To let the glory through ?

Those stars, though little in our sight,  
Are worlds which God has made ;  
He makes them shine so clear and bright,  
In the dark evening shade.

I cannot count them, nor can tell  
The uses they fulfil ;  
But God our Maker knows them well,  
And guides them at his will.

I wonder much that eyes like mine  
Those starry worlds can see ;  
Great God ! it was thy power divine  
That made both them and me.

---

THE SPRING-TIME OF LIFE ; or Advice to Youth. By David Magic, D. D., Elizabethtown, N. J. R. Carter and Brothers, New York. 1853.

The characteristics of this book are rich, good-sense ; fervent evangelical religion ; an affectionate spirit ; and directness of appeal to the heart and conscience. It is a lasting memorial of a true Christian Pastor's interest in the young. Would that all our youth would read and follow the scriptural advice enforced in this volume ! Dr. Magic's many friends may see him, not only in the living lines of the pages of the book, but in an excellent engraving, prefixed to it. The main features of the book itself may be best seen by opening the casket of contents. The following are the titles of the chapters :

1. The Season of Youth. 2. Young Men in Danger. 3. Power of Habit. 4. Company—its Influence. 5. Error—its Cause and Consequences. 6. Caution and Encouragement. 7. Truth between Man and Man. 8. Bible Honesty. 9. Industry the Road to Success. 10. The Value of Good Principles. 11. Courtesy. 12. Mental Improvement. 13. Mental Impressions Indelible. 14. Manliness in Youth. 15. The Bible the Young Man's Book. 16. Christian Example to Young Men. 17. Religion the Principal Thing.

What adds to the value of all such books is, that youth is the only very hopeful period in which to secure the possession of religion. This period is emphatically "the *spring-time* of life." We trust that the seed, sown by the good pastor, will come up in many hearts, with the fruits of holiness, unto everlasting life.

Dr. Magic, as we learn incidentally from his former pastor, Dr. John McDowell, was converted in "the spring-time of life," in 1813, during a powerful revival of religion, at Elizabethtown, N. J. He immediately commenced the study of the Latin grammar, preparatory to entering the ministry ; was graduated at Princeton College in 1817, and at the Theological Seminary in 1820 ; and was called to the 2d Church of Elizabethtown in 1820, where he has remained ever since, its first and only pastor. His ministry has

been largely blessed, and his Church numbers nearly 500 communicants. His book will discourse to multitudes of youth whom his living voice can never reach.

CONSOLATION—In Discourses on select topics, addressed to the Suffering People of God, By JAMES W. ALEXANDER, D. D. New York, Charles Scribner, 145 Nassau Street. 1853.

Every attempt to impart comfort to the afflicted, is following in the footsteps of Christ. The volume before us will command much attention in the religious world. It contains rich doctrinal instructions; breathes an elevated religious sentiment; displays thoughtful discernment in administering peace; is adapted to the wants of the sorrowing in all circumstances; possesses an elegant fitness of diction; and its spirit is that of one who "weeps with them that weep." Such a volume must be a treasure in the domestic circle; and it will be prized the more because it leads the suffering directly to the source of all relief. The true scope of the work is best seen in its table of contents.

1. God's Everlasting Mercy a source of Consolation. 2. The Providences of God a ground of Consolation. 3. The same Subject in its Application to the whole Path of Life. 4. The Omnipotence of God a ground of enlarged Christian Expectation. 5. The Goodness of God a Refuge in time of Trouble. 6. The Soul sustained by Hope rising to Assurance. 7. Rest in God. 8. Christian Joy expelling the Distresses of the Soul. 9. Consolation derived from the Uses of Chastisement. 10. The Holy Submission of Christ's Will considered as a source of Consolation. 11. Consolation from God's Promise never to forsake. 12. The Believer sustained by the Strength of Christ. 13. The Compassion of Christ to the Weak, the Sorrowing, and the Sinful. 14. Consolation under the Judgments of Men. 15. Consolation derived from a Review of Christian Martyrdom. 16. The Aged Believer consoled by God's Promise. 17. Consolation in regard to the Saints Departed. 18. All Consolation traced up to its Divine Source.

The perusal of the table of contents produces a sense of the richness of the believer's consolations. The Christian pastor in communing with households of affliction, is quick to discern where lies the only hope of relief. But who can comfort the impenitent mourner? One of the incidental uses of this volume is to expose the fallacy of a worldling's resources, and to exalt religion as a necessity of our nature. This precious book will increase the influence and fruitfulness of its author's instructions far "beyond the walls of his own church." It may be the means, reader, of administering consolation to you in the hour of trouble, or of comforting your family when you are no more.

ANCIENT CHRISTIANITY EXEMPLIFIED in the private, domestic, social and civil life of the Primitive Christians, and in the original institutions, offices, ordinances, and rites of the Church. By LYMAN COLEMAN. Philadelphia, Lippincott, Grambo & Co. 1852.

The Antiquities of the Christian Church deserve more consideration than this age of superficial literature has yet bestowed upon them. Dr. Coleman's volume opens the whole subject to the private Christian and to the general student. Its chief qualities are *comprehensiveness*, as it includes almost everything that could be made the subject of inquiry; *accurate learning*, as it embodies not merely the results of competent, original investigation, but those of the best archæologists of the age; a *lucid method* of arrangement in subjects and dates, especially in the important dates of the transition from the primitive to the prelatical organization of the church; a general *fairness and impartiality* in the statement of historical difficulties, and in the solu-

tion of sectarian controversies; the addition of *copious indexes and references*, which meet the demands of critical students, whilst the general character of the work is not above the capacity of persons who are accustomed to the ordinary investigations of history.

The volume is divided into twenty-nine chapters; and is a repository of information on many of the important topics which have agitated the Christian Church in all ages. The only English work that can compare with Dr. Coleman's is *Riddle's Christian Antiquities*—a work of much learning and candor, and derived principally from Augusti. *Bingham's Antiquities* contain a mass of valuable quotations from ancient writers; but the confusion of subjects and of dates, and the High-Churchism of its aim, render it a very unsafe guide. Riddle is an evangelical Episcopalian, and treats the bishopric controversy with commendable moderation. His Preface does him great credit. Dr. Coleman's volume comprehends more than Riddle's, and is not only a safer but a better text-book.

Ecclesiastical history is the battle-ground of the chief controversies of the day. Puseyism shelters itself far up among the dim monuments of primitive times; but ancient Christianity, or Presbyterianism, antedates it two centuries, and drives it from its lurking-places. Romanism pleads hard for its superstitions, but it pleads without proof. Ancient Christianity stands above it on the vantage ground of Scripture and of Church History. Our youth should be made familiar with the antiquities of the Christian Church; and Dr. Coleman's book is the one to put into their hands.

---

**BLESSINGS OF THE FIG-TREE AND VINE: A Thanksgiving Sermon, by the Rev. Frederick T. Brown, Madison, Ia. 1852.**

The writer, by a pleasant fancy, considers the fig-tree to symbolize the blessings of the State, and the vine those of the Church. Under each head he makes shrewd and appropriate remarks. Among the blessings of our vine, Mr. Brown points to three clusters—a pure ministry and membership, evangelical doctrine, and active benevolence.

We suggest that Washington cannot, in any sense, be claimed as a Presbyterian. The fact that he once communed with our church is certainly nothing to the point. Washington was unquestionably an Episcopalian by birth, preference and official relation. Many things, however, prove that he had a high opinion of the Presbyterians. (See Presbyterian Magazine, Vol. I. page 70). He was a liberal Episcopalian, and could see something good in every denomination of Christians.

---

**A GIFT FROM THEIR PASTOR, the Rev. David King, to the Families of the First Presbyterian Church, Stillwater, N. Y.**

This discourse is a gift from a pastor in return for what is called a "donation visit" from his people. And a rich return it is, in the form of solid truth. The subject of this sermon is John xvii. 15, and the doctrine is that, in accordance with the Saviour's prayer, it is a wise arrangement of Providence for Christians to tarry for a period in the world. Two preliminary propositions set forth are, first, that the Saviour dearly loves his people; and, second, that Christians are not only heirs of heaven, but enrolled and proper citizens, as soon as they believe. Mr. King then inquires into the reasons of our Lord's petition, or why it is that he desires his followers to tarry awhile on the earth. I. The first reason is, that they may glorify God by a pious example, by doing good within their proper sphere, by disseminating the gospel throughout the earth, and by prayer. II. The sojourn of Christians on earth is adapted to swell their own happiness. This is demonstrated



1. in part by the fact that evangelical labours on earth must, from their very nature, ripen into a harvest of exceeding joy hereafter. 2. Christians, if immediately translated, could not adequately appreciate the rest which follows trial, conflict and temptation. 3. The measure of our actual enjoyment in the other world must depend, in part, upon the previous development of our Christian graces. In conclusion, Mr. King exhorts his congregation on two points, viz., not to be discontented at the length of their sojourn here, and the weariness of the road; and the Christian's acquiescence in the prayer of Jesus has nothing to do with a sinful attachment to these weak and beggarly elements. The whole discourse is worthy of a Presbyterian minister.

THE IMPORTANCE OF KNOWLEDGE TO THE SOUL OF MAN.—An Educational Discourse, delivered by request to the Male Academy of Mordisville, Ala. By the Rev. ROBERT H. CHAPMAN. Philadelphia. Lippincott, Grambo & Co., 1852.

The doctrine of this eloquent discourse is that knowledge is radically needful, and that it is "not good" for the soul to be without it. Mr. Chapman strongly inculcates the importance of religion as a part of true training, defines education with precision, commends the Bible as "an every day textbook," and shows that for the soul to be without knowledge is not good, because, 1st, such a state defeats the very end of its being; and, 2d, ignorance is degradation. The discourse is an interesting and edifying one.

CHRISTIAN PATRIOTISM: or the Duties which Christians owe to their Country. A Sermon, delivered on July 4th, 1852, by the Rev. ROBERT H. CHAPMAN, Mordisville, Ala.

Patriotism, or the duties which the good and pious owe to their country, is the theme of this discourse, from the text, Jer. xxix, 7. After showing that Christianity fosters patriotism, the writer presents it as the duty of the Christian to seek to advance, in its most enlarged sense, the peace or true prosperity of his country. This is to be sought, 1st, in the various methods open to each one in his sphere, of promoting intelligence, virtue, liberty and religion, the "four moral columns on which this government rests." Mr. Chapman rebukes the sentiment, "*my country right or wrong*," as an unchristian and heathenish sentiment; and urges the importance of maintaining *right* as the rule of duty and of prosperity. 2d. The obligation to pray to God for our country and its rulers is prominently set forth. In conclusion, the writer deplores our national sins, deprecates war as a public evil, and exhorts his hearers to the faithful discharge of their responsibilities.

DISCOURSES ON THE DEATH OF DANIEL WEBSTER; by the Rev. Drs. H. A. Boardman, Wm. A. Scott, L. Wood's Jr., J. F. Stearns, Wm. Adams, E. L. Cleveland, W. W. Eels, R. H. Richardson. [In separate pamphlets.]

The occasion of the death of a great public benefactor, under peculiar circumstances of solemnity, was a proper subject of improvement by the ministers of the gospel. Providence often suggests topics for the preacher, and the general sympathy and interest of the community seemed to invite a notice of the death of Daniel Webster. The discourses, delivered by the brethren whose names are mentioned above, are impressive, instructive and interesting tributes of the occasion. Some of them contain passages of loftiest eloquence. Dr. Boardman's—which was not delivered on the *Sabbath*—is an oration of great eloquence and power. Dr. Scott's is fervid and full of rich thought. If we had space we should quote various passages from all, which we had marked for the purpose.

## The Religious World.

**THE PRESBYTERIAN CHURCH.**—*Synod of the Pacific.*—We omitted to state in our January number, that the Synod of the Pacific met in San Francisco, on the 21st of October last. Seven clergymen were present, who gave interesting accounts of the state of religion in their several districts. The bounds of the Presbyteries were arranged as follows: The Presbytery of Oregon to include the territory of Oregon. The dividing line between the Presbyteries of California and Stockton to be a line from the sea through the waters of the Bay of San Francisco to the coast range, thence south to the limits of the State. Committees were appointed to superintend Missions, Education and Publication. After a session of a day and a half the Synod adjourned, to meet in Benicia on the third Tuesday of October, 1853.

*Revivals in Washington Presbytery.*—An unusual religious interest has existed for some time past in several of the churches of this Presbytery. In West Union Church, 50 or 60 persons have been hopefully converted; in Upper Ten Mile Church 10 or 12; in Burghettstown 24 have united to the Church on profession of their faith; and in Fairview Church 31 have united in the same way.

*Reactionary Movement.*—A writer in "the Presbyterian" has become alarmed at what he considers a reaction from the principles of 1837. The Senior Editor of that excellent paper, who was a prominent leader in those eventful times, and who has been at the post of observation ever since, denies having knowledge of said reaction.

*New Newspapers.*—"The Presbyterian Banner" is the title of a new weekly, edited in this city, by the Rev. David McKinney, D. D., at the low price of \$1.00 a year to clubs, and \$1.25 to single subscribers. We understand that the "cheap paper" numbers already 8000 subscribers. We wish success to our worthy and talented friend and fellow-labourer. "The Mississippi Presbyterian" is the name of a new paper, just commenced under the auspices of the Tombeckee Presbytery, at Kosiusko, Mi. The Editor is the Rev. H. J. Bardwell. May the work be prospered!

**THE NEW SCHOOL PRESBYTERIAN CHURCH.**—Its statistics of growth and of location are here given. First its growth.

Year.	Presbyteries.	Ministers.	Churches.	Members.
1839	85	1,181	1,286	100,850
1840	89	1,260	1,375	102,060
1843	94	1,263	1,496	120,645
1846	105	1,430	1,581	145,416
1849	104	1,453	1,555	139,047
1850	102	1,473	1,568	139,797
1851	104	1,490	1,579	140,076
1852	106	1,528	1,602	140,652

It will be seen that no substantial advance has been made by our brethren for the past seven years. On the contrary, the number of communicants has even *decreased*. Some might call this a "reactionary movement." Within the same period, the Old School have *increased* in communicants about 35,000.

The geographical position of the New School Church will be seen by the following statistics for 1851, from the "*Central Christian Herald.*"

States.	Presbyteries.	Ministers.	Churches.	Members.
New York,	32	641	574	69,769
New Jersey,	2	48	53	7,437
Delaware,	1	14	18	1,405
Pennsylvania,	7	93	104	13,314
Ohio,	15	224	236	14,943
Indiana,	7	69	107	4,820
Illinois,	9	112	108	6,242
Michigan,	7	80	118	7,498
Virginia,	3	38	45	2,944
Maryland & D. C.,	1	13	11	1,486
Kentucky,	3	14	23	1,174
Tennessee,	6	69	98	6,150
Missouri,	4	41	57	2,221
Iowa,	1	9	15	575
Mississippi,	3	16	34	951
Wisconsin,	1	3	2	194
Minnesota,	1	3	2	43
California,	1	5	3	no return.
Total,	104	1,490	1,579	140,076

About *one half* of all the members are New Yorkers; and the Church is therefore a local, rather than a national church.

**LANDS PURCHASED OF THE INDIANS.**—We had no adequate idea of the vast extent of territory purchased by the United States government of the Indian tribes, till we met with a table procured by Rev. Dr. Worcester, one of the Secretaries of the Board, from the head of the Indian Department at Washington.

The number of Indian tribes of which purchases have been made, are thirty-four. The total number of acres bought are four hundred eighty-one million six hundred and forty-four thousand four hundred and forty-eight [481,644,448,] or *sixty-nine* times the whole territory of New Hampshire. The consideration paid in money or goods was above thirty-five million dollars, or about twelve cents per acre. Besides this, nearly sixty-three millions were given in exchange, or reserved for the use of the tribes. The value of the lands given in exchange at \$1.25 per acre, amounts to above seventy-one million dollars. The largest tracts were purchased of the following tribes, using round numbers for acres: Cherokees, fifteen millions; Chickasaws, six; Chippewas, Ottowas, and Pottawatamies, ten; Choctaws, twenty; Creeks, twenty-four; Osages and Kansas, one hundred and forty-three, or *twenty times* the territory of New Hampshire; Ottowas and Chippewas, nineteen; Chippewas, thirty-four; Quapaws, fifty-two; Sacs, Foxes, Iowas, and Sioux, twenty-six.

Though our government may have proceeded harshly in some cases in the removal of the tribes from their own lands, and the lands of their fathers, still history furnishes no instance of equal humanity and benevolence in one nation towards the savages found within its bosom. Abundance of land has been secured to them, with which are provided the means of agricultural and mechanical knowledge, education, and Christian instruction. Still, the Indian race is rapidly disappearing within the territory of the United States, and will soon be known only by their own mounds, a perishable

monument, and the history of the white race which superseded them. The operation of purely natural causes decrees their extinction.—*Congregational Journal*.

**BISHOP IVES A PERVERT TO ROME.**—The Bishop of the Episcopalians in North Carolina has become a Romanist. He has addressed to the clergy of the diocese in the old North State the reasons that impelled him to withdraw from the Episcopal Church.

**THE MADIAT.**—Last year the Tuscan government imprisoned Francesco and Rosa Madiat, for reading the Protestant Bible and propagating its truths. This cruel act has excited the disapprobation of the civilized world. Remonstrances have been sent from England and other countries, but hitherto without avail. A large meeting was held last month in New York, at which much interest was excited. A gentleman, who attended the meeting, sent the American Bible Society a check for \$10,000 to aid in circulating the book so favourable to civil and religious liberty, and so dreaded by tyrants.

**UNITED PRESBYTERIAN CHURCH OF SCOTLAND.**—The following are the most minute statistics of the membership of any Scotch church that have come within our observation.

Number of congregations,	- - - - -	505
Aggregate attendance,	- - - - -	400,000
Members in full communion,	- - - - -	158,000
Students of divinity,	- - - - -	180
Seat rents, one year,	- - - - -	£53,000
Collections at church doors,	- - - - -	47,000
Subscriptions and donations,	- - - - -	16,000
Contributions for Synod Missions,	- - - - -	16,000
do. to other Missions,	- - - - -	2,000
Given to poor members,	- - - - -	4,000
Benevolent purposes,	- - - - -	5,000
Liquidation of debt on chapel buildings,	- - - - -	14,000
Amount,	- - - - -	157,000

Being very nearly on an average of £1 per annum for each member.

The returns for 1851 and 1850 show that £23,000 of debt on buildings had been paid off, which, with the sum paid last year, shows that £36,000 of debt has been cancelled during the last three years.

There are 193 manses, of the annual value of £2,890 4s.; average £15. Seventy-five congregations have expended on City and Town Missions, £2677 17s. 8½d. being an average of nearly £36.

**POPERY AND THE LAST OF THE STUARTS.**—It is understood that the nearest of kin to the Stuarts, now living, is the present King of Sardinia, and that the last descendant in the direct line was Cardinal York, who died some years since in Rome, and was interred in the Vatican, where a tomb is erected to his memory, inscribed, "Henry IX., king of England." This fact is conclusive that the Romish Church has never acknowledged the reigning family.

**LORD ABERDEEN A PRESBYTERIAN.**—The Prime Minister of England belongs to the Established Church of Scotland. A very interesting account of the correspondence and intercourse between Lord Aberdeen and Dr. Chalmers about Free Church affairs, will be found in Vol. IV. of Dr.

Chalmer's life, p. 159 and onward. There was a time when these two distinguished men came near agreeing upon a compromise, to settle the church difficulties. Lord Aberdeen was at that time a member of Lord Melbourn's Cabinet. It is certainly remarkable that a Scotch Presbyterian should be virtually at the head of the English hierarchy at the present time. One of the English papers states:—"The Earl of Aberdeen is the first Prime Minister who has not been a member of the Church of England, since the expulsion of James II. from the throne, and the restoration of Protestant ascendancy by the Revolution of 1688. His lordship professes the faith of his fathers, and is a member of the Presbyterian Church of Scotland."

---

## Thoughts in Season.

---

### DRAWING NEAR TO GOD.

**PRAYER** is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord of Saul, in the day he sent Ananias to him, "behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray; for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, and good prayers, too, but he goes no further.

Prayer is the turning point in a man's soul. Our ministry is unprofitable, and our labour is vain, till you are brought to your knees. Till then we have no hope about you.

Prayer is one great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like grass after rain; when there is little, all is at a stand still; you will barely keep your soul alive. Show me a growing Christian, a going forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

Prayer is the mightiest engine that God has placed in our hands. It is the best weapon to use in every difficulty. It is the key that unlocks the treasury of the promises, and the hand that draweth forth grace and help in time of need. It is the silver trump God commands us to sound in all our necessity, and it is the cry he has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the *simplest* means that man can use in coming to God. It is within reach of all—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned—all can pray. It avails you nothing to plead want of memory, and want of learning, and want of books, and want of scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not, because you ask not," will be a fearful condemnation to many in the day of Judgment.—*J. C. Ryle.*

## PREDESTINATION.

Mr. C. began: "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C., "that it will be formally and finally determined at the day of judgment who are to be saved and who are to perish?"

"I am certain of that opinion," replied the stranger.

"I would ask, then," continued Mr. C., "is the great God under any necessity of waiting till those last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish?"

"By no means," said the other, "for he certainly knows already."

"When do you imagine," asked Mr. C., "that he first attained this knowledge?" Here the gentleman paused and hesitated a little; but soon answered, "He must have known from all eternity."

"Then," said Mr. C., "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C., "that he did not *know* from all eternity, but only *guessed*, and happened to guess right; for how can Omniscience *know* what is yet uncertain?"

Here the stranger began to perceive his difficulty, and after a short debate confessed it should seem it must have been fixed from eternity.

"Now," said Mr. C., "one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.—*Christian Intelligencer.*

## REST IN GOD.

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly as in a pavilion from the strife of tongues."

WHEN winds are raging o'er the upper ocean,  
And billows wild contend with angry roar,  
'Tis said, far down beneath the wild commotion,  
That peaceful stillness reigneth, evermore.

Far far beneath, the noise of tempest dieth,  
And silver waves chime ever peacefully,  
And no rude storm, how fierce soe'er he fieth  
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, oh Purest!  
There is a temple, sacred evermore,  
And all the babble of life's angry voices  
Dies in hushed stillness at its peaceful door.

Far, far away the roar of passion dieth,  
And loving thoughts rise calm and peacefully,  
And no rude storm, how fierce soe'er he fieth,  
Disturbs the soul that dwells, oh Lord, in thee.

Oh rest of rests! oh peace, serene, eternal!  
Thou ever livest; and *Thou* changest never;  
And in the *secret of Thy presence* dwelleth  
Fullness of joy—for ever and for ever.

From "*Independent.*"

H. E. B. S.

## PHEBE: "A SUCCORER OF MANY."

Rom. xvi. 1, 2.

How highly honoured was Phebe in receiving the commendation of the Holy Spirit written by an apostle's pen, in being prominently and everlastingly held in remembrance, and set forth as an example to the faithful in all ages! By the couch of affliction were thy words of sympathy and prayer uttered. In the dwellings of poverty were thy stores, perhaps scanty, distributed. Thy home, Phebe, was the refuge of the sufferer. Thy bread was cheerfully given to the hungry. Thy hand smoothed the pillow of the sick. Thy voice counselled the wretched prisoner. Garments wrought by thy industry clothed the naked. The homeless stranger found in thee a friend. The heart of the widow intermitted its grief, and owned sweet consolation in hearkening to thy soft voice of sympathy. The orphan smiled through his tears as thou didst lay a mother's hand upon his head, and whispered comforting words. All this, and more, didst thou! for thou wert "a succorer of many."

In your midst, disciple of Jesus, are many who need succor. "The poor ye have always with you." The afflicted and the sorrowful are within the circuit of your daily walks. Some of them are the poor and afflicted of Christ's own flock, and the stewardship of their treasures and comforts is committed to you. Have you visited that poor widowed sister who has no helper save God and you—or rather God through you? Have you devised some means of succor for those helpless orphans, thrown destitute upon a heartless world? Who will help them if you selfishly withhold your counsel and aid? Does the face of the stranger light up with joy to hear your words of welcome and friendly interest? Does the little child love you, because you utter pleasant words in its listening ear? Does your presence cheer the chamber of the sick, and console the heart of the dying? Do the hungry come from your door fed, and the naked clothed? As the brother, the sister, of Phebe, are you too a succorer of many?

This daily benevolence, which Christianity teaches and requires—for the exhibition of which there are so many claims and opportunities—is adapted to discipline our own souls, by the exercise of compassion, and kindness, and charity—to conform us to the likeness of Jesus, who went about doing good,—to win the admiration and love of the world for the beneficent religion of Christ, as well as to relieve directly the wants of the needy, and to console the hearts of the suffering.

Those who, like Phebe, are succorers of many, shall not themselves be left without succor in the day of trial. Their own benevolence shall win for them friends, who will pity their adversers, and stand with loving hearts and ready hands by their sick beds, and charitably minister to their necessities. But even if it should not be so—if an ungrateful world should forget a benefactor—as it did forget and abuse Jesus—still their reward is sure, for "a cup of cold water given to a disciple in the name of a disciple shall in nowise lose its reward." The spirit that is moulded after the pattern of Christ's spirit will so identify us with him, and so assimilate us to him, that he will love us, and assure us, in every need, of his own presence and favour. Like Phebe, and like Jesus, let us also seek to be "succorers of many."—*Watchman and Reflector*.

ARNOBIUS, a heathen philosopher, who became a Christian, speaking of the power which the Christian faith had over the minds of men, says, "Who would not believe it, when he sees in how short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those opinions which but a little before they held, and have embraced the doctrines of the gospel!"

"Though but of yesterday," said Tertullian, "yet have we filled your cities, islands, castles, corporations, councils, your armies themselves, your tribes, companies, the palace, the senate, the courts of justice; only your temples have we left you free."

## WHAT IS A PUSEYITE?

[The following is from the London *Morning Herald*; and not having seen it published in this country, we have ventured to reprint it, as containing some appropriate thoughts. It was written by a member of the Established Church of England.—*Ed.*]

PRAY tell me what's a Puseyite? 'Tis puzzling to describe  
This ecclesiastic Janus, of a pious hybrid tribe;  
At Lambeth and the Vatican he's equally at home,  
Although, 'tis said, he's wont to give the preference to Rome.

Voracious as a book worm is his antiquarian maw,  
The "Fathers" is his text-book, the canons is his law;  
He's mighty in the rubrics, and well up in the creeds,  
But he only quotes the "Articles" just as they suit his needs.

The Bible is to him almost a sealed book;  
Reserve is on his lips, and mystery in his look;  
The sacramental system is the lamp to illumine his night,  
He loves the earthly candlestick more than the heavenly light.

He is great in puerilities, when he bows and when he stands,  
In the cutting of his surplice and the hemming of his bands;  
Each saint upon the calendar he knows by heart at least,  
He always dates his letters on a vigil or a feast.

He talketh much of discipline, but when the shoe doth pinch,  
This most obedient dutious son will not give way an inch;  
Pliant and obstinate by turns, whate'er may be the whim,  
He's only for the bishop, when the bishop is for him!

But hark! with what a nasal twang, between a whine and groan,  
He doth our noble liturgy most murd'rously intone;  
Cold are his prayers and praises, his preaching colder still,  
Inanimate and passionless, his very look doth chill.

Others are weak, but more sincere, who rather feel than think,  
Encouraging he leads to Popery's dizzy brink;  
And when they take the fatal plunge he walks back quite content  
To his own snug berth at —ch, and wonders why they went!

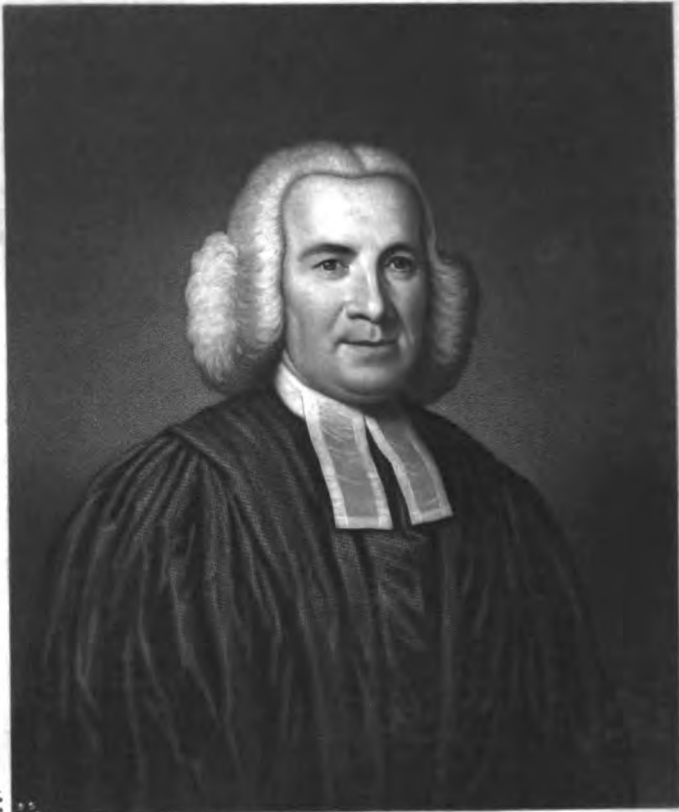
Such, and much more, and worse, if I had time to write,  
Is a slight sketch, your Worship, of a thorough Puseyite,  
Whom even Rome repudiates, as she laughs within her sleeve  
At the sacerdotal ninnie—a solemn make-believe.

Oh, it were well for England if her Church were rid of those  
Half-Papists and half-Protestants, who are less her friends than foes;  
Give me the open enemy, and not the hollow friend,  
With God and with our Bible we need not fear the end.

## NOTICE.

The Second Presbyterian Church, of Princeton, N. J., is often referred to as a model for a neat and cheap Church. An account of its structure and expense is unavoidably postponed until our next number, although the present one contains the engraving.





ENGRAVED BY BANTON.

THE HONOURABLE LORD CHIEF JUSTICE OF THE KING'S BENCH

THE  
PRESBYTERIAN MAGAZINE.

MARCH, 1853.

---

Miscellaneous Articles.

---

A SHORT RAMBLE TO THE HOLY LAND.

FEW enjoy the privilege of travelling to that far country, that loved land of so many sacred associations, that goodly land, and Lebanon, which the leader of Israel so much desired to see before he died. There Abraham received the promises; there Isaac walked with God; there lived and died, in long succession, the patriarchs, priests, and prophets of the most high God. The whole land is rich, sacred dust. It is one vast sepulchre of holy men, who, by their lives of faith, their visions, and revelations, and martyr-blood, have shed a mysterious, hallowed interest over the mountains and plains, the hills and valleys, the sacred fountains, streams and lakes of this wondrous land. "Where'er you tread 'tis holy, haunted ground." You tread in the footsteps of the Saviour of men, and trample upon the earth that has drank the tears and the blood of the Son of God.

And yet we, free to chase our fancies over the wide world, may, by our own fireside, ramble with the distant traveller over these sacred heights, traverse these plains, linger at each fountain and grove, ascend the beetling crags that overhang those mysterious lakes, and walk pensively along their silent, solemn shores, enjoying all the wild enthusiasm and delights of a visit to these exciting scenes, without the pains and perils of the actual adventurer. Such is the power of fancy. It outstrips the winged lightning in its flight, and traverses with equal ease heaven, earth, or sea. The lone exile in the remotest isle of the sea, when he thinks of his own dear native land, in a moment seems to be there; and we as soon may transfer ourselves to the land of the Bible, to survey its venerable cities and sacred ruins, and to converse with their sainted dead.

We invite our youthful friends, then, to follow us in a fireside

fancy-flight to that Holy Land. (It is done.) The broad ocean is passed. The distant shores of that strange country lie in full view before us. Far away to the north is the lofty Lebanon; and as the eye ranges along the coast, Mount Carmel, the plain of Sharon, and the hill country of Judea, fill up the line of the beautiful landscape. The surf is rolling over a rocky roadstead, and breaking upon a low sandy beach beyond it. It is the harbour of Jaffa, the ancient Joppa, the port of Jerusalem. From the beach rises boldly upward a steep and rounded headland, to which the city clings, supported and braced by successive terraces. The flat roofs and hemispherical domes of its clustering edifices rise by successive steps one above another, and crown the heights of this venerable city. No public inn extends to you on your arrival the hospitalities of a stranger's home. You seek in vain for lodgings or entertainment within its walls. You pitch your tent without the walls by the eastern gate, above the city, and provide as best you can your own provisions, from the gardens about the suburbs of the city, which abound with every variety of tropical fruits.

From the door of your tent you look down upon one of the most ancient cities which is yet inhabited by man, ascending, possibly, to a higher antiquity than even Damascus, Hebron, or Zoar, in Egypt. Tradition dates its origin back even to the years before the flood! It affirms that the city survived the ruins of that great catastrophe, and that its halls, deserted by the monsters of the deep, on the retiring of the waters after the deluge, were peopled again by Japheth, the son of Noah, and his posterity. Certain it is, that its origin dates back far beyond the remotest period of recorded history.

What countless generations of men, in this long lapse of years, have in this venerable city pressed successively through life, and passed away into eternity! Like the waves of the ocean that roll at the base of the city, its fleeting generations, age succeeding age, have arisen and rolled a moment on the restless tide of life, alternately gilded by the sunshine and darkened by the storm, then sunk and mingled with their original element.

More than fifteen hundred years before the Christian era, in the days of Joshua, Joppa was a Philistine city of importance, included in the borders of Dan. Josh. xix. 46. It was the only port of the Israelites, where the rafts of cedar from Lebanon for the building both of the first and of the second temple were landed. 1 Kings v. 9; 2 Chron. ii. 16; Ezra iii. 7. Jonah, from the neighbourhood of Nazareth, repaired to this port to take ship, that he might "flee from the presence of the Lord," unto Tarshish. Jonah i. 3. Peter, at the request of the disciples at Joppa, came to this place from Lydda, fourteen miles south-east from this city, on the occasion of the death of Dorcas, a benevolent woman, "full of good works and alms-deeds which she did." To the sorrowful circle who had assembled to weep and talk of the charities of their deceased friend, the miraculous power of God was displayed in her restoration to health, upon the prayer of Peter. Acts ix. 36—43.

Encouraged by the favourable impressions made by this miracle, and the conversion of many in Joppa, Peter abode here for some time, with one Simon a tanner, at the base of the city, upon the sea-shore. At this time there was stationed at Cæsarea, a military and naval post thirty-five or forty miles north of Joppa, a devout Roman officer, who, warned of God by a holy angel, sent for Peter to come and preach unto him and his household the way of salvation by faith in Christ. The messenger sent on this errand by Cornelius, arrived while Peter, at three o'clock in the afternoon, had gone up on the house-top for evening prayer, according to the custom of the Jews. Here he falls into a trance; and by a remarkable sign, let down from heaven in a vision, he was taught of God that ceremonial uncleanness under the Jewish law is totally and for ever abrogated, and that the grace of God is equally free to all, whether Jew or Greek, Barbarian or Scythian, bond or free.

While musing on this wonderful revelation he receives the invitation of Cornelius, the devout Gentile soldier; and yielding up those Jewish prejudices which had withheld him, in common with all the apostles, from ever offering the gospel to any but the Jewish nation, he immediately consents to go and preach the gospel to this Gentile family, though still hardly imagining that the gospel can be intended for any but the seed of Abraham. Acts x.

The men of Joppa profess at this day to point out the very house-top by the sea-side, which was the scene of this gracious manifestation, to open unto us Gentiles a way for the reception of the gospel of the grace of God. Be this as it may, the house and the whole scene was in full view from our point of observation, on the heights which overlook the town; and while we gaze upon the scene, we seem ourselves to see heaven opened, and a vessel descending, as it were a great sheet knit at the four corners, and thrice let down to the earth, to overcome the prejudices of the apostle, and teach him to preach the gospel of the grace of God with equal freedom to all, of every people under the whole heavens. We behold him, with all his characteristic ardour, in fulfilment of this new mission, pressing on his journey northward, along the coast through the plain of Sharon, radiant in beauty still with all its ancient fragrance and fertility. Turning from this enchanting scene to the south beyond the olive groves, orchards, vineyards and gardens which lie at our feet round about the town, far as the eye can reach, it ranges over a plain, broad, beautiful and fertile as Sharon itself, lining the coast of the Mediterranean, and comprising the ancient land of the Philistines. On the eastern borders of the landscape rise the rugged, frowning mountains of Judea and Benjamin, as if gazing in cold disdain upon the bland and gentle graces that play over the landscape at their base. But beyond their frowning heights, in the south-east, we just discover in the distance a solitary signal from Jerusalem itself, Zion city of our God, holding out to us a charming and enchanting invitation to the repose and quiet which she seems to enjoy, entrenched within the mountain round about her, as the Lord

encampeth round about them that fear him. Mount Moriah, Mount Zion, Gethsemane, Calvary, Olivet, Jerusalem! names ever dear to the Christian. How sorrowful, and yet how delightful, to walk about Zion, and tell the towers thereof, now prostrated; and in view of the amazing scenes that have been enacted there, to contemplate with tender melancholy and mitigated awe the goodness and the grace, the judgment and the severity of our God.

But we must here suppress our fancy for the present, and drop these musings of the fireside to return to the dull realities of life.

L. C.

### A DOUBTFUL ILLUSTRATION EXAMINED.

THE proclamation of pardon rings through the corridor of the condemned cells. The bolts are withdrawn, the grated doors opened, and the convicts are told to come forth. They are filled with amazement and joy, and express their surprise and gratitude by various grotesque attitudes and extravagant exclamations. One only remains in his cell. With a sullen and gloomy look he shrinks into its darkest corner, and when urged to avail himself of a gratuitous and complete pardon, he shrugs his shoulders, covers himself with his filthy rags, and lies down in his shame and guilt. He represents (say some) the sinner that will not believe on Christ and be saved.

This is an illustration often used in exhorting a doubting, trembling sinner to receive Christ. Is it safe? Is it not misleading? Are the cases essentially parallel?

The prisoner must be personally conscious of his liberty the moment he makes an effort to use it; and the consciousness fills him with joy. He has only to *will*, and the enjoyment of liberty is complete. The sinner is never completely enlarged in this world. If his chains and fetters are knocked off, the joints which they once confined never cease to suffer from the galling restraint which they once endured. He never breathes a perfectly pure and free air. The odour of his cell follows him. The associates of his prison-life are inseparable from his present being. He is never free a moment out of sight of the prison, nor out of hearing of the shouts and blasphemies of its miserable tenants. He has two lives; one of which is led in prison, and the other at large. They are continually struggling for the mastery one of the other. The life of liberty is most grateful to those powers and faculties that are capable of enjoying it, and they would fain have all their kindred powers and faculties to become partakers of their joy. But these latter are of the earth, earthy; they are slow to discern (indeed they have no natural capacity to discern) the superiority of spiritual enjoyments. With a naturally depraved taste, and accustomed to the indulgence of it from infancy, they feel no congeniality with pure and holy beings

or pursuits. When solicited by the liberty-loving passions and affections of the soul to come up into their happy region, they only cleave the closer to earthly, sensual and devilish delights, and thus the poor soul is but half emancipated—one part of its members being in the cell, and the other at large.

When complete enlargement from the thralldom of sin, and deliverance from its guilt and condemnation is proposed to me, I am not conscious of any act that corresponds, in the remotest degree, to the conduct of the prisoner whose cell door is opened, whose pardon is proffered, but who retires into a corner of the filthy and loathsome apartment and lies down. I am not conscious (as such an one must be) of choosing imprisonment rather than liberty—punishment rather than pardon. If such a convict has any doubt whether the door is opened, or whether liberty is really to be enjoyed by going out, it can be settled in a moment—simply by the use of the muscles. But suppose it were represented to the prisoner, that in order to make his pardon of any use to him, or his liberty to be a blessing, he must have such exercises or experiences as these, viz: 1. A just view of the law which condemns him, the provisions of which he must sincerely and heartily approve, and acknowledge the perfect justice of his own condemnation under them. 2. A thorough conviction of his helplessness, and of his absolute dependence upon free grace for pardon. 3. A true faith in the power and willingness of the sovereign to pardon the most guilty. 4. A just apprehension of, and trust in, the mediating or reconciling influence by which the purity and majesty of the law are vindicated, and the transgressor allowed to go free. 5. An earnest and hearty desire and determination to be perfectly obedient to the law hereafter, to exalt and magnify the grace that has absolved him, to proclaim everywhere the boundless clemency of his sovereign, and to spend his life in his service. “To determine whether I possess these qualifications,” he may say, “is no easy matter; and until I can determine, the pardon is offered to me in vain. Indeed, the same grace that offers me the pardon must qualify me to accept it, and thus I am brought into a state much more deplorable and wretched than that of a convict under human judgment. I cannot move a muscle until I am quickened into life by divine power. If I have the faintest desire to be released from my dreadful bondage, my offended lawgiver and judge must impart it to me. John vi. 44. The most terrific feature of my captivity, is this paralysis of my moral powers—the effect of the touch of sin.

“I lick the dust, I grasp the wind;]  
And solid good despise;  
Such is the folly of my mind,  
Till Jesus makes it wise.”

“We give our souls the wounds they feel,  
We drink the poisonous gall,  
And rush with fury down to hell,  
But heaven prevents the fall.”

“The man possessed among the tombs,  
Cuts his own flesh and cries;  
He foams and raves till Jesus comes,  
And the foul spirit flies.”

The cardinal error of the illustration to which we have referred at the outset, springs from a grand misapprehension of the moral state of the prisoner. He is not only a convict—guilty and condemned, and ready to perish—but his sin has so disturbed and perverted his moral powers, that his judgments are false, his perceptions obscure and inconsistent, and his reasonings inconclusive and absurd. When you show him his pardon, all beautifully inscribed on parchment, he becomes frantic with rage, and even kisses his manacles to signify the intensity of his opposition or distrust. He sees some of his fellow-prisoners go out, and he laughs aloud at what he looks upon as their delusion and folly,—“just as if they were free!” he says.

Now it is perfectly clear, that until some change is wrought in his moral nature he cannot be looked upon as bearing the least resemblance to a prisoner that has only to choose between the close, dark, damp walls of a dungeon, and the free open air—between liberty and bondage—between life and death. If the analogy between his case and that of the condemned sinner were so far perfect, that the same *voluntariness of action* would accomplish in the latter what it accomplishes in the former, the folly of rejecting a pardon would be gross indeed. But there is nothing like it. On the contrary, suppose the restoration of the condemned to liberty were dependent on his reading the pardon aloud, and with faultless propriety, and that the documents were offered first to a well educated prisoner with a fine full voice, and then to one with a stammering tongue, or to one without a knowledge of his letters, or (what is a more perfect parallel) to one born blind—who does not see that what is a pardon to the first, is only an aggravation of suffering, a mockery of the misery of the others?

What shall we say, then? Is not pardon, and peace, and salvation freely offered to the children of men through the grace of the Lord Jesus Christ? Certainly. Do they not act voluntarily in refusing or accepting it? Certainly. Are they not guilty of their own destruction if they finally perish? Certainly. But our objection to the illustration is, that it overlooks the true cause of the sinner's inconsistent conduct; viz: his subjection to the law of sin and death, whereby his whole moral nature is corrupted and disordered, and his discernment of his true interest obscured or destroyed. It is this which blinds his eyes, obstructs his hearing, closes the avenues to his heart and conscience, and makes him exclaim, “Oh wretched man that I am! who shall deliver me from this body of death!”

It is in this dreadful extremity that the sovereign grace of God is interposed, and the helpless creature is endued with a principle of spiritual life. He wakes to some consciousness of his condition.

“He hears the voice of sovereign grace  
Sound from the sacred word;  
Ho ye despairing sinners come  
And trust upon the Lord.”

This "trust" is faith, and implies an apprehension of the "Lord" as an object of faith. This faith is the gift of God, and by it the awakened sinner is led to exclaim,

"My soul obeys the almighty call,  
And runs to this relief:  
I would believe thy promise, Lord!  
Help thou mine unbelief!"

Here commences the struggle between the powers of the world that now is, to enslave the soul to sense and sin, and the powers of the world to come, to attract, elevate and absorb it—and in the consciousness of the incompetency of its own powers to break from the world, and embrace the Saviour, it cries out—

"A guilty, weak and helpless worm,  
On thy kind arms I fall;  
Be thou my strength, my righteousness,  
My Jesus and my all."

Now if we look back to the illustration which has occasioned these remarks, we shall see the inappropriateness of the comparison; or rather the defect of the analogy between the sinner receiving the offer of pardon through the gospel, and the condemned felon, whose door is opened, and who has only to move his limbs to avail himself of executive clemency, and breathe the air of liberty. We gain nothing by making the difficulties of the spiritual life less than they really are. P.

---

### ON PREACHING.

BOTH in its adaptation and in its actual results, God hath been pleased to make preaching the grand means of carrying out his purpose of salvation through Christ. And by the light of his purpose revealed, and of his purpose executed, the one beaming from the provisions of his word, and the other from the dispensations of his grace, we learn what preaching ought to be. And it is by neglecting his instructions, and by consulting, in their stead, the dictates of intellectual pride, or by yielding to the necessities of indolence or poverty of mind, or complying with depraved tastes and times, that preaching has often become so unlike what it should be. It would be libellous on the divine wisdom, to suppose that God ever designed, for the conversion and edification of sinners, so unlikely means as "perverse disputings," "great swelling words of vanity," or "profane and old wives' fables"—the wild speculations, the rapid declaiming, and the story-telling of our times, which so often disgrace the sacred desk. His sovereign and holy election of weak things, foolish things, and things base and despised, does not cover this ground at all.



The *matter* of preaching, to answer the divine direction, must partake largely of an expository character; setting forth clearly, forcibly, and seasonably, the various communications which God has made of his will; in adaptation to the different characters, capacities, and relations of men. It is not a minister's own opinions that he is to inculcate, nor his own will that he is to enjoin; but what the Lord, in the holy Scriptures, has uttered, he is to reiterate; divine promises he is to announce, illustrate, and apply; he is to re-echo the thunders of the divine law, and from the fountain of gospel consolations to draw healing and comforting remedies for the stricken heart.

All the representations of the Scriptures agree with this statement. The infinite superiority of God's word to the devisings of man's mind is signified to Jeremiah thus: "The prophet that hath a *dream* let him tell a dream, and he that hath *my word* let him speak my word faithfully." Jer. xxiii. 28. Dreams of false philosophy, and dreams of real stupidity, both too common, stand upon a par when compared with God's word. Ezekiel (ii. 7) was required to speak the words of God to the people, whether they would hear, or whether they would forbear. To Jonah God said, "Go unto Nineveh, that great city, and preach unto it *the preaching that I bid thee*." Jonah iii. 2. Ezra, as the beginning of a great reformation, "read in the book of the law of God distinctly, and *gave the sense*, and caused the people to understand the reading." Neh. viii. 8. The word of the Lord, by Malachi, (ii. 7,) says, "The priest's lips should keep knowledge, and they should seek the law at his mouth." Paul directed Timothy to the materials of his preaching—"all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness"—and inculcates diligence in the study and skill in the ministration of the word, that he may be a workman approved unto God, and not needing to be ashamed. The same apostle exonerates his own ministry at Ephesus from blame, and himself from the blood of souls, by affirming that he had not shunned to declare all the counsel of God. Acts xx. 26, 27. Philip expounded a portion of Isaiah to the Ethiopian in his chariot. Acts viii. 30. Peter, on the day of Pentecost, preached to the assembled thousands in Jerusalem a strictly expository sermon. And our divine Teacher, the pastor and bishop of souls, honoured the same practice, opening up the Scriptures to the understanding of his disciples, expounding to them, out of Moses and the Prophets, all things concerning himself. Luke xxiv. 27.

Such examples and such instructions cannot exist on the sacred pages without carrying authority and imposing obligations; nor can the steward of God's mysteries be faithful, who neglects to draw from the treasures of his word things new and old, for the benefit of those to whom he ministers.

Expository preaching will not be merely didactic, but will, by the variety found in the word of God, include all that is requisite to the edification of souls—instruction, alarm, encouragement, reproof, and

consolation. Expository preaching will be neither insipid nor abstruse, neither unintelligible nor unedifying to any class of hearers. How can there but be interest in scriptural delineations of the gracious plan for saving a ruined people? Here we have important and original matters of doctrine revealed in a clear and convincing manner; here the path of duty is delineated by divine authority, and attended by the most persuasive incentives to obedience; here thunder the terrors of the law, and here beams the bow of mercy. The Bible utters terrific alarms to the ungodly, and earnestly invites them to the ark of safety; and it breathes its strong and seasonable comforts into the ear of affliction. The variety and interest of subjects, and the amplitude of scope that belong to the Bible, will be transferred to expository preaching. And he is a faithful preacher who conforms his practice to this standard; willing, indeed, to sacrifice the reputation of a great preacher in the world's esteem, but aiming with a holy ambition to be an able minister of Jesus Christ.

The *manner* of preaching, although of secondary importance, will not be wholly overlooked in the minister's endeavours to be useful. It is a great mistake, under which the spiritual understanding of many a congregation has been reduced to shrivelled and forlorn dimensions, to make the manner of preaching a chief and almost exclusive consideration. But it is also a great mistake to esteem it of no consequence; as empty pews and sleepy faces too often demonstrate to the mortification of many a profound, instructive, and methodical preacher. Attention must be enlisted to the truth before the truth can reach the understanding or affect the heart. But men are engrossed with other and inferior interests, and it requires some proportionate attraction to elicit their attentive consideration of divine things. Besides, owing to the corruption of the heart, there is a natural indisposition and a perverse shyness to the subjects of which the preacher treats; and this must be counteracted by a winning and conciliatory address. The faithful preacher, therefore, will avail himself of the gentle allurements of a persuasive elocution, that he may captivate the sinner in order to convince him, and conciliate in order to save him; he will endeavour to win him to the truth, which he does not love, by means which, as a rational and sensitive, though depraved being, he is competent to appreciate and disposed to honour. If the appetite be defective or depraved, it may properly be stimulated to partake of wholesome food by the addition of innocuous condiments.

The only qualifications of manner which I shall mention in this article, are *earnestness* and *affection*. While it is freely admitted that these qualities of true eloquence have often degenerated into extravagant and disgusting counterfeits, it is also unhesitatingly affirmed, that much of the impressiveness and significance of pulpit manners has been sacrificed to mistaken notions of pulpit dignity. The intrinsic value of the message, and the sinner's obligation to regard it are indisputable; but this will not excuse a frigid and apathetic manner in its delivery. Winning souls to Christ is an

important and affecting business; and the agent must not be too stiff, cold, and formal, if he would effect it.

An affectionate manner does not demand an ebullition that burlesques tenderness, nor does earnestness require a rhapsody that excludes or outruns reason. The effect often produced by rapid and vociferous enunciation, laborious gestures, and pathetic intonations, discharged like blank cartridges from a piece of ordnance, may show us what an ingenuous earnestness and affection of manner might accomplish, when accompanied by the solid and penetrating munitions of scriptural truth.

How deep was the impression made on the acute mind of Paul by the action of Agabus, accompanying the prediction of his captivity! What emphasis did the Redeemer's tears add to his lamentation over Jerusalem! And it was doubtless the solemn earnestness of Paul's manner that led Festus to suppose the apostle mad; for in his noble defence the apostle employed the most perfect propriety of expression, respectful address, deliberate narration, fair argument, frank confession, and considerate good will. Earnestness and affection are surely suitable to the importance of that negotiation which ministers are appointed to conduct between God and the people. O when and where will men be in earnest, if not when standing in Christ's stead, as God's ambassadors to beseech men to be reconciled to God, to flee from the wrath to come, to lay hold on eternal life! Divine truth will form the subject and the substance of their preaching, and they will present it in a lucid, persuasive, and affectionate manner, not only that they may meet the demands of their own duty, but also under the impulse of a strong solicitude that the people should do theirs.

*Allegheny City.*

J. F. M.

---

### SPELLING.

IN many academies and grammar schools at the present day, too much attention is given to the higher branches of education to the neglect of the primary. Or rather, the pupil is hurried on to the higher branches before he is *master* of the primary. It was a remark of the venerable Dr. McWhir, who taught several successive generations, that it was no great accomplishment to *spell* well, but a great disgrace to spell badly. Governor Early, of Georgia, was once asked his opinion of a certain college. He replied, "It is a pretty good institution, about as good as you will find in this country; but after your son has taken a full course there, you must send him to some good common school to learn to spell and read." Most of our professional men learn to spell correctly by experience after they enter the business of their profession. But this experience is sometimes of a mortifying kind. I once knew a physician who sent an account

to the overseers of the poor that was rejected with the admonition, "We can pay none of your accounts until you learn how to spell *physic*." In female academies there is very often habitual neglect of the primary branches. Young ladies, it is thought, know of course how to spell; they must now attend to chemistry, botany, geology, and even mental philosophy; and especially they need most of their time here to learn music. But how many are there who have a superficial knowledge of these higher branches, and still more superficial of the primary? What would they think of the man who should propose to them to become his "yf?" But young ladies, who have been graduated at our most fashionable boarding-schools, not unfrequently make blunders as egregious as this; and unless these institutions be reformed, and begin to lay a good foundation in spelling, reading, and common arithmetic, they must run down and die out as the candle whose wick is at one side.

CHAMEROPS.

---

## A WELL-ORDERED LIFE AND CONVERSATION OF GREAT CONCERN.\*

BY FRANCIS MAKEMIE.

THE third thing we have to do is, to produce reasons why a well-ordered conversation is of so great concern and moment as the way to salvation. And this will appear unquestionable from these reasons:

1. Because our salvation, acceptance with God, and entrance to his kingdom, are not promised to an external profession, or anything else below an obedient life and conversation. Many may arrive high, and get a name and reputation in the churches of Christ, and in external profession and performances outstrip many sincere Christians, and yet, for want of obedience, holiness, and a well-ordered conversation, shall come short of the kingdom of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." Matt. vii. 21. Consider this, ye that boast of your professions, and value yourselves from your seeming and visible devotions; take this as the mind of God, that nothing below doing the will of God, in a well-ordered conversation, shall recommend you for acceptance with God; for without holiness no man shall see his face.

2. Because we shall be all judged at the last day by our lives and

\* In the second volume of the *PRESBYTERIAN MAGAZINE*, page 17, we gave a part of Francis Makemie's famous sermon, for which he suffered persecution and imprisonment in New York, 1707. We now give the third division of the discourse, or the reasons why a well-ordered conversation is of great concern. The text was Psalm l. 23, "To him that ordereth his conversation aright will I show the salvation of God."

We before stated that we were indebted to the kindness of PETER FORCE, Esq., Washington, D. C., for a copy of this sermon. It affords us pleasure to renew the acknowledgment.—Ed.

conversations, and not by profession, or anything else. This renders a well-ordered conversation the most necessary and requisite to us of anything in the world; seeing it will not be inquired what faith you professed, what persuasion and opinion you were of, to what society did you belong; but what have you done? what lives and conversations have you led? were they ordered aright according to my will? This will be the procedure in judgment. "Behold I come quickly, and my reward is with me, to give to every man according as his works shall be." Rev. xxii. 12. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. Is there anything should awaken sinners more to receive the truth of my doctrine than this, that it is by our conversations we shall all be judged in the great day?

3. Another reason for the truth of this point; it is the fruit, benefit, and consequence of our redemption by our Lord Jesus Christ. Wherefore descended he from the glorious throne of his majesty, but to exalt and lift us up out of the deep pit and miry clay of our sin and corruption? Wherefore was he sent, but to turn sinners from their iniquities? Wherefore did he offer himself a sacrifice to divine justice? It was that he might ransom and purchase a people to himself, zealous of good works. And what is all this, but to promote and advance a well-ordered walk and conversation. This you have abundantly evidenced from scripture: "Unto you first, God having raised up Jesus, sent him to bless you, in turning every one of you from his iniquities." Acts iii. 26. Here is the first and principal step towards a well-ordered conversation, turning sinners from their iniquities; and that by the mission and redemption of our Lord Jesus Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Tit. ii. 14. Here is the whole of the conversation in my text accomplished in and upon us by our Lord Jesus, and this as the only way to salvation; which is confirmed to us further by the same apostle. 2 Cor. v. 15.

4. A well-ordered conversation is highly necessary as the way to salvation, because it is the native fruit and consequence of regeneration, or a gracious conversion; and without a suitable and agreeable conversation men cannot justly lay claim to the new birth, and if strangers to regeneration, and while such, they have no right to the kingdom of God. John iii. 3. "If any man be in Christ, he is a new creature, old things are passed away, and all things are become new (2 Cor. v. 17); new thoughts, new words, new actions, new ends and aims, and consequently new conversation. "For we are his workmanship, created in Christ Jesus unto good works, which God before ordained, that we should walk in them." Eph. ii. 10.

Hence it is plain and clear, that a well-ordered conversation is so necessary to your eternal salvation, that I dare boldly affirm, and that from the word of God, your most plausible performances, and most specious professions, shall never recommend you to heaven with-

out it ; you have not tasted of the saving fruits of Christ's death and redemption, if the holy effects and blessings thereof are not visible in your lives and practice. Neither are ye regenerate, if you are not new creatures ; and consequently most unfit to appear at the bar of God's justice.

---

## THE GROWTH OF A COUNTRY CONGREGATION.

[The pastor of one of our country churches preached a sermon to his people some Sabbaths since, on the occasion of the fifteenth anniversary of his settlement over them, from which the following is an extract. The growth of his church is an impressive lesson not to despise the day of small things. It is quite remarkable that this particular church, with a stationary population, should have increased in a steady and rapid progression, whilst the surrounding churches have either decreased, or not advanced as rapidly. This fact suggests useful lessons, which deserve to be seriously pondered upon.—Ed.]

BLESSED be his name, the Lord hath not left us without some and even many tokens of his divine approval. True indeed we have seen some days of darkness, and some periods of drought and barrenness, and some cold and wintry seasons ; but it is no less true that we have seen days of the right hand of our God among us, and experienced refreshings from the presence of the Lord, and enjoyed seasons of prosperity and fruitfulness. Nor let us forget, brethren, that what we are we! have been made by grace, and that in ourselves we have nothing whereof to boast. When there was no eye to pity us, the Lord passed by and looked upon us, and he has been our husband and our friend. We came up out of the wilderness leaning upon him for strength, and so now a little one has become a thousand, and a small one a strong nation.

Nor did the Lord set his love upon us nor choose us because we were more in number than any people, for we were the fewest of all people ; yet when we now look around upon the multitudes who, from Sabbath to Sabbath, crowd these pews and throng these galleries, we are constrained to ask, Who are these that fly as a cloud and as doves to their windows ?

It becomes us, it is true, to confess, with good old Jacob, that we are not worthy of the least of all God's mercies ; yet we may be permitted to add, in the language of that same pious patriarch, "with our staff only we passed over this Jordan, and now we are become two bands." Behold, then, my brethren, and consider what God hath wrought. "For this is the Lord's doing, and it is marvellous in our eyes." "The Lord hath done great things for us, whereof we ought surely to rejoice and be glad."

Fifteen years ago, when the foundations of this edifice were yet sleeping in the quarry, and these timbers were yet standing in the tree, when we assembled for prayer and praise in yonder school-room, where your pastor preached his first sermon among you from the text, "There is no restraint to the Lord to save by many or by few"—

then, my brethren, the church numbered but twenty-two communicants, and could count but about the same number of families who claimed sympathy and connection with us. But since that time the number of our families has more than doubled—though our population is about the same—and our own church-membership is six times as numerous. The average annual increase of members during this period has been *twelve*, and the whole number of names on our church-roll, including the dead as well as the living, is a little rising of *two hundred*. The whole number now living and in regular standing is *one hundred and thirty-seven*, which is more than we have ever reported at one time before.

Some of us, my brethren, and perhaps all of us, have sometimes thought and felt that the interests of religion were not advancing, or our congregation growing, or the number of our church-members increasing as they ought, or as they perhaps would, if the Gospel were proclaimed, and the ordinances of religion administered, by some other pastor. Be this however as it may, I have some statistics to present, and some statements to make, which I am persuaded will satisfy the most incredulous that in our growth and prosperity we are not only not a whit behind our sister churches, but are in some respects, at least, far in the advance. I have taken the pains, at some considerable cost of time and trouble, to examine and compare the statistical reports of the different churches of our Presbytery, and to calculate their rate of increase, and the comparison with that of our own church has furnished results which were not only unexpected, but to my own mind perfectly amazing.

At the time of our organization there were nineteen churches under the care of this Presbytery which still retain their connection with it. Of these nineteen churches three have been divided, or have sent out a colony to form a second church, by which their numbers have been somewhat lessened, and consequently it is impossible to determine with any kind of certainty what their membership would now have been, if no such division had been made. Of the remaining sixteen, eight have decreased in number, or contain fewer members than they did fifteen years ago, while the other eight have added somewhat to their numbers. The total loss of the eight churches which have decreased in number, is one hundred and sixty, or an average of twenty to a church. And the gain of the eight churches which have increased, is three hundred and fifty-three, or an average of forty-four to a church for the whole period. And the difference between the gain and the loss is one hundred and ninety-four in favour of the gain; that is, the sixteen churches have gained one hundred and ninety-four more than they have lost, which, on an average, is a gain of *twelve* to each church *in the space of fifteen years!*

Now, in comparing these statistics with the statistics of our own church, the result is almost incredible. Instead of gaining twelve only, which is the average gain of the other sixteen churches, we have actually gained one hundred and fifteen, which is nearly two-thirds as many as the whole sixteen together.

This result does indeed seem to be almost incredible, but the figures do not lie, and the calculations are made from the annual reports of the churches, as published in the minutes of the General Assembly for the years 1837 and 1852. I simply give you the facts in the case, without note or comment, and am willing to vouch for their correctness, and am able to prove them to the satisfaction of even the most incredulous. God forbid that we should boast, or that we should glory in anything save what he hath wrought, or that we should take any of the glory of these results to ourselves; but God forbid also that we should for one moment hesitate to proclaim the truth, or to ascribe to him the honour which is due unto his name.

Let us, then, this day thank God with our whole heart, for these tokens of the divine approval in our prosperity. And if any one shall hereafter affirm that the interests of religion have not advanced among us, or that our congregation has not grown, or that the number of our church-members has not increased in a ratio with the increase of other churches, let us present them with these facts.

The cause of God, my brethren, has not retrograded among us; neither has it stood still. But with a steady step, and with continually increasing momentum, it has been moving forward. The light that has been kindled upon this hill of Zion has not waned, neither has it been eclipsed, but, continually shining brighter and brighter through all the weeks and months of each revolving year, it has shed around a wider influence, and sent a clearer and stronger ray into more and still more distant neighbourhoods and families. The salt has not lost its savour. A little leaven has leavened a great lump; and a handful of corn in the top of the mountains has shook like Lebanon. The church has not died or dwindled away, nor has her progress at any time been interrupted. God has been rearing her walls, and establishing her foundations, and cementing her polished stones, and lifting up her head above her enemies round about. "This man and that man have been born in her," and this man and that man have said, "We will go with you, for God is with you." Zion's stakes have been strengthened, and her cords lengthened, and her friends multiplied, and her prosperity increased, and she has this day many reasons to "thank God and take courage." E.

---

## ON THE WORDS "THIS DAY HAVE I BEGOTTEN THEE,"

PSALM ii. 7.

IN his discourse to the Jews at Antioch in Pisidia, given in Acts xiii., the apostle Paul cited from the second Psalm the words, "Thou art my Son, this day have I begotten thee," as containing a promise which God fulfilled when he raised up Christ our Lord. This must be apparent from a simple perusal of verses 32 and 33—"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee."



Is the raising up here spoken of, the raising up of Christ from the dead? We think it is; and if it be so, then the phrase "have I begotten thee" also refers to his resurrection from the dead. Not that he became the Son of God in virtue of his resurrection from the dead; or that by it he was constituted king in Zion; but that his being raised up from the dead was an irrefragable proof of his being the Son of God and Zion's king. In Colossians i. 18 he is styled "The first-born (or begotten) from the dead," from the circumstance that he was the first who was raised up, no more to die. See also Rev. i. 5. He had been put to death for declaring himself the Son of God and the King of Israel; and his resurrection proved the truth of his claim; and this accords with what St. Paul says of him in his Epistle to the Romans, (Rom. i. 4,) "And declared\* to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In this view of the subject, the words "Thou art my Son, this day have I begotten thee," may be thus paraphrased: "This day have I raised thee up from the dead, and by that act have declared thee to be my Son." So understood, they are strictly pertinent to the apostle's argument, if, as we have supposed, he speaks in verse 33 of the raising of Christ from the dead; and so understood, they are well illustrated by the following passage in the *Œdipus Tyrannus*, 438—

ἦδ' ἡμέρα φέσει σε καὶ διαφθερεῖ.

"This day shall give thee birth, and shall destroy thee;" that is, this day shall bring to light thy origin, and make known to thee thy parents; and the discovery that thou hast been the murderer of thy father, shall be thy death. The verbs in the above passages, rendered "have begotten and give birth," both signify to beget and to bring forth; and they are used, one by the poet, and the other by the sacred writer, in the sense of to declare, or make known, with an allusion, it may be, in the latter case, to the mode in which the declaration or manifestation was to be made; viz: by raising the person spoken of from the dead. In both instances the terms employed may have been suggested by those used in the preceding member of the sentence; and hence their use in a tropical sense, a thing of frequent occurrence. In the Psalm, the phrase translated, "Thou art my Son," may have led to the use of the words signifying "have I begotten thee;" as the phrase rendered "shall give thee birth" was beyond doubt suggested by the one immediately preceding.† As a further illustration of the import of the original word, in the second Psalm, rendered in our version by the term "begotten," I might cite Proverbs xvii. 17, "A friend loveth at all times, and a brother is born for adversity;" that is, is proved or manifested in adversity. See Grotius on the passage, and Turretin iii. 29.

In making the above remarks, we have assumed that the raising up mentioned in the thirty-third verse was the raising up of Christ from the dead; and we shall now give the reasons for this opinion, and answer, if we can, the objections to it.

1st. The original term, both in profane and in the sacred writings, has this signification. See *Iliad* xxiv. 551, and various passages in the New Testament. It may be said in reply, that in these instances the connection determines the meaning; and so it does in the present case. But of this use of the term we shall have further remarks to make, when we come to consider the objections to the opinion we are endeavouring to confirm.

2d. To judge from the connection, it is the most obvious meaning to assign to the phrase. Let the reader examine the whole passage from verse 28 to verse 37 inclusive: and he cannot fail to see that the burden of the passage is the death and the

\* That the term *δησιέντος* in Romans i. 4 is properly translated, in our common English version, by the word 'declared,' may be confirmed by the use of the verb *δηξω* in its compound form with the preposition *διά*, which, with this verb, strengthens without changing the meaning. See *Œdipus Tyrannus* of Sophocles, 723.

τοιαῦτα φῆμαι μαντικὰ δῶρτασιν,

"Such things declared the prophetic responses." Declared, not ordained or constituted. The oracles ordained nothing. They merely announced what was ordained or determined by the gods.

† Τίς δέ μ' ἐφθεῖ βροτῶν; 437.

Ἢδ' ἡμέρα φέσει σε; 438.

resurrection of our Lord Jesus Christ from the dead. How, then, can it be assumed, that in the 33d verse the raising up there spoken of has no reference to the resurrection from the dead? There is nothing in the immediate connection which forbids it to be so used: on the contrary, there is much that favours our view respecting its meaning. The apostle, having mentioned that God had raised up Jesus, and having shown that this was in accordance with what was promised in the 2d Psalm, proceeds to show from another Psalm, that the resurrection was a final one: that he was not again to descend to the grave, as others had done, who had been raised from the dead, instances of which are given both in the Old and New Testaments. See the case of Lazarus, John xi., and also the case of the man mentioned in 2 Kings xiii. 20.

This idea is not distinctly and in so many words set forth in the 33d verse: and therefore the renewed declaration in verse 35th, that God had raised up Jesus from the dead, no more to die. This idea, too, is one repeatedly met with in the epistles of the apostle Paul. "Knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him," Romans vi. 7. See also Hebrews vii. 23—28; ix. 14, 25—28; x. 10, 12. See also 1 Peter iii. 18.

In the view here presented, the statement in the 35th verse is not a mere repetition of the thought expressed in the 33d, but contains an important addition, which was made a matter of special promise, over and above the one in the 2d Psalm.

3d. This explanation of the meaning of the phrase "raised up," in the 33d verse, agrees well with other portions of Scripture, in which the resurrection of Christ is spoken of.

When Peter and John, after being commanded by the Jewish counsel not to speak again in the name of Jesus, returned to their company, they all with one accord addressed their prayer unto God; and in doing so, they apply the words in the 1st and 2d verses of the 2d Psalm to a combination of Herod, Pontius Pilate, the Gentiles, and the people of Israel, to do that which God had before determined should be done, viz: to put the Saviour to death. See Acts iv. 23—28. That the latter part of the Psalm has respect to his subsequent exaltation will be questioned, we presume, by no one. What more natural, then, than to suppose, that when the apostle speaks of the raising up of Christ, and cites from the same Psalm as prophetic of it, the words "Thou art my Son, this day have I begotten thee," he intended to speak of the resurrection of our Lord from the dead; or at least to include this in the idea of his being raised up. The heathen had raged, and the people vainly imagined, that by putting Christ to death they had cast his cords from them. But he that sat in the heavens laughed at their rage, and raised up him whom they had crucified, as he had foretold he would do; acknowledged him as his Son, gave him absolute authority over all nations, and their rulers, and called upon the kings and judges of the earth to serve him. Now if this 2d Psalm has reference to his condemnation and death, and to his subsequent exercise of sovereign power, would it not be strange if it should contain no direct allusion to his resurrection? And yet, if the words "Thou art my Son, this day have I begotten thee," have no reference to his resurrection, the Psalm contains none.

Furthermore, we are told, in Acts iv. 31—33, that when the apostles had offered the prayer of which we have just spoken, "the place was shaken where they were assembled, and they were filled with the Holy Ghost . . . and with great power, gave the apostles witness of the resurrection of the Lord Jesus."

A comparison of these different passages makes it more than probable, that when the apostle cited the words, "Thou art my Son, this day have I begotten thee," as fulfilled by the raising up of Jesus, he spoke of his being raised from the dead.

The chief objection to this view of the matter is this, that when Paul spoke of the promise unto the fathers, and added, "God hath fulfilled the same unto us their children in that he raised up Jesus," the words from the dead are not used in this connection. By those who make the objection it is held, that the original word translated "raised up" does not imply a resurrection from the dead, unless the words *ἐκ νεκρῶν*, from the dead, be added, or unless the context requires

it. Now we have already shown, to our own satisfaction at least, that the context does require us to understand the words "raised up," used in Acts xiii. 33, as significant of a resurrection from the dead; and if there be any defect in our argument on this head, it would not follow that the meaning which we have assigned to the words "raised up" is an erroneous one, for it is undeniable that the verb *ἀνίστημι*, both with and without the words *ἐκ νεκρῶν*, signifies in certain tenses "to rise from the dead," and in others "to raise up from the dead." Instances exactly to the point, and perfectly analogous to the use of this verb in the passage under consideration, occur in Mark xii. 23 and 25. "In the resurrection, therefore, when they shall rise" (*ἀναστήσονται*). "For when they shall rise from the dead" (*ἀναστήσονται ἐκ νεκρῶν*). If it be said that the meaning of the term *ἀναστήσονται*, shall rise, in the 23d verse, is indicated by the context, the remark would be just as true of it in the 25th as in the 23d verse, and yet in the second passage it is accompanied with the words *ἐκ νεκρῶν*, from the dead, and in the first it is not. Just so in Acts xiii. 33 and 34, in the first of which two verses, *ἀναστήσεται*, raised up, is used without the words *ἐκ νεκρῶν*, from the dead, and in the other *ἀνίστημι* is used with them. In the first passage it is used more particularly to show, that by raising up Jesus, God had fulfilled his promise unto the fathers; and in the second, to show that when he raised him from the dead, it was with the purpose that he should not again die and descend to the grave—"the seat of corruption."

Did the term *ἀνίστημι*, in no other passage, ever signify to raise up from the dead, unless accompanied by the words *ἐκ νεκρῶν*, it might be maintained with much plausibility, that it could not have that meaning in the passage in question; but the fact, that it is by itself elsewhere used to denote a resurrection from the dead, is conclusive as to the point that its meaning in this passage is to be determined, not by the absence of the words *ἐκ νεκρῶν*, but by the connection in which it occurs, and by a comparison of that passage with other parts of Scripture. Should the context not absolutely require that we should understand it of the resurrection from the dead, we are not therefore to conclude that this is not its meaning. If the context admits of this meaning, and if the probabilities drawn from other sources favour it, we may surely receive it as the more probable meaning, if not the certainly true one. The verb *ἔγειραι*, to raise up, is used in verses 30 and 37 of this same 13th chapter of Acts, and in both cases to denote a resurrection from the dead; though in one verse the words *ἐκ νεκρῶν*, from the dead, are used with it, and in the other they are not. "But God raised him from the dead." v. 30th. "But he whom God raised up saw no corruption." v. 37th. Though the use of the words *ἐκ νεκρῶν* would be conclusive as to the import of the verb used with them, be it *ἔγειραι* or *ἀνίστημι*, the absence of these words does not determine the question whether the verbs themselves imply a resurrection from the dead. This must be ascertained and decided upon other grounds.

Our inference from all this is, that the objection we are combatting is not a valid one.

In his note on Acts xiii. 33, *Pearce* understands the apostle as asserting of the Saviour, "that the day of his resurrection was the day of his being begotten or raised to sovereign authority." He differs from the exposition given above in this, that he regards the word "begotten" as denoting that, at the resurrection, Christ was invested with regal power; and we, as signifying that his resurrection declared and proved him to be the Son of God and Zion's King.

In favour of the meaning assigned by him to the word "begotten," he cites from a collection made by *Wetstein* several passages, in which the days of accession to royal power are spoken of as birth-days.

*Grotius* takes the same view of the word rendered "begotten," maintaining, however, that the raising up does not refer to the resurrection of Christ, but to the exhibiting of him as prophet and king. He also says, that the day spoken of is the day when all power was given to Christ in heaven and in earth, as mentioned in Matthew xxviii. 18.

In his discussion of the doctrine of the eternal generation, *Turretin* observes, that the generation mentioned in the 2d Psalm, and in Acts xiii., did not consist in the resurrection of Christ from the dead, but was of the nature of a manifes-

tation or declaration; and so far he confirms our exposition. He then adds, Because the resurrection is an irrefragable proof of the divinity of our Lord, and of his eternal filiation, the Holy Spirit, through the Psalmist, might unite both, and have respect to his eternal generation as well as to his manifestation. He further says, Paul well observes that the Scripture was fulfilled, since its truth was made known, when, through the resurrection of Christ, God most fully declared him to be truly and peculiarly his own Son. With respect to the words *to-day*, Turretin remarks, that as with God there is no yesterday nor to-morrow, but always to-day, so the filiation, since it is eternal, may be well designated by the to-day of eternity.

While we receive the doctrine of the eternal generation as truthfully and distinctly set forth in various passages of holy writ, and believe that our Lord was not only the first-born or begotten from the dead, but that he is truly, and in the highest sense of the words, the first-born or begotten of all creation, Col. i. 15. Heir and Lord of all things, we are not prepared to rest our belief of this important truth on the use of the term "*begotten*," in the 2d Psalm, nor to assign to the word *to-day* a meaning that destroys its distinct significance. Turretin admits the tropical sense of the word "*begotten*," as expressive of the manifestation of Christ as the Son of God; and then assigns to it another and a literal meaning, indicative of his eternal filiation. We believe, indeed, that the idea of the eternal generation is included in the words "*my Son*," as used in the 2d Psalm, for the simple reason, that the power and authority ascribed in this Psalm to the Son is such that none but a divine person can wield. The term "*Son*," from whatever source its use may have sprung, is here suggestive of an eternal relation subsisting between the first and second persons in the Godhead; and this relation may be very properly expressed by the phrase "*eternal generation*," not implying succession, but a most perfect union, and a union analogous to that subsisting between a father and a son, and founded in identity of nature, and in the strongest and purest mutual love.

Others maintain, that the *raising up* in question is to be understood of the raising up of Jesus as a man, as a prophet like unto Moses, as a King to sit upon the throne of David; and that in the words cited by the apostle from the 2d Psalm, the author of the Psalm speaks of the eternal sonship of Christ—the two passages according to this view having no other connection than this, that they both refer to the same person, not to the same event; and they have not even the double sense assigned to them by Turretin. But how could the eternal generation be made the subject of promise to the fathers? It may be said, indeed, that in the use of the words "*Thou art my Son, this day have I begotten thee*," God indicated the kind of King he had set upon his holy hill of Zion, viz. an eternal and absolute King, his own eternal Son. But this explanation, if true, would only serve to show that a previous passage in that same Psalm, "*Yet have I set my King upon my holy hill*," would have been more apposite to the apostle's design, which was to show that God, in raising up Christ, had fulfilled his promise unto the fathers. As to those who hold that this Psalm in all its parts is yet to receive its fulfilment, we beg leave to remind them, that so far as the 7th verse is concerned, the apostle tells us that the promise therein contained has been fulfilled.

The different views taken by Pearce, Grotius, Turretin, and other eminently learned divines, must show that we have undertaken no easy task in discussing the meaning of the words, "*this day have I begotten thee*,"—and if the reader will free us from the charge of presumption, in handling such a topic, he shall be heartily welcome to the result of our labour.

J. M.

## Household Thoughts.

### DEATH'S RAVAGES.

[An Extract from a New Year's Sermon.]

BRETHREN, let us come home to our own firesides, and call back the forms, and smiles, and sorrows, of those loved ones who passed from our midst to the world of spirits during the year which has just ended. Let us read the death-list, and learn who are missing.

Ere ten days of last year had passed away, a wife and mother sunk in death. Her husband had watched with solicitude for some months the pale face, the hectic flush, the cough; and her only child, a little daughter, had learned to step lightly over the floor where her sick mother lay. But her peace was made with God, and she feared not to go down to the valley. Her grave was made near that of her father, who had departed three months previous. Thus died Mrs. J—— W——.

Three days later an infant of three months old closed his eyes on the world. Fond parents had doted on their little son, full of health and promise; and when God took E—— F——, on the 13th of January, while the Christian parents bowed in submission, their silent tears revealed how early the infant takes a deep hold on parental affection.

Another wife and mother had for many years been deeply afflicted. Disease had attacked the very seat of life—the *heart*. And time after time, when that heart palpitated and grew faint, it seemed as though the spirit was departing. One such occasion do we well remember. It was on the holy Sabbath eve. Tidings went forth that the sufferer was dying. Friends collected around; and every face in that upper room was sorrowful. Every foot trod softly. Prayer went up to heaven as for a *dying* one. And over the sufferer herself came the visions of death. Nay, visions of bliss were there, for she saw her risen Saviour, and his bright abode, prepared for her reception. He gave her such pledges of his love, that she could not doubt of her final safety. And yet, those who stood around were unconscious of the rapture that filled her heart to overflowing, for she lay speechless, and apparently unconscious. But the cup of her earthly sorrow was not yet full, for she partially recovered. And it was not till the beautiful third of May, nearly four months after, that Mrs. Jane W—— fell asleep in Jesus. Whether her Lord met her again, and filled her cup with joy while departing, she did not

return to tell us as at first. But we learn from her experience, that the dying, speechless believer may have visions of glory, when to the view of beholders wholly insensible,

In the same month, a youth of 16 years was taken ill with a sudden internal malady, the cause of which seemed difficult to ascertain. He was the oldest son, and a youth of great promise; thoughtful too, at times, on the subject of religion. He had little opportunity for calm reflection after the malady set in, and lived but a few days. On the 30th of May, W—— J—— yielded up his young spirit to Him who gave it.

A young man, but little known to us, having but recently moved into our bounds, but attached to our congregation, was the next to give up his spirit to God. On our National jubilee, (the 4th of July,) H—— P—— M—— died of consumption.

For three months the voice of mourning was not heard in our habitations. But a sudden and crushing calamity awaited one of our families. On election day, while all were busy in electing a chief magistrate for the commonwealth, a team was seen coming at full speed without a driver. A young man, 21 years of age, about to deposit his first vote, had fallen from that wagon, and lay dying, the wheels having run over him. J—— C—— had only time to utter, "I am killed," and expired.

But as though his agonizing father had not drunk enough of the bitter cup of sorrow, another son, next younger, was lying sick at the time in P——, of which the father had no knowledge. After tidings of his illness came, before the parent could stand at his bedside, he too had expired, two days after his brother. They lie side by side in the grave-yard.

Before leaving the grave of the first of these brothers, while the earth was falling with hollow sound upon the coffin, a messenger informed the speaker that another of his people had departed, an aged disciple of 93 years. Having served his Redeemer for more than half a century, Mr. W—— B—— was gathered as a shock of corn ripe for the harvest, after being supported by divine grace through a long period of bodily infirmities and severe sufferings. Such has been the chapter of death's ravages for the past year. Are you prepared to be his next victim? L.

---

**DOMESTIC ENDEARMENTS.**—I hold it indeed to be a sure sign of a mind not poised as it ought to be, if it be insensible to the pleasures of home, to the little joys and endearments of a family, to the affection of relations, to the fidelity of domestics. Next to being well with his own conscience, the friendship and attachment of a man's family and dependent seems to me one of the most comfortable circumstances of his lot.

## LITTLE THINGS.

LITTLE drops of water,  
 Little grains of sand,  
 Make the mighty ocean  
 And the beauteous land.

And the little moments,  
 Humble though they be,  
 Make the mighty ages  
 Of eternity.

So our little errors  
 Lead the soul away,  
 From the paths of virtue  
 Oft in sin to stray.

Little deeds of kindness,  
 Little words of love,  
 Make our earth an Eden,  
 Like the heaven above.

Little seeds of mercy,  
 Sown by youthful hands,  
 Grow to bless the nations,  
 Far in heathen lands.

[Selected.

---

 A LETTER FROM A FATHER TO A SON.

"A wise son the joy of his Father."

"My son, if thine heart be wise, my heart shall rejoice, even mine."—Prov. xxiii. 15.

*My Dear Son*—Of all the subjects in relation to you which awaken my deep and constant solicitude, there is one which far surpasses all others—I refer to your possession of genuine and decided piety. I beg your serious and prayerful attention to what I may say.

But, before proceeding directly to the subject, permit me to remind you that, so close is the connection, and so endearing the relation which exists between us, as father and child, everything which has a tendency to diminish or prevent your happiness, must also, in a great measure, diminish or prevent mine. On the other hand, to see you happy, and preparing for a life of usefulness, should divine providence see fit to lengthen out your days, and for the enjoyment of a glorious immortality in heaven, will add greatly to my happiness, and relieve me from that deep concern, which, as a Christian parent, I cannot but feel about you. I can no longer, therefore, conceal from you that I am exceedingly desirous you should know, and duly

consider, that your conduct and character through life will have this influence in making me thus happy, or thus miserable, during the whole of my future pilgrimage. And though I have not seen in you all those evidences of a subdued and humble spirit which I could wish to have seen, yet I know that you love me as your father; and it is this conviction which leads me to cherish a hope that you will receive with a becoming attention what I may now say to you. Know then, my son, that I am earnestly solicitous about you; and that my heart's desire and prayer to God is, that he would make me the honoured instrument of training you up for his service on earth, and that he would grant us both, when the lamp of life has ceased to burn here, the unspeakable happiness of for ever beholding the glory, and enjoying the love, and singing the praises of the Saviour in heaven. This happiness, however, you and I can never attain but in one way, and that way is pointed out in the words of Scripture, which I have chosen as the motto of this letter to you. And I wish you to regard them on the present occasion as addressed by me unto you, and as an expression of the sum and substance of all the desires of my heart concerning you. "My son, if thine heart be wise, my heart shall rejoice, even mine."

The book of Proverbs, as you know, was written by king Solomon, who is justly classed among the wisest of men; and his court is said to have been one of the most splendid that ever existed. Yet, great and wise though he was, he delighted to instruct his children, and was employed by the Spirit of God, through this book, to instruct all the succeeding generations of men to the end of the world. Give me, therefore, your serious attention, whilst I endeavour to explain to you what it is for the heart to be wise in the sense here referred to, and then point out to you the cause of rejoicing to me, if you be thus wise.

By the word "heart," you are to understand the immortal mind, or soul, that is within you; and to have it wise, I remark:

1. Is to have it well stored with useful knowledge. "That the soul be without knowledge," says the same inspired writer, "is not good." Ignorance, indeed, except it be of sin, is never a blessing, but is always to be regarded as an evil. God has also endowed us with various faculties, which make us susceptible of acquiring knowledge, for the express purpose that we may constantly study to improve them, and has set before us in the works of creation and providence a vast variety of objects, a knowledge of which is more or less absolutely necessary, according to the station in which God may have placed us. The period of childhood and youth, too, is admirably adapted for the acquisition of knowledge, and is no doubt especially designed by God to be employed in this way. Something new is daily presented to the mind; its faculties are also expanding, and it is preparing for assuming the place in the world, and in the church, which God has allotted to it. In the age and country, too, in which your lot is cast, there exist the greatest facilities for the acquisition of every branch of useful knowledge; and it will ever be my



delight to place those facilities within your reach, as far as it may be within my power to do so. Knowledge, however, cannot be gained without personal application, and perseverance in the use of the means necessary, in order to acquire it. If you would, therefore, have your heart wise, you must cultivate habits of diligence, and study daily to add to your store of knowledge; for this is the only way by which you can become qualified for discharging the duties which you may hereafter owe to God, to the church, and to the world. And though the objects which may present themselves to your attention may be almost without number, and none of them probably be without some use, yet it is the dictate of true wisdom, to become first and best acquainted with those which are the most useful, and most intimately connected with your station in life. In these you should earnestly desire to excel; as he will be found, and will be universally acknowledged at last, to have been the wisest, who has been the most useful man.

2. To have the heart wise, is to have it well acquainted with the sacred Scriptures. Though the works of creation and providence manifest the perfections of the same God as the Bible does, and though much of his character and will may be learned from them, yet it is in the sacred Scriptures that he has fully made himself known to us. They are, therefore, full of wisdom—and that of the very highest order—and the most important and necessary for man to know. For, as they alone teach what is necessary for us to know, to believe, to do, and to be, in order that we may be saved, so, if we are ignorant of them, we know no way by which we can be saved; and, as it is in them alone, also, that God has, in infinite condescension and mercy to us, fully revealed himself and his purposes concerning us, they of course who know them best will possess the most extensive knowledge of God and his will, and consequently will be the wisest among men.

How necessary is it, then, my dear son, that you should daily study to become well acquainted with this wisest and best of books! Of whatever you may be ignorant, I entreat you, as you value your own soul and my happiness, be not ignorant of the word of God, but rather, like Timothy, of whom it is said that “from a child he knew the holy Scriptures,” study to become better acquainted with them than you are with any other book. Cherish at all times, and in all places, the highest reverential thoughts of the Bible, as the word of God. Do not regard it, as you are accustomed to do a book of mere human composition; for its author is God, and its great aim and design the salvation of souls. Commit some portion of it to memory every day; and pray to God that he would enable you to understand what you read and remember of it. Like David, take the testimonies of the Lord for an heritage for ever, and let them be the rejoicing of your heart, and then it will be wise.

3. To have the heart wise is to have it possessed of a saving interest in all the blessings of the gospel. This is being wise unto salvation. And what wisdom can be so necessary for us as sinners?

Yes, my dear son, you are a sinner; and as such you need salvation, and must possess it, or you will perish, and perish for ever. And if God had not, in his own infinite mercy, so loved the world, that he gave his only begotten Son, the Lord Jesus Christ, for it, you and I, and the whole world, must have thus perished in our sins. To an extensive knowledge, therefore, of the sacred Scriptures, pray that God would give you a knowledge of his glory, as it shines in the face of his well beloved Son. Your heart is naturally so wicked, and your spirit is naturally so rebellious, that unless God create a clean heart, and put a right spirit within you, you can never truly believe his word, nor love nor serve him aright, nor be willing to part with your sins. You have also already been guilty of so many violations of his holy laws, that unless he confers on you the forgiveness of your sins, you can never be accepted in his sight, nor be fitted for his service and glory in heaven; and these inestimable blessings you can never obtain but through an interest in "the redemption that is in Christ Jesus." These blessings, too, God is offering through this medium, in the richest abundance and freest manner to all; and as your soul is immortal, and must suffer for ever in hell, unless it be saved, is it not evidently the dictate of the truest and highest wisdom in you to seek them, and to give no rest to your soul till you have obtained them? O be entreated, then, my dear child, to seek above all things this wisdom—to lift up your voice for this understanding—to search for it as for hid treasures. And may God, of his infinite mercy, grant you the rich enjoyment of it, and then shall your heart be wise indeed.

4. To have the heart wise is to have it eminently devoted to the service of God, and eminently useful in it. This is to be wise in the highest of all senses; so that the man who is most devoted to the service of God, and is most useful in it, is the wisest of men. God has the first and the highest claims on us—whether we are young or old—to have our hearts, and all that we have, supremely and constantly devoted to him and his service; and he is the wisest Christian, and the wisest minister, who brings most glory to God, and does the most good in winning souls to Christ. And when all the vain and delusive distinctions in this world, which now captivate such multitudes, shall have for ever vanished, such persons, whatever may have been their temporal lot, will shine the brightest in the glory of heaven, and enjoy the most distinguished marks of the Saviour's approbation and love. This is clearly taught us in the beautiful parable of the talents, as well as in other passages of Scripture. I entreat you, therefore, to form now, in these your early days, the most exalted views of the service of Christ. Accustom yourself always to think of it as the most honourable in which you can ever be employed; and resolve, in the strength of divine grace, that if God spares you to maturity of years, to be wholly devoted to it; and earnestly desire the best gifts of his grace, that you may be qualified for a life of eminent usefulness. View your friends, and acquaintances, and mankind in general, who are either ignorant of

the gospel, or furnish no satisfactory evidence of genuine piety, with the deepest compassion, and seek for opportunities of being useful to their souls. Accustom yourself also to pray for them; for you know it is said, under the authority of God, that "the effectual fervent prayer of a righteous man availeth much." To all your efforts, therefore, to be useful, never forget or omit to add this; and "if, O my son, thine heart be thus wise, *my* heart shall rejoice, even mine." I am

Your affectionate Father,

M. T. A.

---

### EDUCATION OF CHILDREN.

THE religious education of children should be commenced as soon as they are capable of receiving, through any medium, impressions of good and evil. The mistake of many parents is that they begin the religious training of their children *too late*. They learn their first lesson at the breast; the second in the world. Hence, as soon as they can raise their little hands upwards, they should be folded in prayer; as soon as they can stand they should be taught to kneel at the feet of Jesus. In the very cradle in which the infant slumbers,—where maternal affection keeps her silent watch, where the poison of sin has not yet distilled its full desolation upon the soul—then and there should piety throw its hallowed charms around the infant spirit; soon as

"The cherub lip hath learned to claim  
A mother's ear by that endearing name,"

So soon should parents direct its infant soul to God; kneel with it around the family altar, and teach its infant lips to lisp the name of Jesus. *Tupper*, in dwelling upon this subject, thus beautifully writes:

"Character groweth day by day, and all things aid it in unfolding,  
And the bent unto good or evil may be given in the hours of infancy:  
Scratch the green rind of a sapling, or wantonly twist it in the soil,  
The scarred and crooked oak will tell of thee for centuries to come;  
Even so may'st thou guide the mind to good, or lead it to the marrings of evil,  
For disposition is builded up by the fashioning of *first impressions*."

If such be the relations of parents to their offspring; if such be the bearing of their instruction and example upon the future and everlasting destiny of their children; and if such be the force of first impressions made upon the latter, then with what anxious and prayerful solicitude should pious parents begin and conduct the religious training of their children!—*Selected*.

## Historical and Biographical.

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

#### ITS FOUNDERS, ITS PRINCIPLES AND ITS ACTS.—NO. II.

IN the last number of this Magazine, it was proved that the founders of the Presbyterian Church in the United States, who were of Scotch and Irish origin, with a single exception, were old fashioned Westminsterians, and no compromisers. We now proceed to examine the principles of subscription to the Confession of Faith, adopted by the Synod in 1729. Our friend and brother of the Quarterly Review endeavours to maintain that some liberality and latitudinarianism were tolerated on that memorable occasion. His object appears to be to vindicate the New School method of subscribing for "*substance of doctrine.*" We shall show that this modern idea was not then hatched from the cockatrice's egg.

First, however, let us see what light contemporary history sheds upon the mode of subscribing the Confession of Faith. In regard to the *Scotch Church*, which Dr. Hill and the Reviewer contemplate with frigid alienation, there is no question that its ministers were accustomed to subscribe without any qualification. Hence the terrible aversion on the part of some brethren to the mother of us all. Hence the terms "sour Scotch orthodoxy," "stiff Scotch Presbyterianism," "narrow prejudices," "antiquated notions," "foreign element," &c.; all of which terms just mean that the Scotch honestly subscribed to the Confession of Faith, and believed in original sin, definite atonement, imputed righteousness, sovereign election, &c. There was no quibbling among the descendants of John Knox. The practice in the *Irish Church*, from whence many of the ministers came, previous to the year of the Adopting Act, was almost identically the same. The earliest manuscript records of the Synod of Ulster (formed in 1642) extend back only to 1697; all records of an anterior date having been lost. The first distinctive reference to the primitive doctrines of the Synod occurs in June, 1698, in these words: "It was overtured that young men, when licensed to preach, be obliged to subscribe the Confession of Faith, in all the articles thereof; which overture, amongst others, being read and considered by the brethren, was unanimously approven." In June, 1706, about the time of the formation of the Philadelphia Presbytery, "all the Presbyteries were asked if they required their licensed and ordained to subscribe the Confession of Faith, composed at Westminster, to be the confession of their faith, it was answered in the affirmative." These extracts from the records of the Synod of Ulster, exhibit clearly what was the Irish estimate of the Presbyterian standards. The ministers in both the Scotch and Irish Churches were trained to a sincere attachment to the Westminster Confession; and neither they, nor their descendants, were the men to quibble about the mode of subscribing that great ecclesiastical document.

The American Synod soon found it necessary to adopt a Confession of Faith. Although they had all along adhered to Presbyterianism in its name, doctrines, worship, government and discipline, yet the growth and circumstances of the Church required a formal and authoritative adoption of public standards. The principal cause which hastened this consummation, was the lax Socinian and Arminian views which began to gain currency in the old country,\* and to be embraced by some of the foreign ministers emigrating to America. The historical period was one of doctrinal defalcation. It was highly important, therefore, for the American Presbyterian Church to arm its ramparts against foreign intruders, or American, who at this crisis might steal into its citadel.

An unexpected difficulty, rather apparent than real, however, arose. The large majority of the Synod were thorough Presbyterians by birth and education; but a considerable number of New England ministers had come into our bounds, who had not been accustomed to the strictness of Presbyterian subscription, and to the usages of the Presbyterian "book." Among these ministers were some of the most influential in the Synod; but as the New England divines were Calvinists, the obstacles in the way of adopting our standards were not insurmountable. A few, as President Dickinson, were opposed at first to having any creed at all. Of the committee of six, who brought in the famous ADOPTING OVERTURE, three were the leading men on the Congregational side, viz: Andrews, Dickinson and Pierson. The overture, introduced under such auspices, was somewhat peculiar, but was acquiesced in by the strictest sect of the body, as a measure not at all inconsistent with the aim of securing *union in orthodoxy*. It gave to every man a fair test of his doctrinal opinions, and allowed him to state his scruples. [The overture is in a note.†]

\* The Antrim Presbytery was excluded from the Synod of Ulster, in 1726, for its Socinian tendencies; and the famous debate about creeds in Salter's Hall, London, which developed the same tendencies, occurred a few years before, in 1719.

† "Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with, and abhorrence, of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred function, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

The peculiarity of this overture was in its insisting upon "essential and necessary" articles, and in allowing all to declare their "scruples," subject to the decision of the majority. Now if it can be shown that scruples, adverse to any of the commonly received doctrines of the Westminster Confession, were tolerated by the majority, then we admit that the original principles of subscription were as lax as those of some of the New School Presbyteries are now. But what was the fact? Let the ADOPTING ACT itself testify. It is as follows:

"In the afternoon, all the ministers of this Synod now present, except one that declared himself not prepared, viz: [here follow the names] after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace, and unity, which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises."

The very fact that the strict Scotch Presbyterians patiently heard all the scruples that any could suggest, was an evidence of their own tolerant and Christian spirit; whilst the unanimity on the final vote shows that the scruples were all satisfactorily settled, and that, after the siftings which the New Englanders received from the stiff Scotians, there was an entire harmony of doctrinal sentiment in the Synod. There was no subscribing for "substance of doctrine," or for shadow of truth, in those days. Every minister was required to come up to the mark, like an honest man, state his scruples, and submit to the decision of his brethren. No one denied original sin under the covert of a philosophical speculation, or disowned imputed righteousness, or treated the Calvinistic scheme of the atonement as an absurdity. Whatever scruples were at first entertained by any were relieved; and the Synod unanimously adopted the Confession of Faith and the Catechisms as the doctrinal standards of the Presbyterian Church in the United States. No wonder that they offered thanksgiving to God. Their unanimity contrasted wonderfully with the agitations about doctrine which prevailed in later years, in the Synod of Philadelphia and in the General Assembly. There was no New Schoolism in 1739—no rejection of the commonly received interpretation of the doctrines of the Reformation.

But, say our brethren, the old adopting overture admitted scruples! True, it admitted the *statement* of them, but it did not endorse them, right or wrong. The Old School Presbyteries, at the present time, will allow any minister, before his ordination, to specify any scruples he may entertain about our doctrines; but if his doubts amount to a denial of original sin, or any "essential or necessary article" of the Confession of Faith, our Presbyteries have no scruple about rejecting him. They follow in the steps of the fathers, who received the Westminster Confession "AS THEIR CONFESSION."

We now proceed to the historical illustration more at large, of the fact that the fathers of the Presbyterian Church adopted precisely the same principles in subscribing the Confession of Faith which now prevail among

Old School Presbyterians. In other words, they adopted the Confession out and out, except the articles about the civil magistrate, which we also reject.

1. The first proof of the cordial adoption of the entire Confession by the Synod is the *Adopting Act itself*. The preliminary, or adopting *overture*, which was fashioned to give scope to the utterance and solution of scruples, if taken by itself, has a compromising aspect. But it must be explained by the Adopting Act itself, which expressly states that "after proposing *all the scruples that any of them had against any articles or expressions in the Confession of Faith, &c.*, they have unanimously agreed in the *solution of those scruples*, and in declaring the said Confession and Catechisms to be the confession of their faith," &c. "And the Synod did unanimously agree to give thanks to God in solemn prayer and praise." If the "stiff Scotch" were so pleased with the result as thus to thank God for the issue, can it be believed that there were any doctrine-diluters, or standard-lowerers, in the body? Practically the first subscription was a thoroughly Scotch and Irish one. President Dickinson, who, on account of his anti-creed notions, probably gave more trouble than any one in these preliminary acts, is well known to have been as intense a Calvinist as any of his day.\*

2. Another proof of the Old-schoolism of the fathers in their doctrinal belief and mode of subscription, is the *interpretation* put upon the Adopting Act by the succeeding Synod of 1730. The preliminary *overture*, as has been admitted, was liable to a doubtful interpretation, and brother Wallace, with no ordinary tact, has framed a plausible and well reasoned argument upon it. The adopting *overture* immediately created dissatisfaction with some members of the Church who were not present at the Synod, and who did not understand the practical working of the measure. The Synod, therefore, in 1730, protested against the notion that they were favouring any lackness of admission into their body.† The Scotch and Irish formed the large majority in the Synod; and they declare that all new candidates must adopt the Confession and Catechisms, "in the same manner and as fully" as they did themselves the last year. This interpretation was unanimous on the part of the Synod; all the members, who were present the former year (except six), being present this year. It must be borne in mind, that the Synod was called upon to give an interpretation that would satisfy the complainants, who were of the stricter sort, and this they did in the very terms of the Adopting Act.

3. Another link in the chain of evidence is the still stronger *declaration of the Synod in 1736*. The preliminary *overture* of 1729 was still misunderstood by many Presbyterians, as was quite natural; especially as the adopting *overture* had been printed and circulated, unaccompanied by the Adopting Act. The Synod, therefore, once more and for ever, settled all doubts by a full and explicit declaration. [See Note. †]

\* See Dickinson on the *Five Points of Calvinism*, republished by the Presbyterian Board of Publication.

† The following is the action of the Synod: "Whereas some persons have been dissatisfied at the manner of wording our last year's agreement about the Confession, &c.; supposing some expressions not sufficiently obligatory upon intrants; *overtured*, that the Synod do now declare, that they understand these clauses that respect the admission of intrants or candidates in such a sense as to oblige them to receive and adopt the Confession and Catechisms at their admission in the same manner and as fully as the members of the Synod did that were then present. Which *overture* was unanimously agreed to by the Synod."

‡ The following is the action: "An *overture* of the committee upon the supplication of the people of Paxton and Derry, was brought in and is as followeth. That the Synod do declare,

The Reviewer attempts to evade the force of this "perpendicular" and crushing declaration in three ways. First, he says, it is directly contrary to the Adopting Act. Indeed! How happens it, then, that a majority of the survivors of the Synod of 1729, who were present in 1736, appeal to this very Adopting Act as *proof* that they received the Confession of Faith "without the least variation or alteration?" Did they perjure themselves and falsify the Record? Such is the alternative. For they "declare that this [receiving the Confession without the least variation or alteration] was our meaning and true intent in our *first adopting* of said Confession, as may particularly appear *by the Adopting Act*, which is as followeth," &c. Now is it likely that the Reviewer in 1853, understands the true intent of the Adopting Act of 1729, as well as the Synod of 1736? Is it to be conceived that the Synod would make a mistake on so fundamental a topic as the subscription to their doctrinal belief? No. Although the adopting *overture* was liable to be misunderstood, the Adopting Act was in its *ipsissima verba* a plain agreement with the entire Confession of Faith, and with its "GOOD OLD RECEIVED DOCTRINES." So declared the Synod.

"But," says the Reviewer in the second place, "the New Side were nearly all absent." Still, according to his own list, the ministers in the Synod of 1736 stood *thirteen* on the Old Side to *seven* on the New Side. And yet the declaration was adopted unanimously! Well might the Reviewer soliloquize: "Oh, seven sleepers, to unite thus with the sour, stiff Scotch in declaring that the true intent of the Adopting Act was to receive the Confession of Faith 'without the least variation and alteration!' How have ye puzzled us New School Presbyterians of 1853 in attempting to evade the force of your unlucky Synodical admission!" What adds to the dilemma of the Reviewer's evasion is that Jedidiah Andrews, the original Independent and co-equal with Makemie, was one of the seven present; as was also Wm. Tennent, of famous Log College memory. The most remarkable thing in the Reviewer's comment upon this part of the subject, is the attempt to throw a garment, Shem-like, over the nakedness of all the seven progenitors who were caught napping, by declaring that "they made no opposition, and thus *tried to satisfy the Old Side.*" Verily, did they give up their *principles* to satisfy men, and old Scotch party-men, at this "crisis period?" If so, they were hardly crisis-men. But the fact is that there was no crisis at all. They were only repeating what had been done in 1729. Nothing can break the force of the unanimous declaration of the Synod, in which the New

that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper, relating to our receiving or adopting the Westminster Confession and Catechisms, &c.: That in order to remove said offence, and all jealousies that have arisen or may arise in any of our people's minds, on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, *without the least variation or alteration*, and without any regard to said distinctions. And we do further declare, that this was our meaning and true intent in our first adopting of said Confession, as may particularly appear by our adopting act, which is as followeth: All the ministers of the Synod now present (which were eighteen in number, except one that declared himself not prepared,) after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith, and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of these scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, except only some clauses in the twentieth and twenty-third chapters.

"And we do hope and desire, that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our *good old received doctrines* contained in said confession, *without the least variation or alteration*, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved *nemine contradicente.*"



Side formed one-third of the ministers. The blow is "perpendicular" as a plummet, and Andrews and Tennent united in striking it.

In the third place, the Reviewer tries to impair the force of the Declaratory Act of 1736, by maintaining that the Act of that year was forced upon the Synod by the Scotch and Irish, who began to preponderate in the Church. "The Scotch and Irish people," says he, "began to come over in greater numbers every year, and brought with them rigid views, which they began to press upon the Synod." But this beginning began, as we have shown, as far back as 1730, when the Synod passed their first Act, explaining the Adopting Act. The idea of a Scotch invasion into the Presbyterian Church is as great a solecism as an invasion of Congregationalists into Connecticut, or as the Dutch keeping possession of Holland. The Scotch and Irish were the founders of the Presbyterian Church, and the dreadful Scoto-Hibernian irruption of 1730—36 only brought over "more of the same sort" of men who had emigrated thirty years before. Besides, according to the Reviewer's own showing, in his note on p. 495, the preponderance began to be on the New Side, after the Adopting Act. For he classifies the new-comers among the ministers from 1729 to 1736 as *eleven* on the Old Side, and *fifteen* on the New! So that in getting out of the mud, he gets into the mire. One thing is certain; notwithstanding the increase of the Scotch and Irish on the one hand, and of New England emigrants on the other, the Synod of 1736 re-affirmed, more stringently than ever, their hearty adoption of the Confession of Faith; and in that body Old Side and New Side unanimously declared, that the practice was to take the "GOOD OLD RECEIVED DOCTRINES," "without the least variation or alteration." This Synodical declaration is no doubt a perfect paradox to those who prefer dreams to sensible realities.

4. That the old method of subscription was no receding from old principles, is further proved by *contemporary authorities*, ecclesiastical and private. Dr. Hodge, in his "Constitutional History of the Presbyterian Church," has adduced, with great research, many proofs from the records of Presbyteries and distinguished men. We shall content ourselves with quoting from two authorities, one ecclesiastical and one private. The first authority is the excluded Presbytery of New Brunswick. Gilbert Tennent, the acknowledged leader of the New Side, was a member of the New Brunswick Presbytery, and was present when the following minute was adopted: "Forasmuch as the ministers who have protested against our being of their communion, do at least insinuate false reflections against us, endeavouring to make people suspect that we are receding from Presbyterian principles; for the satisfaction of such people as may be stumbled by such false assertions, we think it fit unanimously to declare, that we do adhere as *closely and fully* to the Westminster Confession of Faith, Catechism, and Directory, as ever the Synod of Philadelphia in *any of their public acts* and agreements about them."\* The reader will perceive the emphasis of this testimony, as it covers the whole ground gone over by the Synod in all, any, and every one of their public acts and declarations. The public Act and agreement of 1736 is here fully endorsed, "without the least variation or alteration."

The other authority [ex uno, &c.] is Samuel Blair, one of the distinguished ministers of the age.† He was a member of the New Side Newcastle Pres-

\* A true extract from the *Mss. Records*, now before us, p. 24.—Ed.

† The Rev. Samuel Blair was a "Log College" student, the founder of the famous academy at New Londonderry, now Fagg's Manor, and the first "settled minister" of that Church. The first very special outpouring of the Spirit, during the great Revival in Pennsylvania, occurred in this church, in the spring of 1740. Mr. Blair's writings indicate Westminsterian Calvinism "without the least variation or alteration."

bytery. He says, in reply to Alexander Craighead, "There *never* was any scruple that ever I heard of, made by *any* member of the Synod about *any* part of the Confession of Faith, but only about some *particular clauses* in the 20th and 23d chapters, [about the civil magistrate] and those clauses were excepted against, in the Synod's Act receiving the Confession of Faith, only in such sense, which, for my part, I believe the reverend composers never intended in them, but which might notwithstanding be readily put upon them."\* It is impossible to read testimonies of this decisive character, without the conviction, that the doctrinal belief and the mode of subscription in vogue at that day were as thorough as at the present time in the Old School Presbyterian Church.

The Reviewer brings two objections to invalidate these contemporary authorities, which it is but fair to notice. In the first place, he refers to a clause in the famous protestation, made by various members of the Synod in 1741, which demands that every person should subscribe the Confession "according to our last explication of the Adopting Act." This demand he considers a violation of the compromise. But we have shown that the New Side as well as the Old Side voted for "the last explication" of 1736; and that the New Brunswick bytery, which withdrew in 1741, declared that they adhered to the Confession "as closely and fully as ever did the Synod in any of their public acts and agreements." Moreover, there never was any compromise to violate. The protestation refers to the "last explication," not because it was in conflict with the others, but because it was the most definite; the others having been misunderstood by some of the people.†

The other objection to the contemporary evidence is that the Synod of New York, at their organization in 1745, adopted the standards "in such manner as was agreed unto by the Synod of Philadelphia in the year 1729." This official declaration was right and proper, as it organized the Synod of New York on precisely the same basis as the Synod of Philadelphia had been organized. It does not prove the slightest variation of doctrine, or of subscription, as the whole preceding discussion has aimed at demonstrating. The New Side men of that day were Calvinists of the straightest sect. The writings of Dickinson, Gilbert Tennent and Samuel Davies contain the pith and marrow of Old School divinity.

The New York Synod, shortly after their organization, defined their position as follows: "We do hereby declare and testify our constitution, order and discipline, to be in harmony with the established *Church of Scotland*. The Westminster Confession, Catechisms and Directory, adopted by them, are *in like manner adopted by us*." It would puzzle a Kentucky Presbyterian, or even a Philadelphia excindist of 1837, to "frame to pronounce it *more right*" than did our New Side brethren. So in a letter to the General Assembly of Scotland, written in 1754, the N. Y. Synod say "that they conform to the constitution of the Church of Scotland, and have adopted her standards of doctrine, worship and discipline." This is just what an Act and Testimony man would have said.

\* This remarkable declaration of Mr. Blair seems to prove that the only scruples, so far as he had heard, that had ever been made against the Confession of Faith, even in the Synod of 1729, were in reference to the power of the civil magistrate.

† The Reviewer, referring to "the last explication" in the protestation, says that "on this declaration *inter alia* the New Side formed the Synod of New York, because the compromise was violated, the Adopting Act repudiated, and another Presbyterianism introduced." p. 497. Greater historic inaccuracy, we say it not invidiously, could not well be crowded into the same space. This has already been proved incidentally, and will be proved "*inter alia*" more at large in a future number.

5. Another proof of the orthodoxy and soundness of subscription, which prevailed in the olden time, is to be found in the *Re-Union Act of 1758*. In this year the two Synods came together, and again gave a statement of their doctrinal views. In the introduction to the *Re-Union Act*, they state: "Since both Synods *continue to profess the same principles of faith*, and adhere to the same form of worship, government and discipline, there is the greater reason to endeavour to compromise their former differences." The following two articles are to the same purpose:

"I. Both Synods having *always approved and received* the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as *the confession of our faith*, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach *according to the form of sound words in said Confession and Catechisms*, and avoid and oppose all errors contrary thereto."

"VI. That no Presbytery shall license or ordain to the work of the ministry any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience; and *declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith*, and promise subjection to the Presbyterian plan of government in the Westminster Directory."

Surely nothing could be more satisfactory than such Articles, even to the stiff Old Siders, who, in all the negotiations, persisted to the last in an out-and-out declaration of their Westminsterianism. They said, "We only adopt and desire to adhere to our standards, as we agreed when formerly united in one body, we adopt no other." And the New Side adopted no other. The two parties came together with the same unanimity that characterized the original Synod in 1729, when all scruples were solved.

6. Once more. At the time of the organization of the General Assembly, in 1789, the "Book" underwent a thorough scrutiny. In the parts relating to government and discipline a number of minor alterations were made. But the following emphatic clause occurs in the form of ordination for the ministry: "Do you *sincerely receive and adopt the Confession of Faith of this Church*, as containing the system of doctrine taught in the holy Scriptures?" There is no room for quibbling here. The theory of receiving it for "substance of doctrine" has no loop hole into which to twist its tortuous body. *Sincerity* is here made an indispensable qualification; and sincerity in the sight of God means a great deal. The Westminster Confession is an elaborate, carefully drawn exhibition of scriptural truth; it differs from a general creed, and was intended in its details to be the test of *specific doctrines*, and of shades of doctrine. It was never designed to give scope to "the idiosyncrasies of varying minds," but to unite a particular class of minds in the firm bond of a sublime and identical faith. Hence to "receive and adopt it *sincerely*" is inconsistent with denying original sin, imputed righteousness, atonement for the elect, &c.

In short, the idea of a cordial adoption of, and subscription to, the Confession of Faith prevails throughout all the public Acts of the Presbyterian Church. In 1729 there was a unanimous agreement in the solution of all scruples; in 1736 the good old received doctrines were subscribed "without the least variation or alteration;" in 1758, in the terms of the *Re-Union Act*, all the ministers were "strictly enjoined" to preach and teach "according to the form of sound words in said Confession and Catechisms;"

and in 1788, all ministers are required "sincerely to receive and adopt the Confession of the Faith of this Church."

Having demonstrated, as we believe, to the satisfaction of impartial persons, that no laxness of doctrinal subscription was ever tolerated in the Presbyterian Church in the United States, we leave to our friend and brother, the Reviewer, all the enjoyment that can be derived from his having undertaken to prove the contrary.

In our next we shall say something about legislative power, and the schism of 1741.

### BIOGRAPHICAL SKETCH OF SAMUEL FINLEY D. D.

AMONG the stars of our church's sky that have set to shine on other spheres, was SAMUEL FINLEY. He was a burning and a shining light; great in gifts of God and in the influence which accompanies talents, learning and piety. Born near the place of Gilbert Tennent's birth, and almost in the same year, these two brethren in the faith were much associated in the labours of eventful lives, and were buried side by side.

Samuel Finley was born in the county of Armagh, Province of Ulster, Ireland, in 1715. His education was marked by three things, which it were happy for the Church to have more prevalent in the experience of her children, viz; he was brought up religiously; he was sent to an academy to receive a liberal education; and the claims of the ministry were early the object of his attention and prayers. He frequently said, in reference to a sermon which he heard when he was only six years old, that from that time his interest in religion began, and a desire to enter the ministry was always associated with his idea of a Christian life. He emigrated to America in 1734, and arrived in Philadelphia on the 28th of September. Tradition reports him as having soon after entered the "Log College" of William Tennent, where he completed his studies for the ministry. He was received under the care of the Presbytery of New Brunswick in June 1740, and licensed on August 4th, 1740.\*

After being licensed, Mr. Finley preached in Pennsylvania within the bounds of the Donegal Presbytery, and was prominent in promoting the revival, and in sustaining the measures of the New Side. In January, 1741, he preached a celebrated sermon at Nottingham, entitled "Christ victorious and Satan raging." He supplied for a time the new congregation which was organized at that place. He afterwards preached in West Jersey, at Greenwich, Deerfield and Cape May, where his labours were much blessed. At Cape May, in 1743, he held a public debate with Abel Morgan, a Baptist minister, on the subject of baptism, which was followed by the publication of several pamphlets. The West Jersey churches desired to retain his services as pastor, but he only consented to labour among them as

\* Taken from the Records now before us, by the kind permission of the Rev. Mr. COOLEY, Stated Clerk. The Presbytery of New Brunswick have wisely had their early records transcribed, and thus the risk of losing them is almost entirely gone. Some of the most valuable records of our Church have been lost. It is the policy of every Stated Clerk always to know where his official papers are; and in coming into and going out of office, especially to see that "all is right."

an evangelist; and for this purpose the Presbytery ordained him on Oct. 13th, 1742. The Rev. Wm. Robinson preached the ordination sermon from Ezekiel iii. 17.\*

In August 1743,† the Presbytery of New Brunswick sent Mr. Finley to Milford, Ct., "with allowance that he also preach for other places thereabouts, where Providence may open a door for him." At the request of the Rev. Mr. Pierrepont, brother-in-law of Jonathan Edwards, he went on the 1st of September to preach to the Second Society in New Haven. But as he was going to the church on the 5th, he was seized by a constable, and confined. The Grand Jury presented him on the 11th; and judgment was given that he should be carried from constable to constable, and from town to town, until he was placed beyond the limits of the State of Connecticut.‡ Mr. Finley after this spent six months in preaching to the new congregation in Philadelphia, which afterwards called Gilbert Tennent. Having made full proof of his ministry, as a missionary and evangelist for the space of four years, Mr. Finley accepted, in 1744, the invitation from the church at Nottingham, Md., where he was installed pastor, and where he remained seventeen years. His ministry here and elsewhere was blessed with many seals. "In the pulpit he was always solemn and sensible, and sometimes glowing with fervor." His great characteristics as a preacher, were evangelical zeal, discrimination in the exhibition of doctrine, natural sagacity which gave him an insight into the human heart, and an honest simplicity of purpose, which always carries with it a commanding influence. The work of the Lord prospered in his hands.

Whilst at Nottingham he founded a celebrated academy, which acquired a distinguished name, and drew students from a distance. Mr. Finley was both an eminent scholar and an excellent teacher, and was second in these respects to no man in his day. Religion was united with learning in his academy, according to the principles of Scripture; the theory of a non-religious education having no favour with the fathers. The Nottingham Academy sent forth some of the ablest and best men, both in the Church and State, among whom may be mentioned Benjamin Rush, M. D., Governor Martin of N. C., Dr. McWhorter, Ebenezer Hazard, Dr. Wm. M. Tennent, and Dr. James Waddell.

At the death of President Davies, in 1761, Mr. Finley was unanimously elected President of the College of New Jersey at Princeton. He entered upon his administration with zeal and energy. The College records show the adoption of a number of measures to secure the outward prosperity and literary elevation of the institution. He himself taught Latin, Greek, and Hebrew in the Senior year. In addition to his duties as President, he superintended an English school, which was established in the College building by the authority of the Board of Trustees. The programme of the public commencement of the College in 1764, shows a prominence of Latin speaking, and an acute exercise of intellect, which contrast favourably with the exercises of modern commencements. The number of students was at this time about 100, in addition to the 50 who were in the School. The College had never been in so prosperous a condition as under Dr. Finley.§ He was highly

\* The Rev. Samuel Sackett and David Youngs were ordained at the same time.

† At this meeting, calls were presented to Mr. Finley from Nottingham, Cohanzie, and Milford, Ct., where a new church was organized.

‡ Mr. Finley, on his return to Pennsylvania, applied to the General Court for a review of the case, but his plea was negatived by the Judges. Governor Law was at that time Governor of the "land of steady habits."

§ The title of D. D. was conferred upon him by the University of Glasgow, in 1763.

respected and greatly beloved by the students, and had very little difficulty in governing them.

The second great revival in the College occurred under Dr. Finley's administration in 1762. Dr. John Woodhull, of Monmouth, who was a student at the time, wrote the following brief account, at the suggestion of Dr. Green:

"As to revivals of religion, there were some *partial* ones in college before Dr. Finley's time;\* but in his time there was something general. It began in 1762, in the Freshman class, to which I then belonged. It was a pretty large class, containing between 25 and 30 members. Almost as soon as the session commenced, this class met once in the week for prayer. One of the members became deeply impressed; and this affected the whole class. The other classes, and the whole college, soon became much impressed. Every class became a praying society; and the whole college met once a week for prayer. There was, likewise, a private select society. Societies were also held, by the students, in the town and in the country. I suppose there was not one that belonged to college but was affected more or less. There were two members of the Senior class who were considered as opposers of the good work at first. Yet both of these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen, or about the half of my class, were supposed to be pious; and in the college about fifty, or nearly one half of the whole number of students."

The whole number of students, who were graduated during the five years of Dr. Finley's administration, was 115; and of these, 50 became ministers of the gospel. It is also to be noticed, that during the last two years of his administration, in 1765 and 1766, the number of graduates was 30 and 31; a number which was not attained again until 1792, just at the close of Dr. Witherspoon's administration, when the number reached 37.

Dr. Finley was all his life a hard-working man; and it is supposed that the disease which resulted in his death, was hastened by his labours in the cause of Christ. His death was as memorable as any event in his life. It has been the subject of a tract by the Rev. Dr. J. M. Mason, who contrasted it with that of Hume. The following few incidents, taken from the funeral sermon, preached by the Rev. Mr. Treat, of Abingdon, are all that our space allows:

"When the Doctor first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near, as it afterwards appeared; for he observed to his friends, 'If my work is done I am ready—I do not desire to live a day longer than I can work for God. But I cannot think this is the case as yet. God has much for me to do before I depart hence.'

"About a month before he died his physicians informed him that his disease appeared to them incurable: upon which he expressed entire resignation to the Divine will, and from that time till his death he was employed in setting his house in order. On being told by one of his physicians, that, according to present appearances, he could live but a few days longer, he lifted up his eyes, and exclaimed, 'Then welcome, Lord Jesus!'

"Being asked if it were in his choice whether to live or die, which he would choose, he replied, 'To die, though I cannot but say I feel the same strait that Paul did, that he knew not which to choose; for me to live is Christ, but to die is great gain: but should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me. I have loved it much. I have tried my master's yoke and will never shrink my neck from it. His yoke is easy and his burden light.' He then put his hand to his mouth, and pulling out a loose tooth, said, 'Here is one of the pins of the tabernacle; the whole frame will soon fall to pieces.' Turning to his wife, he said, 'I expect, my dear, to see you shortly in glory.' Then addressing himself to the whole com-

\* The revival in 1757 under President Burr, seems to have been quite as powerful and general as that under President Finley.—Ed.

pany, he said, 'O that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord; that each of you may be impressed, as I have been, with God's word; looking upon it as substantial, and not only fearing, but being unwilling to offend against it.' He would sometimes cry out, 'The Lord Jesus take care of his cause in the world.'

"When one who attended him, told him that his pulse grew weaker, he cried out, 'That is well.' He would frequently cry out, 'Why move the tardy hours so slow?' During the whole of his sickness he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow."

Dr. Finley died on the 16th of July, 1766. He was buried in Philadelphia, the weather being too warm to allow his body to be carried to Princeton.\* Many of the students attended his funeral, and the trustees of the college erected a monument to him at Princeton, by the side of Davies.

Dr. Green says that "Dr. Finley was remarkable for sweetness of temper and politeness of behaviour. He was given to hospitality; charitable without ostentation; exemplary in the discharge of all relative duties; and in all things showing himself a pattern of good works. As a divine he was a Calvinist in sentiment. His sermons were not hasty productions; but filled with good sense and well digested sentiment; expressed in language pleasing to men of science, yet perfectly intelligible by the illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful."

His works, as far as known to us, are, 1. A sermon on Matt. xii. 28, entitled, *Christ triumphing and Satan raging*, preached at Nottingham, January 20th, 1741. 2. A refutation of Mr. Thomson's sermon on the doctrine of convictions, 1743. 3. A charitable plea for the speechless, in answer to Abel Morgan's anti-pædo-rantism, 1747. 4. A vindication of the preceding, 1748. 5. A sermon at the ordination of the Reverend John Rodgers, at St. George's, in the county of New Castle, in Delaware, March 16th, 1749. 6. A sermon on the death of President Davies, prefixed to his work, 1751. 7. History of the college of N. J., 1764.

Dr. Finley was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly a helpmeet for him. By her he had eight children. She died in the year 1760. The year following he married Miss Ann Clarkson, daughter of Mr. Matthew Clarkson, who had been an eminent merchant in the city of New York, and was a lineal descendant of David Clarkson, B. D., who was ejected for non-conformity in England. By his last wife Dr. Finley had no issue.

In personal appearance Dr. Finley was rather small in stature, and of a pleasant, ruddy countenance, in which an acute mind and genial social affections were blended. He was among the great and the good in Zion. May God raise up many such, in a perpetual succession, to his praise. †

\* Dr. Finley was buried under the old Second Church, which then stood on the north-west corner of Arch and Third streets. He was placed by the side of Gilbert Tennent. His dust, with that of Tennent and Dr. Sproat, now lies deposited in the family vault of the late Charles Chauncey, in the burial ground on Arch Street above 5th.

† Doctor Ebenezer Finley, was graduated at Princeton in the year 1772; and was at the time of his death a physician of reputation in Charleston, South Carolina; and a man distinguished for his piety and moral worth. He was the last surviving child of President Finley; and has himself left several children, one of whom is now President of the College in Charleston, S. C. A daughter, the only daughter, of President Finley, was married to Samuel Breeze, Esq. of New Jersey. She left an only daughter, the wife of the Rev. Doctor Jedidiah Morse, well known to the public by many valuable publications.

## Review and Criticism.

---

RECORDS OF THE PRESBYTERIAN CHURCH in the United States of America, &c. Second edition. Philadelphia. Presbyterian Board of Publication. 1853.

A second edition of the Records of the Presbyterian Church in the U. S. shows the general interest prevailing within our bounds on the subject of our ecclesiastical history. This edition is much superior to the first in point of mechanical execution; and the year, printed on the top of every page, greatly facilitates reference. The knowledge of the present generation on the topics of this volume is far in advance of that of any generation that has succeeded the times of the Union in 1758. These records are in fact *fontes historice*. We rejoice in their publication. The New School "*Presbyterian Quarterly Review*" thinks that our branch of the Church directed the publication "in an evil hour to themselves." This good humoured hint of using the Records against the Church itself is a challenge that is easier to utter than to "perform the doing of it." When the Philistines said "Come up, and we will show you a thing," they invited their own doom. So will it be with our brethren, who expect to gain any thing from the Records, old or new, of the Presbyterian Church. We trust that our ministers, elders and many of our laymen will secure a copy of the new edition; and if any wish for something more than mere records, there is "*the Constitutional History of the Presbyterian Church*," by Dr. Hodge, one of the ablest histories ever written, which will explain with impartiality any points apparently obscure. As the Board of Publication have stereotyped the second edition of the Records, our New School brethren may procure any number of copies they desire.

---

A HISTORY OF THE ISRAELITISH NATION, from their Origin to their Dispersion at the destruction of Jerusalem by the Romans. By ARCHIBALD ALEXANDER, D. D., late Professor in the Theological Seminary at Princeton, N. J. Philadelphia. Wm. S. Martien. 1853.

A large and handsomely executed volume of 620 pages. The general materials of this history had previously existed in several volumes, written at different times, and for different purposes, but are now incorporated into one volume with such alterations and additions as were required. The whole work is divided into six parts. Part I. From the creation to the death of Joseph; subdivided into 30 sections. II. From the death of Joseph to the death of Moses; in 55 sections. III. From the death of Moses to the commencement of the Regal government; in 43 sections. IV. From the commencement of the Regal Government to the Babylonish Captivity; in 20 sections. V. From the Babylonish Captivity to the Conquest of Judea by the Romans; in 22 sections. VI. From the Conquest of Judea by the Romans to the Destruction of Jerusalem; in 15 sections. This work is conceived and executed with the characteristic sagacity of the venerable author, and will be read with interest by all who value sacred history and its connection with profane. We are persuaded that there is too much neglect of the



Old Testament at the present day. Dr. Alexander, by his patient toil and skill in the compilation of these historical records, has shown his own sense of the importance of the materials, and will undoubtedly contribute to cultivate in many minds a deeper interest in sacred scenes.

The nature of the work, of course, brings out Dr. Alexander's views of many passages of scripture; and the simplicity in which he utters his opinions is only equalled by his acute common sense. How charming to hear so wise a philosopher thus allude to the miracle of Joshua in making the sun and moon stand still:

"Many ingenious conjectures have been indulged by the learned critics, by which the extraordinary character of this miracle might be so explained, as to render it more easy to be believed. But their learned labour is not needed. It is as easy for God to stop the sun in his course as to perform any other work. It need not be objected, that the language is not consistent with sound philosophy, because the sun does not move, or go down and rise; for the language used is agreeable to the usage of all nations, and of all individuals who speak intelligibly. The most accurate and learned astronomer, when speaking or writing for the instruction of the common people, or indeed for any people, always employs the popular language. To do otherwise would not only be insufferable pedantry, but ridiculous folly. It is poorly worth while for any to strive to make the miracle less than it appears to be; for as we hinted, it is as easy for God to work a great as a small miracle—to stop the wheels of nature, as to move an atom. It has also been solicitously inquired, whether profane history contains any vestige of this wonderful miracle: and it has been supposed that both in Egypt and China some vague tradition of the event had been handed down. But here again, we need care but little whether heathen writers contain any notice of this astonishing event or not; for we know that their authentic histories do not commence until a thousand years after the time of Joshua."

The more we have examined this work, the more we have become interested in it. *It is a book that ought to be in all our families.* It is a condensed manual of Biblical history of great value to young and old. All our youth, from the Sabbath-school scholar to the collegian, ought to become familiar with these outlines of Israelitish, with its relations to profane, history.

---

A PLEA FOR PEACE IN THE PRESBYTERIAN FAMILY ON THE SUBJECT OF PSALMODY. By Rev. J. F. M'Laren, D. D. Pittsburgh. Davison & Agnew. 1852.

The subject of discussion in this volume is, "Are we bound in singing the praises of God to restrict ourselves to the use of the Psalms of David?" The writer, formerly a minister of the Associate Reformed Church, undertakes to mediate between the two parties principally concerned, by an argument whose object is peace, and whose conclusion is that the difference is simply between a *scripture* and a *scriptural* Psalmody. Dr. M'Laren shows, 1. That there is no divine warrant for a restriction to the use of Rouse's version of the Psalms. 2. That there is no divine warrant to use exclusively the Bible Psalms, however perfect the version may be. After establishing this argument, and noticing objections, the author reminds the advocates of a divine warrant in this matter, that the scriptures do not always specially enjoin even positive institutions, as, for example, the Lord's day, infant baptism, &c. 3. The direct scripture testimony in regard to the singing of hymns is then adduced, with discrimination and skill. After which, 4. The historical argument is presented; and the writer shows from the history of the early Christian Church, of the Churches of the Reformation, and of the old Presbyterian

Churches in Scotland, that the doctrine that it is wrong to sing any thing but the 150 Psalms of David, is a comparatively modern idea, and that even the Associate Reformed Church, formed in 1786, does not necessarily exclude other scriptural psalms and hymns. After noticing some minor arguments on both sides, Dr. M'Laren exhorts his former associates to abandon "doubtful disputations, to leave the subject where scripture and reason have placed it, and to cease making it a stumbling stone and an occasion of strife and enmity." The able Doctor has certainly gained a victory, even if he has not "conquered a peace."

---

RECORDS OF THE SYNOD OF PITTSBURGH, from its first organization in 1802 to 1832 inclusive, &c. Pittsburgh. Luke Loomis. 1852.

Mr. Loomis deserves the thanks and the encouragement of all Presbyterians for bringing out a volume of valuable records. Few publishers in the land would incur the risk of such an undertaking. The Synod of Pittsburgh being one of the most orthodox bodies of Presbyterians in the world, it is fit that its records of zeal for the honour of Christ, and for the extension of his kingdom, should be made known. The Presbyteries of Redstone, Ohio and Erie originally constituted the Synod. The names of the old members are a tower of strength, and the sons of many are now in the ministry. Among the early acts of the Synod, in 1802, was this: "The Synod of Pittsburgh shall be styled the Western Missionary Society." There was no Voluntarism in those days, nor in any days in that Synod. In 1810 the Synod sent a petition to Congress against running the mails and opening the Post Office on the Sabbath day. In 1816 it passed a resolution that "ardent spirits ought never to be used except as a medicine." In 1820 the Synod condemned Masonic Lodges, and exhorted its members to "have no communion with them." In the same year, it was "resolved, that it is expedient for this Synod to take measures to establish a Theological Seminary within their bounds." Washington, Pa., was first fixed upon as the site, and it was proposed to unite the two literary institutions in Western Pennsylvania, at Caneonsburgh. But this proposal subsequently failed. In 1821 a Theological Library was established at Jefferson College, and placed "under the care of the Rev. John M'Millan, Professor of Theology in that Seminary." In 1824 the Synod resolved to "take special measures for the circulation of Tracts, calculated to exhibit and defend the distinguishing doctrines and discipline of our church." In the same year the Western Missionary became auxiliary to the United and Foreign Missionary Society in conducting missions among the Indians. In 1826 a very able and somewhat lengthy overture was adopted, requiring all ministers at their ordination, or admission from other churches, to subscribe *ex animo* the Confession of Faith, &c. This document appears to be the earliest of that series of measures which this staunch Synod adopted to preserve the purity of the Presbyterian Church. In 1828, a Synodical Board of Education was organized, but after a short trial it was given up in 1831 as inefficacious, and co-operation with the Assembly's Board followed. In the same year, the Synod determined to prosecute the work of domestic and foreign missions on the ecclesiastical basis; and in the following year renewed this testimony, and also declared in favour of denominational publications. In 1831 "the Western Foreign Missionary Society of the United States" was organized on the denominational basis. This Society was the parent of our Board of Foreign Missions, the Assembly of

1837 having sanctioned its transfer from the Synod to the whole Presbyterian Church.

These are some of the principal topics of general importance which we find embodied in these old records. We shall look with interest to their continuation, regretting, however, that the whole were not published in one volume in smaller type. It is extremely desirable that all the old Synods should publish their records; and we trust that the patronage extended to Mr. Loomis will be a sufficient encouragement to other publishers to follow his example of Presbyterian enterprise.

---

IMPORTANCE OF RELIGION TO PUBLIC MEN. A Funeral discourse on the death of Robert Craig, of Roanoke, late a member of the Virginia House of Delegates. Preached and published by request. By the Rev. T. V. Moore. Richmond. 1853.

Mr. Craig was for many years in public life, and for ten years a member of Congress. The son of a pious mother, he neglected the way of life a long time, but was finally brought to the acknowledgment of Christ. Dr. Plumer was the instrument in God's hands in leading to this blessed result.

Mr. Moore's text, "*Chiefly they that are of Cæsar's household,*" leads him to unfold the importance of religion to public men. This is urged, 1. From the great responsibilities that rest on public men. 2. From the peculiar difficulties and dangers to which they are exposed. 3. From the peculiar premonitions of public affairs at the present time. These subjects are expanded in a peculiar interesting and seasonable sermon.

---

THE REFORMATION THE SOURCE OF AMERICAN LIBERTY. An address delivered before the Union Society of Hampden Sydney College, Va. By Rev. T. V. Moore, Richmond, Va. Richmond. 1852.

In investigating the precise relation which the Reformation had to the birth and growth of American liberty, Mr. Moore establishes three propositions, viz:

"I. That the Reformation, as a simple religious movement, being a revival of the Religion of the New Testament, prepared the way, and secured the success of the American Revolution. II. That the Reformation, as a great tidal movement in the human mind, emancipating itself from the trammels of ancient authority, assuming a new development, and seeking a broader and deeper channel, found its earliest and most complete embodiment in the American struggle for independence. And, III. That the Reformation in its direct influence, by moulding the character and forming the principles of the actors in the Revolution, produced those characteristics of mind and heart, to which, under God, its success is instrumentally to be ascribed."

This is a rich historical discourse, of rare ability, and like the preceding one, worthy of a general circulation.

---

CHARITY AND THE CLERGY, &c. By a Protestant Clergyman. Phila., Lippincott, Grambo & Co., 1853.

This new product of "Theming" is remarkable for three things. 1st. It pins its faith upon the author of "New Themes" in so ferocious a manner, that the latter gentleman is in great danger of being stuck to death. 2d. The spirit of this book and charity are so different, not merely as to *species* but as to *genus*, that its title should be "One of the clergy *versus* Charity." 3d. Lastly, the author, in saying some smart and some true things, is remarkable for his tact at qualifying his paradoxes. He no sooner

utters one of his "new themes" than he draws over it a covering of explanation to conceal its enormity. Like a turtle (not turtle dove, but turtle snapping) he puts forth a wary head to commit depredations, but afraid of a blow, quickly draws it in, and shows nothing but a mass of crustaceousness, that excites pity when you would put your foot upon it. Go on thy journey, little belligerent creature! A century hence, perhaps, some antiquarian, finding thee with 1853 engraved on thy back, may pick thee up as a curiosity.

This book, in point of intellect, is far from being a discreditable production, and contains many ideas worthy of consideration; it is in every respect superior to "New Themes." But, as a whole, we think it calculated to do more harm than good. In our judgment, the author has been unfortunate in his general plan. We give him credit for his intentions, although they are not precisely discernible. It was said of Horne Tooke that his public services were not equal to his intentions—at best, as Junius adds, an equivocal compliment.

---

**NEW THEMES CONDEMNED, &c.** Philadelphia. Lippincott, Grambo & Co.

The writer collects "thirty opinions" in condemnation of the author of *New Themes*, and adds thoughtful and searching reasons of his own. He has the satisfaction of having done his duty manfully and well; and the public will thank him for the agency he has had in exposing the matter and spirit of an ill conceived book.

---

**A CHRISTIAN GIFT; OR PASTORAL LETTERS:** By the Rev. F. De W. Ward, late Missionary at Madras. Rochester. E. Darrow, 1853.

The Rev. W. Ward, pastor of the Presbyterian Church in Geneseo, New York, dedicates this volume to the youth of his congregation. The object of the work is to offer advice on various points of great interest, as the elements of Christian character, popular amusements, extent of responsibility, a Sabbath well spent, reading the Bible, general reading, a day well spent, conduct before the world. A great many useful thoughts are thrown out on these subjects, indicating discrimination, an acquaintance with human nature, an affectionate spirit, and a well stored and vigorous mind. Such a volume will do good, wherever it finds its way.

---

**AMERICA, A LAND PRE-EMINENTLY BLESSED.** A sermon preached in the Reformed Protestant Dutch Church, Nassau, New York, on Thanksgiving Day, 1852. By the Rev. Richard H. Steel. Albany. E. H. Pease & Co., 1852.

Among the providential blessings of America, Mr. Steele mentions numerical increase and extent of territory, rapid development of resources, civil institutions, the great names that adorn our annals, and religious privileges. The sermon is a highly interesting one, and contains matter that deserves to be kept prominently before the public mind.

---

**A HISTORY OF COLONIZATION ON THE WESTERN COAST OF AFRICA.** By Archibald Alexander, D. D. Second edition. Wm. S. Martien, Philadelphia, 1852.

The Colonization enterprise has always found favour in the Presbyterian Church. Our General Assembly has never wavered in its attachment to this good cause. And it is fitting that Dr. ALEXANDER should have written its history, *copiously, thoroughly, and well.*

---

[A notice of Dr. Davidson's treatise on Biblical Criticism, and other notices, necessarily postponed until next month.]

## The Religious World.

---

**THE PRESBYTERIAN CHURCH.**—*Revivals.*—God is dispensing peculiar blessings to a number of our churches. We notice Revivals of Religion in Columbia, Pa., New Albany, Ind., Paducah, Ky., Lebanon and Piqua, O., Bedford, Pa., Burlington, Iowa, Elysburg, Pa.—*Revival at Geneseo Academy, N. Y.* This institution, under the care of Buffalo Synod, and numbering about 150 pupils in the Male and Female departments, has been favoured in a remarkable manner by the outpouring of the Spirit. About 60 of the pupils are hopefully regarded as subjects of the work of grace. *Supervision of the Boards.*—A writer in "the Presbyterian" suggests that a regular standing committee on the four Boards be appointed by the General Assembly, to whom the Annual Reports, &c., should be committed. We fully concur in the wisdom of this measure. The appointment of special committees, who are generally supposed to be particularly interested in each Board, works in a partial and unfavourable manner, and is not for the general interests of the Church. The Boards have nothing to fear, and the Church has much to gain, from a regular committee of able men, appointed to look into all their affairs. This principle may be extended to *Theological Seminaries.* Heretofore, the committees have been usually appointed from the special friends of each institution, and often the chairman has been taken from the Presbytery, or Synod, within whose bounds the Seminary is located. We venture to suggest that a regular, standing committee on *Theological Seminaries* will be much better adapted to investigate impartially the affairs of each, and to promote the objects of ecclesiastical superintendence.—*Number of Students in all our Theological Seminaries.* The following is the aggregate of all the Theological students in our Church for the year 1852-3, with the number last year.

	1852-3.	1851-2.
Princeton,	130	137
Allegheny,	52	50
Prince Edward,	11	12
Columbia,	32	32
New Albany,	14	22
Cincinnati,	11	14
Total students	250	267

From this statement it will be seen that our Theological Students are fewer in number this year than last year. It may also be added that the number for this year is less than the average number for the last ten years. Ought not this state of things to arrest the attention of the ministers, elders and communicants—especially including pious parents and pious young men? *Reactionary Movement.* Not much light has been thrown upon this subject during the last month. The Editor of the *St. Louis Presbyterian* (who has made that paper among the best in the Church) has, however, a sensible

article on the subject, and adduces the action of a "Western Synod" as looking somewhat "reactionary." It seems that "one of the Presbyteries of the said Synod recently received a member [from another Presbytery] not only without examination, but without his being present in Presbytery at all." The committee on the records, rightly in our judgment, disapproved the proceedings, but the Synod voted down the disapproval on the grounds, 1. The member was well known to the Presbytery. 2. He was sick. 3. The Assembly's requirement was arbitrary and unconstitutional. The Editor hopes the Assembly will not authorize this reactionary action, in which hope we cordially concur.

**SOCIETY OF FRIENDS.**—The following are the statistics returned by the recent Census in regard to the Society of Friends :

States.	No. of Churches.	Agg. acco.
Maine,	25	7,225
New Hampshire,	15	4,700
Vermont,	7	2,550
Massachusetts,	37	13,723
Rhode Island,	18	6,370
Connecticut,	5	1,025
New York,	132	49,314
New Jersey,	52	25,545
Pennsylvania,	141	60,974
Delaware,	9	3,636
Maryland,	26	7,760
Virginia,	14	6,300
North Carolina,	30	12,620
South Carolina,	1	500
Georgia,	2	500
Tennessee,	4	1,600
Ohio,	94	30,866
Indiana,	35	43,015
Illinois,	6	1,550
Michigan,	7	1,400
Iowa,	5	1,550
	Total,	282,823
	District of Columbia,	200

**EXPULSION OF JESUITS FROM ECUADOR.**—The Panama Star of the 18th of January, says :—"On Tuesday last, the Ecuadorian national vessel *Hermosa Carmen* arrived here from Guayaquil, with a cargo of thirty-two Jesuits, who had been expelled by the Ecuadorian Government. We are told that they were consigned to the Governor of Panama, with the request that he would put them through the Isthmus and out of the country with all commendable care and speed. On their arrival, says common rumor, they were informed officially, that they could land, but would be subjected to police surveillance during their stay here, which was limited to a day. They returned answer they had no resistance to make to the law, but if the Governor wished them to land as prisoners, he would have to send off and tie them, or put them under guard. The latter was done, and they were landed at the northern gate under a guard of soldiers and police, who then conducted them to the Cabildo or City Hall, where their appearance created some excitement among some of our population."

## Lessons by the Way.

---

### FOR THE SORROWING.

GAY wanderer in a homeless world,  
 Poor pilgrim to a dusty bier,  
 On Time's great cycle darkly hurled  
 From year to year ;  
 See in the sky these words unfurled—  
 "Thy home is here!"

Pale mourner, whose quick tears reveal  
 Thy weight of sorrow but begun—  
 Not long thy burdened soul shall reel  
 Beneath the sun—  
 A few swift cycles of the wheel,  
 And all is done.

Though galled with fetters, ye have lain  
 To vulture hopes and tears a prey,  
 O, moan not o'er your ceaseless pain,  
 Or slow decay ;  
 For know, the soul thus files its chain  
 And breaks away.

[T. Buchanan Reed.

---

### PHILOSOPHY OF SUPERSTITION.

[From the Presbyterian Herald.]

THE superstitions of the world have all sprung from the same principle in man—his intense desire *to look into the future*. "When man is about to take an important step that may exert great influence over his future destiny ; when setting out on an important journey, or commencing a great undertaking ; when a husbandman, and about to sow the crops which are to be his sustenance ; or as a king, invited to enter into a truce or declare war ; or a soldier, about to buckle on his armor ; or he has arrived at a crisis in his own affairs, or in those of the Society with which he is connected ; or has long been pursuing some favourite plans, which are expected speedily to bring important results ; or is on the eve of great events, for evil or for good ; or is on a bed of distress, and sees death looking in at the curtains, then the wish of his heart is, that there were but some means of looking into the dim futurity, of deciding his hesitating judgment, and putting an end to his intensely painful suspense. At such times the mind will catch at every fact or fancy, that may seem fitted to relieve its perplexities. Is there no gifted man who sees farther than others into the coming hour which is so portentous ? Are there no appointed connections by which the future may be seen in the present or the past ? Can no horoscope be constructed by which these mystic movements of the planets may be made to reveal the coming move-

ments of earthly events? Will no voice issue from the hallowed grove or shrine? Will no whisper of the breezes, no form in the mists of clouds, no visions of supernatural being, be vouchsafed to guide us in these perplexities, or at least to put an end to this uncertainty, more excruciating than the most dreadful reality? From feelings that have been at work in our breasts, we can in some measure understand the intensity of passion which led Brutus to see the vision before the battle of Philippi; which led Saul, before engaging in his last battle, to the witch of Endor, to call up his faithful monitor, Samuel; and which induced the King of Israel, who had suffered what seemed to be a fatal injury by a fall, to send messengers to the famous temple at Ekron. Without at all supposing that Heaven lends its sanction to such frivolities, we can understand how men should be led at all times of excited feelings, whether of fear or of expectation, to have recourse to dreams, and mysteries, and casualties, which furnish the materials of all those omens or charms which superstition and knavery employ. Dreams, the shape of the clouds, the flight of birds, and especially of certain birds, as the eagle and the raven, the pecking of chickens, the state of a brute's entrails, the rolling of thunder, the movements of the planets, the very ravings of maniacs, the neighing of horses, have all been regarded as prognostics of future events. The Egyptians and Babylonians drew knowledge from the mystic dances of the stars; the Etruscans from inspecting the entrails of the animal offered in sacrifice, and from the prodigies in the heavens and the earth. The pastoral Arochians, Phrygians and Cilicians sought to pierce futurity by the observations of the flight and music of birds. Our Saxon forefathers trusted in their magical incantations for the cure of diseases, for the success of tillage, for the discovery of property, for the uncharming of cattle, and the prevention of casualties." In a word, all nations have had their ways of attempting to lift the veil and look into the future. From the refined and learned Greek, consulting the Delphic oracle, to the elegant young lady of America, at the old negro cabin, talking with the old "fortune-teller" about her future husband and her destiny, all are trying to pry into the future.

Necromancy, or consulting, or interrogating the dead, has been a master stroke of Satan's work in all ages, especially among the heathen nations. It was so extensive in the days of Moses, that God gave most explicit direction to put such to death. "A man or a woman, that hath a familiar spirit, or that is a wizard, shall be surely put to death; they shall stone them with stones, their blood shall be upon them." Lev. xx. 27.

When Christ came he cast out Satan, who was seen to fall like lightning from heaven before the preaching of the gospel. Being confined to heathendom, and entrenched in the various forms of idolatry, where he still had his stronghold, till the rise of the Benet and the false prophet, when he fortified himself in Rome and Mohamedanism even more fully than in the various forms of devil worship.

But in these last days we have the same *old necromancy*, or consulting the spirits of the dead, revived, and now named "*Spiritual Rappings*." Is it possible that the light of science and the influence of the gospel are so limited in the United States in the middle of the nineteenth century, so to tolerate this, the most common practice of heathenism and the dark ages? If spiritual rappings be anything more than legerdemain, or collusion between men to delude others, then it is the work of Satan, as referred to in the case of the seven "*mediums*" in the house of one Sceva, a Jew, Acts xix. 13, 14. Superstition may vary its forms, but never dies, except before the gospel.

MINES.

---

SOME MYSTERIES FOREVER.—The highest angels are at an infinite distance from the knowledge of God; and, therefore, there must of necessity be always something, in his nature and acts, mysterious even to them: why then should not we be content with our darkness, and submit to live by faith here, when we must do it to all eternity.—*Adam's Private Thoughts.*



## RECOGNITION OF THE DIVINE PRESENCE.

CHATEAUBRIAND, the illustrious Frenchman, visited this country in 1791, and had a single interview with Washington. Recurring to this event many years afterwards, he writes: "There was a virtue in the very *presence* of that great man, which has warmed my soul to goodness for the remainder of my life."

We can easily conceive that such might have been the fact; that the imposing figure, noble visage, sonorous voice, and patriotic language of the incomparable American, made an impression upon the sensitive, ardent Frenchman, deep, abiding, and blessed.

If such was the effect of one *man* upon another, what must be the effect of *God* upon man? How ennobling, how exalting, how purifying upon the soul, a conscious, constant sense of the presence of the *Eternal*, the infinitely great and glorious! Cherish then, reader, such a sense. Say with Hagar, "Thou God seest me!" and ever think, speak, and act as under the overshadowing presence of the Most High.—*N. Y. Evangelist.* N. E.

## REMEMBERED MUSIC.

A STRAIN of music caught my ear—  
A few low notes so wild and free,  
They lingered on the yielding air,  
A breath of spirit minstrelsy.

It filled me with a magic power,  
Half sad, half joyous in its might,  
As loved one's smile—or falling tear—  
As rosy morn—or moonless night.

Like the wild chamois of the Alps,  
I leapt the chasm years had worn,  
And rested on youth's sunny slope,  
Where laughing lips that strain had borne.

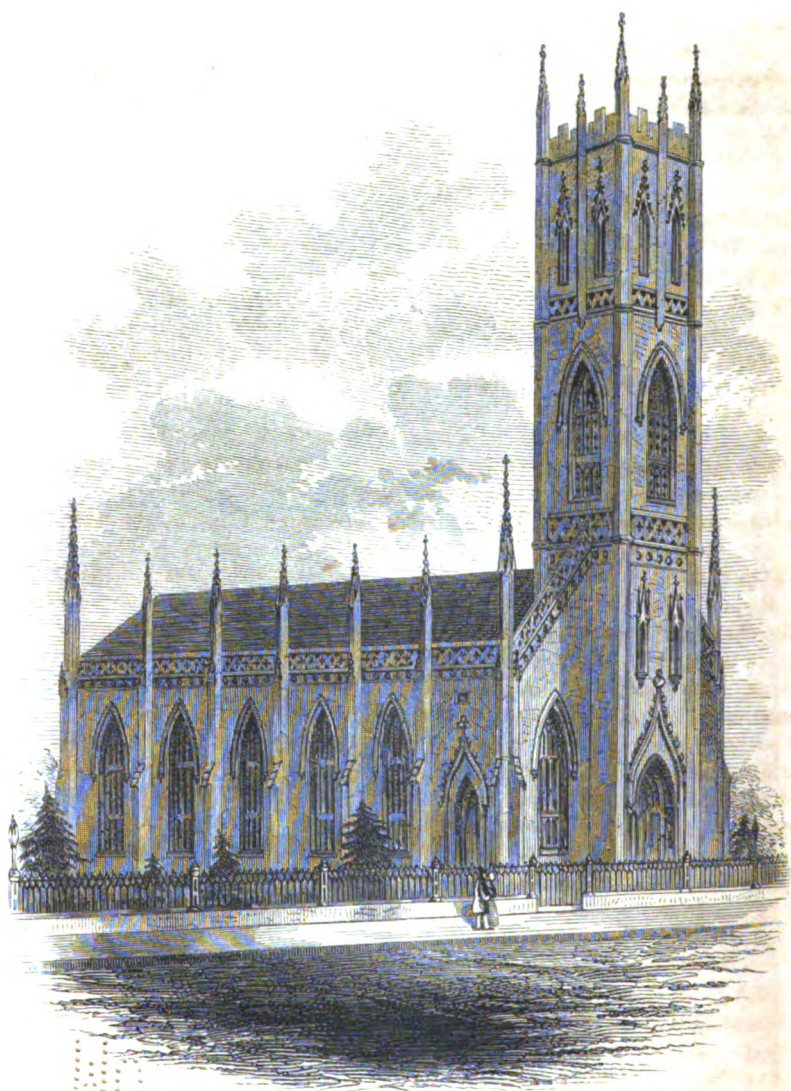
Again a joyous truant group,  
We ramble in the woodland glade,  
And cull the flowers, and mock the birds,  
Which nestle in its happy shade.

The tale untold—the page unread,  
Of what that after life shall be,  
No care is there for mysteries,  
In this full tide of girlish glee.

Now, some are changed, and some are dead,  
And life hath lost its sweetest power,  
Yet still, through memory's portal steals  
The dewy fragrance of that hour.

[*Boston Transcript.*]

The will of God may put me to pain; but it is the will of God.—*Adam's Private Thoughts.*



FIRST PRESBYTERIAN CHURCH, NEW YORK.

THE  
PRESBYTERIAN MAGAZINE.

APRIL, 1853.

---

---

Miscellaneous Articles.

---

HOW TO RETAKE A SHIP WITHOUT STRIKING A BLOW.

A "NAVAL VICTORY" OF THE WAR OF 1812, HITHERTO UNPUBLISHED.\*

IN a field so plentifully stocked with aspirants after fame, it may be doubted whether this land has given birth to any great number who underrate their own claims to distinction. Rarely do we meet with a man who courts retirement, from sheer unconsciousness of talents to merit distinction. Yet it is probable that from this very cause many a noble action sinks to oblivion. History loses many choice gems of individual worth, because no chronicler has preserved their memorials. Hence its pages are too commonly darkened with scenes and characters that reflect only the worst traits of our nature.

The design of the writer of the following narrative, is to rescue from the mass of forgotten events an achievement which cannot be contemplated without deep interest by an American reader. And it is hoped that the adventures that follow will lose nothing by the closest adherence to truth.

Captain DAVID ROBERTS was a native of the State of Delaware, and spent his early days with his parents in a village of New Castle county. He was born about the year 1782. His early associations were such as to inspire him with a fixed aversion to war. He was a lover of peace and order. After his arrival at mature age he

\*This article is inserted as an interesting and curious narrative, worthy of preservation. It was written by the Rev. GEORGE W. JANVIER, of Pittsgrove, N. J., who has given us permission to use his name, as authority for the statements contained in the communication. Mr. J. was acquainted with the Captain referred to, and received the statements from his own lips. Although the communication is not upon a religious subject, it may suggest useful meditations on Providence; and the narrative itself will no doubt be acceptable to most of our readers.—Ed.

resolved to follow the native bias of his heart, which had long leaned towards the ocean. Having entered as a common sailor on board of an Indiaman for Calcutta, he was obliged, as were the whole crew on their arrival there, to seek new employment; for the Hercules was sold in India. Roberts decided to work his passage home. His merit as an apt and ready seaman did not escape the eye of his new commander. "Roberts," said he, "if we live to get home, your hands shall not go again into the slush-bucket." Accordingly, his very next engagement was in the capacity of mate. His third voyage found him on the quarter-deck of a fine brig.

In his new station Captain Roberts must have acquitted himself to the full satisfaction of his owners; for shortly after his return he was earnestly pressed by a commercial house in New York to undertake a most important and perilous voyage. B. and Co. were preparing a large and new ship for Bordeaux, to deliver certain despatches from our government to that of France, and to bring from Bordeaux a full and valuable return cargo. The enterprise appeared so hopeless that at first he declined it. This was in the summer of 1812, immediately after the declaration of war against Great Britain. Before he could arrive, British cruisers would be hovering along the whole French coast; so that to come out safely and successfully seemed impossible. After repeated solicitation, however, he agreed to undertake the trip, upon the condition of having the selection of his whole crew. This was readily granted; and the good ship was soon provisioned, manned, and ploughing her perilous course. Nothing of interest occurred on the outward voyage. Being safely arrived at the French port, and having fulfilled his instructions with all speed, Captain Roberts shipped a very valuable cargo of liquors and silks, and prepared for his return. The British being then still at war with France, their cruisers were scouring every sea, and searching every nook that gave promise either of gain or glory. Captain Roberts accordingly had daily observations taken from the mast-head, that he might have a clear coast while the wind favoured, and so take at least a fair start. On a fine morning, the man sent aloft reported "all clear," and the word was instantly given to make sail for home. But scarcely had they left the harbour, when an English vessel of war hove in full view! Orders were given to "bout ship," and return quietly to their moorings.

This disappointment served only to sharpen the look-out, and perhaps it awakened a superstitious foreboding of evil in the brain of some old Palinurus on board. Having resumed their early matins at the mast-head, the report in a few days was "all clear," and it was resolved to make another trial. And a *trial* it turned out, both of speed and skill, as well as of courage. For within a few hours from port a sail appeared up the coast, bearing down for them with a haste that argued no friendly purpose: she was a stout British sloop of war, and a fine sailor. This was something of a case; but what could our good fellows do, but run for it? So they did; and yet the enemy neared them every minute. At length one and another

*bow-chaser* sent their iron messages, to cripple or scare the obstinate Yankee. Possibly both effects might have followed, if the said *bow-chasers* had been touched off by one of Captain Hull's gunners, as it happened afterwards in the dismasting of the *Guerriere*. As it was, the only effect was to check the assailant's way; and that it did effectually—for they repeated the harmless effort till night came to the rescue, and our good ship was again free to pursue her course.

Another trial, however, was at hand. A very few days elapsed till a large brig of war appeared in view, gave chase, and succeeded in capturing our *New Yorker*. Here seemed to be no alternative, but either to follow the captors, or run and be sunk. The wind was too violent and the sea too high for a small boat to live. The Englishman, secure of his prize, ordered our captain to follow him, and make sail with him for England. This order of course was obeyed, but only while the enemy was in sight. Again night drew her dark curtain around them, and on the return of day, after a night of sad anticipation, they found themselves again alone on the deep, and resumed their westward course.

It is not now remembered how long they were suffered to proceed unmolested. But the dawn of an ill-omened day revealed a dark speck on the horizon, that warned them of something new in the wind. Soon that speck loomed up into a first class British frigate. A third race now commenced; and sailors know the fearful odds between a large ship of war, built for a long run and an ocean field, and a heavy laden merchantman. The chase was long, and for many hours the result was doubtful. For a day and night, and a principal part of the following day, did our young navigator keep the foe at bay, dodging, crossing, now in the wind, now before it, and an-  
quartering, till he had well nigh boxed the whole compass. At length the enemy, having reached a position at long shot distance, commenced firing, and a shot struck the quarter rail of the American, and sent the splinters whizzing among the crew. Upon this they gathered around their commander with, "O come to, Captain; it's no use; we shall all be killed!" The ship was brought to, and Roberts was ordered to the frigate with his papers, and there received from his captor a hearty and well-earned compliment for his masterly seamanship. In addition to kind words the Briton gave him the privilege of navigating the prize till her arrival at an English port. Leaving five men on board with him, the rest were transferred to the frigate, and their places supplied by a lieutenant and prize crew of twenty-two men. The American was ordered again to make all sail for "the fast anchored isle," and the "Yankees" left on board required to take a leading part in working the vessel.

The new state of affairs was anything but promising. The new comers found their way into a cask of brandy, and their potations were as unrestrained as the winds.

As the point of the last encounter was far on the westward voyage, a considerable time must intervene before their arrival in England. This circumstance encouraged the captain and mate to form a plan

for the recapture of the ship. Meanwhile their own men were gradually entrusted with the secret, but continued their aid in the working of the vessel. Day after day arose and passed away without affording an opportunity for action. One evening the mate came at a late hour to Captain Roberts' berth, and assured him that the time was come. "All these rascals are drunk in the fore-castle, and we can toss them all into the sea!" "No, no," replied Roberts, "we won't spill any blood. We'll have another chance. Go to bed." The disappointed mate obeyed; and the next morning arose as usual upon six anxious faces. The crisis soon came; they were but a day's sail from port. No effort had as yet been tried for the recovery of the ship. On that day, however, circumstances arose that favoured the success of that daring enterprise. The dinner hour being past, and the afternoon fine, and only six of the prize crew on deck; so far the prospect was good. The remainder of the English seamen were in the fore-castle, singing and carousing around a bucket of brandy. "Only a few merry hours, and they would be in old England, sporting a good share of prize money." Much maudlin poetry and music passed round, and the flow of soul was at the flood. Captain Roberts and the Lieutenant were in the cabin, calculating their place on the sea. The conclusion was that they might arrive by next morning, or sooner. While thus employed, with charts spread and instruments uncased, the captain passed to the deck, to see whether the moment for action was come; but observing something not quite favourable he returned, and coolly went on with the investigation. Again, in a few minutes, leaving his comrade at the table, he passed out, quietly turning the key after him. Seeing all hands ready, he cried, "Forward!" stamping loudly on the deck at the same instant. The well known signal sent a thrill through every American heart on that deck. A struggle for liberty or death was in five minutes to be decided. Without a moment's delay each of our seamen seized a Briton, and taking advantage of the consternation unavoidable under such a surprise, they all succeeded in flooring their men, and fastening them to the rings with cords previously stowed away in their pockets. One of the party, provided with a marlin spike and hammer, sprung to the fore-castle, threw down the hatch, and drove the pin through the hasp. By this *coup de main* sixteen British tars were snugly ensconced "under hatches!"

During the melée on deck, our worthy lieutenant, aroused by the bustle, snatched a weapon, and darted to the door—but it was locked. Wild with emotion, he mounted the table and attacked the sky-light, to force a passage to deck. At that moment, as Captain Roberts told the writer, an object met his eye that well nigh unsettled his gravity, serious and formidable as the crisis was. Among his trusty fellows was an old lank African, tall and bony, who, when the ship was taken, had crept into the coal hole, and concealed himself till the frigate was out of sight. Having shipped for the savoury office of cook, he had made up his mind, sink or swim, to stand by the ship. This good fellow now appeared standing over the broken sky-light, flour-

ishing a drawn cutlass; for the whole party had contrived to conceal about their persons a supply of weapons from the arm-chests of their captors. "Massa," he exclaimed, "you mus'n' come here, Massa! Doan' want to hurt you, sir, but—mus'n' come here!" The captive yielded to the friendly hint of old Ebony, and desisted.

When all was quiet, the next care was to dispose of the officer. Roberts, stopping at the door of the cabin, which was partly of glass, hailed his prisoner: "Lieutenant, what do you think of yourself now?" "O Captain, I am your prisoner, and—a ruined man. I hope you will treat me as a gentleman." "I will, sir, if you act as a gentleman should." "Upon the honour of a British officer I promise." Upon this he was directed to disarm himself, and lay all his weapons on the table; which being done he was released. But in the confusion of the moment he had torn up and scattered a number of papers, among the rest letters entrusted to his care by persons in England.

When all was over, and thus far well, the prow was for the third time pointed homeward.

In the singular position of things now brought about, it required the utmost vigilance, prudence, and courage to prevent the possibility of a counter movement. But the British officer adhered nobly to his pledge—the men on deck, influenced no doubt by his example, did their duty. Those who were confined below were regularly fed, by means of apertures made for that purpose in the deck or hatch. The affair had been accomplished without a blow or a scratch; and the prospect was fair for a safe arrival, and with a file of prisoners just thrice their own number. It is not now remembered how many days elapsed without any new adventure—probably but a short time—when the appearance of another ship of war broke the monotony of their course. She was a frigate in full chase. The Englishmen were delighted. Some declared they knew the frigate—that she was the — (naming an English ship.) Our gallant little crew thought otherwise, but waited for a nearer view. Roberts marked her at first sight as a French frigate, and lay to for her. They hailed in good English, but his eye was not to be deceived. He replied that he was an American captured by the British, but retaken from the prize crew: adding, "and very glad to see you, gentlemen!" He went on board the frigate, and immediately measures were taken to transfer all his prisoners to that vessel. When this was done, the French commander informed Roberts that he was on a long cruise, and could not take charge of the prize. "Captain," said he, "I do *give you* dat ship; she is *my donation to you*." He assured the generous Gaul that he could not possibly work the ship home with six men. "Den," said the other, "I vill burn her." Hearing this hard alternative, he resolved to accept the charge, and risk the consequences. Having parted company with the frigate, their first care was to stow away as many of the spars and sails as could be dispensed with; for their diminished number, in case of a sudden gale, might be fatal, if more sails were set than their scanty force could take in promptly.

And now a tedious and dreary voyage lay before them. In the crippled state both of vessel and crew, it was not possible to move rapidly. It was necessary, too, to lengthen the route, and avoid the parts likely to be infested by enemies; for their chance of escape was very slender in case of a fourth chase. Added to the numerous embarrassments that beset their operations, the captain had charge of a sick lady, placed under his care by her husband at Bordeaux for New York. Through all the strange vicissitudes of that voyage, they succeeded in keeping up her confidence till their arrival.

As they drew near the coast, their craft, so closely *docked* in her upper works, was an object of terror to the coasters. Every vessel they neared for inquiry fled. At length, after some hours' chase, they brought to a fishing vessel, and from her they learned that Com. Hardy's squadron had gone south. Entering the eastern end of Long Island Sound, and proceeding cautiously down, sailing only by night, our worn out band brought their ship in safely to port. Midnight as it was, the owners were not slow in repairing to the spot to greet the return of a ship which they had long given up for lost.

The hero of the foregoing narrative continued in his useful but adventurous calling for the remainder of his days. In the end, he met the sad fate which has overtaken so many "who go down to the sea in ships, and do business in great waters." His last outward voyage reached no earthly port. After her departure no tidings of his ship ever came to land.

"On India's long expecting strand,  
 Their sails were never furled;  
 Never on known or friendly land,  
 By storms their keel was hurled.  
 Their native soil no more they trod;  
 They rest beneath no hallowed sod;—  
 Throughout the living world,  
 This sole memorial of their lot  
 Remains—they *were*, and they *are not!*  
 In ocean's deepest, darkest bed,  
 The secret slumbers with the dead."

G. W. J.

---

### MINISTERIAL QUACKERY.

I PLACE this heading to the few remarks I would make, to designate that interference with the medical practitioner, which is too often found among ministers, and especially among country ministers.

How often do we hear the complaint from physicians, that the minister of the congregation interferes with some case under his care; and it seems to be the tendency of our age to love nostrums—and it is on this account we find our daily papers crowded with



advertisements of medicines suitable to cure all the diseases to which flesh is heir to. As witnesses to the wonderful cures performed, we find the names of many ministers. Some of these advertisements contain such headings as these: "Presbyterian Testimony," "Baptist Testimony," &c. Now it is a shame and a disgrace, thus to see the minister of the gospel aiding and abetting one of the grandest schemes of swindling which the present day produces. Although some of these medicines may be good, and most of them harmless, yet the main object of them all, is not to relieve suffering humanity, but solely and entirely for the purpose of making money; and making it by working upon the credulity of the sufferer, taking his money without returning an equivalent. I might say much on this point, but I will speak of another instance of ministerial interference.

The ministry is set for the cure of souls, and anything which interferes with that end is morally wrong. Now the empiricism of ministers is proverbial, and the injury done by it is more than is generally known. The pastor, in going through his congregation, finds one and another complaining, and he, no doubt from the kindness of his heart, advises him to take one or two anti-bilious pills, or a dose of magnesia; and by degrees the pastor is looked upon as set for the cure of the body. Now the mere fact of giving these simples is not wrong, for it is what one friend would always do for another. But the minister stands in a public relation to his people, and all these acts partake of a public character. It is to the physician or physicians of the congregation that the evil is done; they feel that they have been interfered with—they go to the bedside of one of their patients, and find that the minister has already been presenting his nostrums or his simples, and the physician leaves in disgust. I have seen this in cases coming under my own eye. Thus an alienation takes place between the physician and his pastor, which is soon imparted to other portions of the congregation, and his usefulness is gone.

Let the minister be careful, then, not to interfere in the smallest degree with the practice of any physician. His duty is to declare the unsearchable riches of Christ, and not to cause a root of bitterness to spring up. Let the empiric and the regular physician be at sword's point, but let the minister of the gospel avoid the conflict. Let not the shepherd of the flock be classed with the gambler in patent medicines, or with the old matrons of the congregation, who look upon a tea of herbs as a universal practice.

#### ANTI-BILIOUS.

---

**TWO GOOD HINTS.**—Providence has given to no man ability to do much, that every man might have something to do.

In order to the right conduct of our lives, we must remember that we are not born to please ourselves.

## ON PROMOTING A GOOD CONVERSATION.

BY FRANCIS MAKEMIE.\*

FOURTHLY, I proceed to show what is necessary and requisite for promoting and advancing this well-ordered conversation, which is so highly necessary, as the way to our salvation: and there are many things requisite for the advancing the same, as

1. True and sincere repentance for sins past, is highly necessary for promoting a well-ordered conversation for time to come. You must pluck up and pull down your old sins and your former irregularities, whatever they have been, if you would erect a new scheme of conversation in the world. You must not imagine to build a righteous superstructure upon a rotten and sinful foundation; therefore we are commanded, first, to depart from evil, and then do good. First, to cease to do evil, then to learn to do well. First, to put away the evil of our doings, and then to make our ways and our doings good. As the husbandman must hew down, and grub up his field, ere he can sow and reap the fruit of his labour, so must the sinner lay the axe of repentance to the root of his old sins, if he would bring forth the fruits of righteousness in his life. "Sow to yourselves in righteousness, and reap in mercy." Hos. x. 12. And how shall this be done? Plough up your fallow ground. Would you lead righteous or religious lives, you must return and fall foul of your old sins, and spare them not, but repent and turn from them. How necessary this pungent and heart-piercing repentance is to eternal life and salvation! We are oft told: "Except ye repent, ye shall all likewise perish." Luke xiii. 5. And what this repentance is, may as easily be learned; that it is a turning from, and leaving and forsaking sin: "Turn ye, turn ye, why will ye die?" "Let the wicked forsake his way." Here is your foundation work, if you would regulate your conversations for time to come; reform your old transgressions. Let every man and woman leave their worldliness, their uncleanness, drunkenness, their swearing, cursing, and all other impieties; for while these and other evils are untouched, and reigning in the soul, all your righteousness is but hypocrisy and vain show.

2. Another way to promote righteous and regular lives, is to maintain and submit to a godly and faithful ministry. This is that ancient mean and method, both for beginning, advancing, and propagating religion in the world. God gave to his church of old, ministers, messengers and prophets, to instruct and direct sinners what to do, and what to forbear; showing a pattern and example in their lives; delivering the promises from heaven, for the encouragement of righteousness;

\* A continuation of the Sermon preached by Francis Makemie, in 1707, in New York. Continued from p. 121, of Presb. Mag.

and thundering out threatened judgments of future wrath, against all their unrighteousness; watching over them, and crying aloud, and not sparing, but telling even the people of God their transgression. The righteousness of nations and particular persons was advanced this way. And was not this the end of their mission to an irregular people, and a rebellious nation, to turn them from sin and advance true righteousness, both among rulers and people? This was the design of a gospel ministry, to bring in and exalt righteousness, far beyond that of the Scribes and Pharisees. Therefore John, the harbinger of our Lord, began his ministry with the doctrine of repentance, which our Lord confirmed, and recommends to the world as his holy yoke; recommending his own righteous life and blameless conversation as their pattern. "Learn of me," saith our Lord. Wherefore did our Lord send forth the twelve, and afterwards the seventy, "but to teach all nations?" And what were they to be taught? "To observe whatever God commanded them." Therefore he gives to his church pastors and teachers, for the edifying the body of Christ, or building up the body in faith and righteousness. Were they not sent into an irregular, disorderly world, to convince them of their irregularities, and call them unto holiness, and all this by the preaching of the gospel, and their exemplary lives? And what pains did they take? what risks did they run? what difficulties did they encounter to promote and propagate gospel righteousness, and a conversation answerable? This is the great scope of their doctrines and epistles, condemning sin and encouraging holiness. And where there is no ministry, or unfaithful watchmen, sin and iniquity abound, and irreligion prevails; for ministers of Christ should not only stand in the gap, to keep off the imminent and threatened judgments of heaven from their people and flock, by prayer and pleading, but should always be standing in the gap, to keep out an inundation of sin and profane irregularities in life and conversation, by their plain and free doctrines, their fervent prayers and frequent supplications, their seasonable and bold reproofs; by their instructing and exemplary lives, endeavouring by all means to engage their hearers to lives becoming the gospel of Christ.

3. Another effectual mean and method for advancing and promoting regularity and order in lives and conversations, is the civil magistrate's concurrence with the ministers, and executing duly and impartially penal laws against scandalous offenders, and visible immorality. Some offences are cognizable by officers and magistrates in the State, as all are censurable by the ministry, and what they cannot do by the word, the magistrate is to do by the sword; for magistracy is an ordinance of God, and they are invested with his own name. "I have said ye are gods," and they are appointed not to "be a terror to good works, but to the evil." Rom. xiii. 3. And he is clothed with power to execute this authority on offenders, "For he is the minister of God, a revenger to execute wrath upon him that doeth evil." v. 4. And that the magistrate may do his duty, penal laws against vice and immorality must be made, and no Christian State can be safe without them. And blessed be God, there

are so many good laws made in our English constitution, and ratified in this and the late reigns, against the common immoralities of this age, and earnestly recommended to magistrates in all their dominions, for the due execution of them, which would effectually prevent innumerable immoralities, that are scandalous to the Christian religion. Would beastly drunkenness be so common, swearing and cursing so ordinary a dialect, whoredom so impudent, profanation of the Lord's day so visible and frequent, if our rulers and magistrates everywhere were spirited with zeal for putting our penal laws in execution against scandalous offenders. A noble pattern is proposed to all magistrates and others in her Majesty's dominions, by zealous societies of men, formed and erected in London, Dublin, and other places, who have been successful to a miracle, in putting a stop to that current of visible profanity, which is a just reproach to Christian nations, and an intolerable scandal to our Christian profession. Would to God such as are in authority, and vested with the sword of justice, were exercising it boldly and faithfully against sin, and all immoralities in life and conversation, and that impartially, according to their oaths and office. Some would be ashamed, and others afraid, and so all would study a reformation from their disorders and irregularities.

5. Another thing that would promote and advance an orderly life and regular conversation in the world, is frequent and serious meditation and reflection on death and judgment to come, and the consequences of them. Would men dare to live as they do? Would they not soon resolve and begin to rectify their lives, and regulate their conversations, if they did but duly contemplate that approaching change entailed on all mortals, as a just debt due to the unchangable appointment of heaven? Would the profane and dissolute neglect his just homage to his God, rebel against his Maker, fly in the face of heaven, and abuse the rational creature, if he but considered how soon he may be dissolved and return to dust, which will put an end to the day of his salvation, and dash the hope of the profane and hypocrite, and remove them beyond all possibility of repenting, believing, or praising God? And more especially, if they were taking a view and prospect of that future account that is to be given at the tribunal of God, of all our actions and deeds done in the body, and the eternal consequences of weal or woe, which must follow that impartial judgment, would not serious reflecting thoughts of these things have strong influence upon all our words and actions in this world, when we consider our Lord shall come in flaming fire, against the disorderly and disobedient, and execute his vengeance on such? 2 Thess. i. 8. And it is very observable to all conversant with the Scriptures, that where death and judgment are treated of, the practical inference is to effect and influence our lives and practice, and such an improvement is particularly made by the apostle Peter. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness." 2 Peter iii. 11. "The day of the Lord so cometh as a thief in the night, therefore let us watch and be sober." 1 Thess. v. 2, 6.

6. Another thing which would highly advance a well-ordered conversation, were a regular discipline duly exercised in the Church. For as kings and princes have their laws for government in their several dominions, and a power lodged in the hands of particular persons specially qualified for executing said laws, so our Lord Jesus Christ has prescribed spiritual laws, and constituted a suitable government and spiritual rule in his Church, intrusted to particular persons, to be duly executed upon offenders; and this discipline is to be employed about such as are within, and not without the visible church. And this government, or discipline, is specially distinct from the secular power, and is called the power of the keys of the kingdom of heaven; for shutting the kingdom against the impenitent, and opening it, both by word and discipline, to the humble and penitent. And this spiritual rule and government is appointed by our Lord Jesus, not only for reclaiming and gaining irregular and offending brethren, but for deterring others from the like offences, and also for purging out that corrupt and sinful leaven, that, if not taken away, will defile the whole lump; and this discipline is executed by censure or reproof, admonition, suspension from the Lord's table, and excommunication from the church, whereby they are rejected, and given up to Satan, till they return by unfeigned repentance. And such proceedings with delinquents, is not to punish their bodies, or mulct their estates, but for afflicting the consciences of offenders by censure and conviction, according to the nature, or demerit, and circumstances of their crimes; and all these steps of procedure to be levelled at, and designing, not the hurt or destruction of the party, but his good, to edification and salvation. That we have scripture warrant and authority for this government and censure, for reclaiming from and preventing irregularities and scandalizing offences among professors, is undeniable with as many as are conversant in sacred record. That our Lord Jesus has such a government and rule, as Mediator and Head of his own church, is not only included, but plainly expressed, in the prophetic promise of him. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." Isa. ix. 6. And what this government should be, our Lord himself decides the point, saying, "My kingdom is not of this world." Authority to exercise this power in the churches, we have in the promise made by our Lord to Peter, only in the name of the rest. "And I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xiv. 19. And for particular direction, executing this power, view Matthew. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he will hear thee, thou has gained thy brother; but if he will not hear thee, take with thee one or two more; and if he neglect to hear them tell it unto the church, and let him be unto thee as a heathen man and publican." Matt. xviii. 15—17. And if any would have an instance for putting in execution this power of dis-

cipline, you have it in the regular proceeding of the church against the incestuous person, in the church of Corinth. "In the name of the Lord Jesus, when ye are gathered together, with the power of our Lord Jesus Christ; to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 4, 5. And all Christians are commanded to submit to this authoritative power and censure, from such as rule over them. "Know them that labour among you, and are over you in the Lord, and admonish you." 1 Thess. v. 12. "Warn them that are unruly." 1 Thess. v. 14. "Obey them that have the rule over you, for they watch for your souls." Heb. xiii. 17. A church without this discipline and censure is like a kingdom without rule and government; but where this watching, admonishing, and censuring, and suspending power of discipline, is impartially and zealously exercised, it prevents a multitude of irregularities, which would scandalize Christian societies, and promote more irregularities among professors of the Christian religion.

---

#### THE EFFICACY OF PRAYER.

IF there is any one department of religious experience, wherein our facts would *seem* to be at variance with our theory, or our practice to run counter to our creed, perhaps it is that of prayer. It is true we occasionally meet with signal instances of answer to prayer; and, for a time, they serve to counteract our natural incredulity respecting the subject. Yet the current of our experience, in itself considered, is, beyond question, adverse and discouraging. The very feeling of wonder with which we chronicle examples of successful supplication—as if it were really a surprising thing that God should fulfil his own promise—would indicate that we regarded them as the exceptions rather than as the rule. And when we compare the amount of answered prayer with the amount of unanswered prayer; when we compute, in a bare numerical light, that vast *quantity* of supplication which is constantly issuing from our closets, and our families, and our social circles, and our lecture-rooms, and our sanctuaries, with so little visible effect, we would be tempted to confess (were we to surrender ourselves to a mere philosophizing mood,) that the seal of a practical failure had been stamped upon the whole instrumentality.

Of course, it should not be forgotten that, in this matter, appearances may be very deceptive. Prayer may become efficacious by being denied, as well as by being granted—as in the case of the apostle's thrice rejected behest. And even where it may have seemed mere idle expression of desire, its reactionary influence upon praying minds should not be excluded from our estimate. Prayer

often seems, indeed, as a kind of spiritual gymnastic, by the practice of which we become athletic Christians, so exercising in it our gifts and graces that we gradually develop into the strong and graceful proportions of full stature in Christ Jesus—according to that singularly significant and scriptural image, by which we are wont to describe ourselves as *agonizing* or *wrestling* in prayer. Duly allowing for all this, however, if we leave out of view these mere subordinate ends of prayer, and have regard to its direct effect upon God, rather than its mere incidental effect upon man, it must be granted that the vast body of our supplications, especially our social or public supplications, prove only as water spilled upon the ground, which cannot be gathered again.

And it will not do for us to cover over this great defect, as we are too much wont, with mere idle generalities. Neither yet should we fastidiously shrink from common places. Alas, it is our crowning misery that we have grown so familiar with our sin, that we now actually regard that as *trite* which should be a source of habitual lamentation. Let us then sift this matter.

Now, it cannot be that we are entirely deficient in a sense of the obligation of prayer, considered as a duty to be performed. We often admit the binding nature of the command to pray; and, in various ways, our practice testifies that we are sincere in the admission. The punctuality with which we meet our appointments for private and public devotion, is proof that our consciences are not entirely asleep, as respects the injunction to make known our requests unto God. And though our closets are not as much frequented, nor our prayer circles as thronged as they should be, yet we should never think of attributing the failures of those who do engage in such services to the want of a proper sense of duty. Alas, is not a mere sense of duty too often all that is left us, to scourge us, as with the lash, to our irksome task?

Neither can it be that we are wholly deficient in a sense of the preciousness of prayer, considered as a privilege to be enjoyed. We often experience delight in the exercise; whilst yet engaged in it we are surprised with a sudden accession of pleasing sensations; we find it to be a refreshing thing, indeed, to hold converse with our God and with each other, and we leave the prayer room with the feeling that it was good for us to have been there.

No; the root of the difficulty is this—that while we may rightly estimate prayer as a duty, or as a privilege, there is, after all, among us a *secret and besetting incredulity as to the efficacy of prayer as a means*, as the means, to be employed in order to secure divine blessings. This is the distinctive character and value of the exercise. Prayer is really a means to secure given ends. The connection subsisting between the offer and answer of a believing supplication is as absolute and invariable as that subsisting between any ordinary series of cause and effect; so that it is as rational and (in the best sense of the term) as philosophical to pray for the Spirit as to plant for the harvest. Such is the estimate which Jehovah himself has

put upon our petitions. He declares that they are instrumentalities which he will employ to secure, in our behalf, the very things he has himself decreed or promised. "I will yet for this be inquired of by the house of Israel to do it for them." But such is not our habitual estimate of the efficacy of prayer. We seem to resort to it for some mere magical virtue, fancied to exist in the exercise itself, rather than as a great means to secure promised blessings. We do not lay hold of it as a practical expedient to serve practical purposes. We do not seize and wield it with a grasp of vigorous faith, as that instrument wherewith we may indeed touch the very heart of God, and thence "move the hand which moves the world." In one word, we have yet to restore prayer to the rank of a means, and to use it with the same confidence that we use other appointed agencies.

This is the secret of much of the moral desolation which reigns throughout our churches. It has come to pass that, while we have been employing, with some degree of faith and heartiness, every other class of instrumentalities, we have yet to employ, with the same faith and heartiness, this crowning instrumentality of prayer. Our pulpits may have been doing their legitimate work, as from Sabbath to Sabbath they have dealt out their cogent appeals and reasonings; and our congregations may have been performing their appropriate duty, as, in such numbers, and with such regularity, they have thronged around them; and yet all these agencies may have only had the effect of producing that species of semi-animation, which Ezekiel beheld in the valley of vision, when, as he prophesied, there was a noise, and a shaking; bone coming to his bone, and the sinews and the flesh covering them; but as yet *no breath in them*. Yea, the masses of perishing mortals may, indeed, have been wrought into some consciousness of their moral proportions by the published gospel, which has been so potently sounding in their ears; but they will not be fully roused into newness of life, until that voice of mysterious efficacy has gone forth into the wind, "Come, O breath, and breathe upon the slain, that they may live." And that voice is PRAYER; prayer for sowers of the word preached; prayer that the Spirit might come down and sweep, as with the power of his life-giving energies, over the great valley of desolation. Oh, if all our churches could be baptized afresh with such believing prayer; if our pastors could join the inspiration of the closet to that of the study, and if our solemn assemblies could sit beneath the pulpit as companies of sighing spirits, yearning for the living Breath that is to make its utterances powerful, soon might we see the skeleton host in motion, and the "exceeding great army" marshalling, all instinct with life, and panoplied with glory.

C. W. S.



## SCRAPS AND FIGURES.

## I.

THERE is a kind of fish, which, having been denied by nature any considerable powers of defence or flight, is furnished with a singular means of concealment when danger threatens it. It has the power of colouring the water around itself, so that its assailants cannot readily find it. A somewhat similar instinct seems to be possessed by some writers and public speakers. Having weak points to defend, and no sound arguments for the purpose, or having small matters to inculcate, and no good authority to sustain them, they throw around them a darkening cloud of obscure words and phrases, so that those who are accustomed to the medium of clear logic and fair disputation cannot find them, or deem it not worth while, for the value of the game, to try. In this way many whims, oddities and silly customs have had a prolonged and senseless life in the religious world.

## II.

One advantage of denominational divisions is, that they afford a way of escape, and refuge-rooms for peacefully disposed Christians, who would rather leave their brethren than quarrel with them. They serve, too, to keep good and useful men sometimes out of the ecclesiastical reach of some who would annoy and persecute them, because they did not in all respects accord to their whims and prejudices. Partitions thus may answer the same purpose among fractious people that they do between kicking horses.

## III.

A happy and rare state of society was that spoken of by Isaiah, (xli. 6,) in which "they helped every one his neighbour, and every one said to his brother, Be of good cheer." It would not make much difference then, whether the people were rich or poor. The true spirit of the Christian republic, its benevolence, would banish wrong and its attendant sorrows, and would diffuse happiness through all conditions of life. In such a state of society, the mutual bearing of one another's burdens would beautifully illustrate and fulfil the law of Christ.

## IV.

With one class of men in our country, philanthropy has grown impious; and with another, impiety makes boastful pretensions to philanthropy. And so philanthropists mount the rostrum with infi-

dels, and sit complacently their auditors, while they denounce good men, good institutions, and good principles, in a general anathema, along with such as are bad. These philanthropists, when they form such associations and fellowships, repudiate their *obligation* to discriminate between right minded and wrong minded men; and it is but a just retribution that takes from them the *power* to discriminate between right and wrong principles and purposes.

## V.

"I pray thee have me excused." How very polite! There are still, I apprehend, some of the same genteel race of gospel rejecters; they hold pews, pay the rent, give great deference to "the clergy," but when they perceive any, even the remotest, approach of personal application of divine truth to themselves, they gracefully raise their hats, make a peculiarly impressive bow, and say, in the softest tone of deprecation, "I pray thee have me excused." And so, as they bow themselves to a distance from the gospel truth, they unwittingly step backwards into hell.

## VI.

There is, if I recollect rightly, a proposition in mathematics, seemingly absurd, but capable of demonstration, that two lines may forever approach each other, and yet never meet. I could have given the proof long ago, but I will now only state the fact that there is such a proposition; that the asymptote and curve of the hyperbolic section do thus approach each other, and yet cannot meet. There is no similar proposition in the ecclesiastical sections. If different portions do only approach each other, so as to see each other *distinctly*, so as to reciprocate expressions of love and esteem, so as to shake hands in brotherly fellowship, they will be sure to meet, if they have time enough allowed for the purpose. Accordingly, the leaders of parties, who have no intention to lose their pre-eminence by the coalescence of their platoon in the general body, inculcate a practical separatism, a reserve shyness, aware that the surest way to perpetuate schisms, and alienations of brethren, is to stand far apart, to pass by on the other side, to look at each other only over safely wide intervals, and through smoky mediums.

## VII.

The benevolence of some people is like the sun in the Copernican system; that of others is like that great luminary in the Ptolemaic theory. The one stands still in majestic indolence, and every interest and enterprise must revolve around it, or be unblessed by its beams. The other circles round the inferior, the weak, the obscure, and warms them to life and action; it goes about doing good, like its great personification, Jesus Christ.

J. F. M.

## THE SONG OF YOUNG PRESBYTERY.

AN HUMBLE CONTRIBUTION TO "THE LITERATURE OF THE NEW THEMES  
CONTROVERSY."

COME, join the ranks of church reform,  
And swell the note of loud alarm.  
The world is waking, far and wide;  
The church must follow with the tide.  
Let infidels exult no more,  
As pious guardians of the poor:  
We've found a cure for this disparity,  
The sovereign cure of *New Themes* charity.

Ye clergy, heed our Luther's call—  
Your works and ways are wicked all!  
No Jesuit, or Infidel,  
He yet your fatal fault will tell:  
Creeds, symbols, doctrines, sermons, psalms;  
Without one jot of giving alms!  
The very books have been a rarity,  
Until the day of *New Themes* charity.

Ye loveless tribe! awake, awake!  
Your pulpits leave, your books forsake.  
Were ye ordained to pray and preach?  
Be given to reading? apt to teach?  
To laymen leave such musty lore,  
The old vocation ply no more—  
But come and join in our hilarity,  
And hail the dawn of *New Themes* charity.

"Unto what purpose is this waste"  
Of wealth and wit on men of taste?  
This scattered fragrance in the air,  
Abounding, spreading everywhere,  
Of solemn rite and sacred lore,  
If "sold and given to the poor,"  
Would make one social solidarity  
Beneath the reign of *New Themes* charity.

Then down with cloister! down with creed!  
Must be the cry of human need.  
Come, probe the faults of Church and State,  
And raise the loud and long debate,  
By pamphlet, book, and fierce harangue,  
With anger, malice, pride, and slang;  
And thus exemplify the parity  
Betwixt the *Old* and *New Themes* charity.

PHÆTON.

## ANDOVER THEOLOGICAL SEMINARY.

A PAMPHLET has lately been published by the Rev. Dr. Dana, of Newburyport, Mass., containing a remonstrance to the Board of Trustees of the Theological Seminary, at Andover, Mass., in regard to the state of the institution. This remonstrance was made in 1849; but the trustees having taken no satisfactory action on it, and the facts in the case thus having become more and more urgent, the venerable Doctor is wisely attempting to arouse public attention to the subject by making use of the press. He says: "The conviction is now [1853] rapidly spreading in the community, that in the Andover Seminary the doctrines of the Catechism, so rigidly prescribed by the Constitution, are not taught; that is to say, not taught from the chair of the Professor of Theology [Professor Park]. This is well known, and frequently declared, even by members of the Seminary. Indeed, the fact is indisputable." "He has directly attacked the most important articles of that Catechism, of which he has repeatedly declared his belief, with his solemn engagement to teach its doctrines. And more still, he has repeatedly stamped these articles with ridicule, and exposed them to public scorn."

Dr. Dana has been a member of the Board of Trustees for *forty-nine years*; was acquainted with the founders of the institution; knows its history from the beginning, and is therefore eminently qualified, and has the right to utter his opinions. He has no other motives than fidelity to his trust, the best interests of the institution, and the glory of God. "I have entered my solemn protest," says he, "against trampling on the memory of the dead, by perverting their munificence to the support and propagation of those errors which they dreaded and to the trampling down of that truth which was dearer to them than thousands of gold and silver."

We now present some further passages from Dr. Dana's pamphlet, which will create a deep and painful sensation in the minds of all who read and ponder upon them.

"With the venerable founders of the Seminary I was intimately acquainted; I knew their favourite objects and designs; I have carefully pondered their Constitution and statutes; and I have watched, with deep solicitude, the course of things in the Institution, from its first inception to the present time."

"The Constitution provides that every Professor in the Seminary shall be a man of sound and orthodox principles, according to the system of doctrines denominated the Westminster Assembly's Shorter Catechism. Every Professor must, on the day of his inauguration, publicly make and subscribe a solemn declaration of his faith in divine Revelation, and in the doctrines of the Assembly's Catechism. He must solemnly promise to defend and inculcate the Christian faith as thus expressed, in opposition to all contrary doctrines and heresies. He must repeat the declaration and promise at the close of every five years; and should he refuse this, or should he teach or embrace any of the proscribed heresies or errors, he shall be forthwith removed from office.

"Such, as you well know, are the provisions of the Constitution. The Associate Statutes are in perfect accordance. They provide, indeed, an additional

Creed, but a Creed in entire harmony with the Catechism, and nowise designed to supersede or invalidate it.

"Such was the design of the venerable founders of the Seminary—a design, not only easily understood, but impossible to be misunderstood. If there are words in the English language which can make anything plain, the founders have made plain and undeniable their intention, that the doctrines of the Assembly's Catechism, which they viewed as the doctrines of the Bible—that these, and no other doctrines should be maintained, defended and propagated through the instrumentality of their Seminary.

"Our duty, then, as trustees, is made plain, as with a sunbeam. And if, through our faithful care, the doctrines stated have been uniformly maintained, and distinctly taught in the Seminary, and, through its Alumni, given in their purity to the churches, then has our duty been performed. If these objects have failed of accomplishment, *we*, too, have failed in duty, or in success: and the great object of the Seminary is lost.

"Here a wide field of inquiry is opened. This inquiry shall be limited, at present, to the latter stages of the Seminary. Has the orthodox character which, for many of its first years, it maintained, been subsequently preserved? Have the preachers whom in recent time it has sent forth, been signalized and acknowledged as champions of the doctrines of the cross? Have their sermons embraced the great principles of the creed of the Seminary? Have they presented distinct and lucid exhibitions of human depravity, of regeneration, of the atonement, of justification by faith, of the nature of experimental and saving religion? That numbers have thus preached is cheerfully conceded. But they are in the minority. And this minority has been still decreasing from year to year. This is familiarly declared by the most judicious members of our churches. Nor is it uncommon for spiritual Christians to complain that under the preaching referred to, they are not fed with the pure truths of the gospel."

"It may be said, that all which I have stated proves no unsoundness in the instruction of the Seminary. It may be said, too, that the Professor of Christian Theology, during most of the period referred to, [the Rev. Dr. Woods] has been of confessedly orthodox principles. This last is readily admitted. And had his instructions—free from opposing influences—been permitted to operate with their full force on the minds of the students, the effect on their theological views, and their subsequent preaching, might have been most salutary. But the reverse of this has been the fact. Doctrinal collisions between different Professors have been, for years, but too well known to the students. These collisions have occupied even the pulpit of the Seminary. And doubtless, in multiplied instances, the students have received their views, less from the Theological Professor, than from some other Professor, more popular, and more splendid. Will it be denied that this is a most serious evil?

"The present Professor of Christian Theology has, agreeably to the Constitution, solemnly declared and subscribed his assent to the doctrines of the Westminster Assembly's Shorter Catechism, and solemnly engaged to teach them, to the exclusion of all opposing doctrines and errors. That Catechism recognizes the doctrine of *original sin*. Is it consistent in the Professor to hold and teach that our nature is not sinful, and that original sin is not sin? What though it be admitted, in the case of infants, that they need atonement and regeneration, in order to enter heaven? Are not atonement and regeneration, where there is no sin, obviously supernumerary and absurd?

"The Catechism recognizes a Regeneration, involving a real renovation by the Holy Spirit, and a restoration of the divine image. Is it consistent to hold and teach that Regeneration consists in a *change in the balance of the susceptibilities*; or in a change from sinful action to holy action; or even in a change from a *nature [not sinful] inclining to sinful acts, to a nature [not holy] inclining to holy acts*?

"The Catechism brings distinctly to view a Covenant made by God with Adam, the father of the race; a covenant including all his posterity. This doctrine has ever been viewed by the greatest divines as a kind of corner-stone in theology; absolutely essential to explain many things in the gospel system, which otherwise would remain for ever dark and inexplicable. It is therefore perfectly natural that the avowed enemies of religion should assail it, as they have

actually done, with inveterate hostility, and with blasphemous ridicule. But can it be consistent in a Professor who has taken the Catechism as his creed, to explode the doctrine, by teaching that there is no evidence of any covenant of works between God and Adam, as the father of the race; or with Adam, including his posterity?

"The Catechism declares an Atonement, such as involves a full satisfaction made by the Redeemer to the offended law and justice of God. It speaks of Christ as "undergoing the wrath of God," (meaning the *manifestations* of his wrath,) "and the cursed death of the cross." With what consistency can a Professor, who has declared his adhesion to the Catechism, maintain that it cannot be said that Christ's passive obedience frees us from punishment; and that in the case of the penitent, the demands of the law are *evaded* or *waived*?

"In fine, the Catechism declares most explicitly that we are justified by the righteousness of Christ imputed to us, and received by faith. Where, then, is the consistency of maintaining that Christ needed obedience for himself, and could not perform a work of supererogation for others; that if Christ obeyed the law for us, we need not obey it ourselves, for that the law does not require two obediences; neither in this case is there any grace in our pardon, that Christ's obedience being imputed to us involves a double absurdity, etc.

"Here, by the way, one is strongly tempted to remark, If, in one sentence, or rather the *limb* of a sentence in the Catechism, there is found a *double absurdity*, what a *mass of absurdities* must be chargeable on the whole system. Yet the Professor has solemnly received it as his creed.

"These are only *specimens* of the doctrines now taught in the Seminary. But they are specimens which comprehend the whole range both of doctrinal theology and experimental religion. The doctrines are at irreconcilable war with the genuine doctrines of the gospel. To maintain, as it has become fashionable to maintain, that there is no difference between these doctrines and the accredited orthodoxy of New England, is one of the grossest mistakes. It is impossible, for instance, not to see that the new doctrines completely subvert and nullify the long received doctrine of Justification—a doctrine which Luther pronounced (and in this he is not alone) *the article of a standing or falling church*.

"The simple and undeniable fact is this: If the views thus detailed are true, the Catechism is false. If the Catechism is true, these views are false; and if false, awfully dangerous. The teacher who inculcates them may be truly said (as was said by Dr. Johnson of the writings of Priestley) *to unsettle everything, and settle nothing*.

"I remark here, that there are many mistaken views of the Professor, which have come to my knowledge, which I have not specified. Such are the following: that there was a period when Christ *began* to be the Son of God—that if he was a man, and if he was a *holy* man, he must have had ability to sin—that temporal death makes no part of the penalty of the law, nor is it, properly speaking, the punishment of sin—that it is in the power of human beings to hinder the execution of some parts of the divine decrees. Assertions such as these, I must declare—begging the Professor's pardon—are very reckless, and very dangerous.

"My brethren may possibly recollect that on the morning of the inauguration of the Professor of Christian Theology, I declared myself constrained to consider that act as conclusively stamping the Seminary with a character entirely diverse from its standards, and from the declared and well understood intentions of its founders. At the present moment I am equally constrained to express the full conviction that my melancholy apprehensions have been but too fully realized.

"And now, my brethren, are we prepared to give account to God of our stewardship? Here is a Seminary committed to our hands, most richly endowed, solemnly consecrated, at first, to the defence and the diffusion of sacred truth—of the doctrines of the gospel; of the great Reformation; of New England in its best days; of the excellent Westminster Summary. Have we been faithful, and are we now faithful to the precious and sacred deposit? Were its founders now present, would they acknowledge our fidelity in the execution of their plans and wishes? True-hearted and generous men! They poured out

their wealth like water for God's truth; and they fondly hoped that in their cherished Seminary it would be maintained and transmitted unadulterated and pure. And where, let me ask, is our warrant to disappoint that hope? Said the venerable Bartlet to me, but a short time before his death—and this I stated to you when we assembled on this spot, to pour our grateful tears to his memory—"I consider," said he, "the doctrines of the Assembly's Catechism as lying at the very foundation of the Institution."

"There is, my brethren, one point of fundamental importance yet untouched. This Board, a few years since, passed an act by which the Professors on the Associate Foundation, comprising the greater portion of the Professors, were excused from taking the Assembly's Catechism as a part of their creed. It may possibly be recollected that, at the time, I expressed the opinion that this was a wound in the vitals of the Constitution. That such is the real fact, there is the most conclusive evidence, to which I now beg your attention.

"The Constitution, in its eleventh and twelfth articles, provides that *every Professor in the Seminary* shall declare and subscribe his belief in the doctrines of the Catechism, and solemnly promise to teach accordingly. There is no evading this, unless it can be made to appear that the Associate Professors are not Professors in the Seminary. And this has never been pretended.

"Further; there are still living two highly respectable men (Dr. Woods and Mr. Farrar) who had the entire confidence of the founders; with whom the founders consulted in framing the Constitution; who took an active part in framing it; and who, of course, must have known the founders' views and intentions. These individuals have uniformly and confidently declared that the Catechism was intended for all the Professors in the Seminary, without distinction or exception.

"Be it further remembered, that this point was never questioned in the Board for more than thirty years. And it is a notable fact, that when, a few years since, one of the Associate Professors objected, at the recurrence of the usual term, to assent to the Catechism as a part of his creed, his objection was overruled, and he was required to give his assent, because, in the views of the Trustees, the Constitution plainly required it.

"We have, then, three distinct and independent proofs of the true meaning of the Constitution. And we have equal evidence that the Constitution has been violated in its most essential provisions—a provision designed more than any other to stamp the character of the Seminary.

"Very much pains have of late years been employed to convince the public that the Westminster Catechism, in its full extent, was not designed by the founders to be the creed of the Professors; certainly not of all of them. I am grieved to add, that the report of the committee, accepted by the Trustees, aims at the same object. With all due deference, I must declare that no idea could be more unfounded. Let any intelligent reader peruse the eleventh, twelfth and thirteenth articles of the Constitution, and he will find that its object was undeniably to lay the Catechism as the basis of the Seminary. In the eleventh article, it is signified that "every Professor in this Seminary" shall be a man of sound and orthodox principles in divinity, according to the system drawn from the Scriptures, and denominated the Westminster Assembly's Shorter Catechism.

"In a subsequent article it is declared that every Professor shall, on the day of his inauguration, publicly make and subscribe his assent to the doctrines of the said Catechism; and solemnly promise to teach them, in opposition to all contrary doctrines and errors. Finally, it is ordained that every Professor shall repeat the declaration at the close of every five years; and that should he refuse this, or should he teach or embrace any heresies, or errors, opposed to this declaration, he shall be forthwith removed from office.

"It would be a waste of words to attempt to make these declarations plainer than they stand in the Constitution. They prove, beyond all controversy, that the original founders intended to make the Westminster Catechism the basis of their Seminary, and of its theological instructions.

"In opposition to this idea, it has been contended that the Associate Statutes, coming after the Constitution, inasmuch as they propose another creed, virtually

repeal the articles which have been mentioned. But what if these Associate Statutes are totally silent on the subject? Shall the three fundamental articles of the Constitution, expressing the whole mind and heart of the founders, be repealed by mere inference, or mere conjecture? The idea is absurd—monstrous, indeed; and cannot be a moment admitted.

“The conception entertained by some, that the associate founders erected a kind of independent institution, is an egregious mistake. They had no such desire. They made no such pretensions. On the contrary, they require each of their Professors solemnly to declare that he will religiously conform to the Constitution and Laws of the Seminary. Do not the requisitions respecting the Assembly’s Catechism constitute a vital part of such Constitution and Laws?”

“It has been fancied, however, that the first article of the “Additional Statutes” of the original founders militates with the principle now stated. But let this matter be carefully considered. In the Article referred to, the founders distinctly recognize the provisions of their Constitution respecting the Catechism; but without a remote intimation of any intention to annul, or weaken them. And this, it must be confessed, amounts to little less than a re-enactment of them. They, however, ordained that every Professor in the Seminary shall receive and adopt the Associate Creed before mentioned, in addition to the Catechism. IN ADDITION. Who does not see, that until the term *substitution* shall take the place of *addition*, this article perfectly confirms the articles of the Constitution already referred to? Thus the very provision which has been relied on to prove that the Catechism has lost the right to retain its place in the Seminary, proves the direct contrary.”

One of the inferences derived from this painful narrative, is the danger of placing institutions of learning and religion under the care of *self-perpetuating and comparatively irresponsible trustees*. The superintendence of the education of the youth of the church, especially in their preparation for the ministry, cannot be safely entrusted beyond the control of ecclesiastical judicatories. In reference to the oversight of a *theological seminary*, there is but one opinion within our own borders. It would be considered highly dangerous to confide its management to any body of men outside of the church. Andover Seminary, as well as that at New Haven, proves this danger. Never did the friends of religion have a better opportunity of retaining their advantage, and of preserving the truth uncontaminated, than at Andover. Founded by benefactors who believed in the Shorter Catechism; established for the very purpose of opposing error, and of defending the truth in the land of the Pilgrims, according to their old ways of thinking; confided at the beginning to the management of orthodox men, this Seminary has in less than half a century lapsed into indifferentism towards the “good old received doctrines,” and passed into a state of alarming theological perversity. The trustees have even repealed the rule requiring subscription to the Shorter Catechism on the part of those Professors who are on the “Associate” foundation; and they might as well repeal the rule requiring the same penalty from the theological Professor, for this latter gentleman is the very one who takes the lead in the war against old-fashioned, scriptural theology. From this sort of irresponsible trusteeship in matters of faith, may God deliver his church! Who is the guardian of the truth, if it be not the church herself, “the pillar and ground of truth?”



## Household Thoughts.

---

### HOW TO RUIN A SON AND "FINISH" A DAUGHTER.

#### HOW TO RUIN A SON.

1. LET him have his own way.
2. Allow him a free use of money.
3. Suffer him to roam where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account for his evenings.
6. FURNISH him with no stated employment.

#### HOW TO "FINISH" A DAUGHTER.

1. Be always telling her how pretty she is.
2. Instil into her mind a proper love of dress.
3. Accustom her to so much pleasure, that she is never happy at home.
4. Allow her to read nothing but novels.
5. Teach her all the accomplishments, but none of the utilities of life.
6. Keep her in the darkest ignorance of the mysteries of house-keeping.
7. Initiate her into the principle that it is vulgar to do anything for herself.
8. To strengthen the latter belief let her have a ladies' maid.
9. And lastly, having given her such an education, marry her to a clerk, upon \$500 a year, or to a lieutenant that is going out to a fort.

If, with the above careful training, your daughter is not finished, you may be sure it is no fault of yours, and you must look upon her escape as nothing short of a miracle.—[*Selected.*]

---

**BROTHER AND SISTER.**—What more pleasing spectacle than that of a united and affectionate circle of brothers and sisters, assisting each other in their progress, rejoicing in each other's success, and sympathizing with each other's misfortunes!

The influence of an affectionate and gentle sister has saved many a young man from a career of folly, perhaps of crime.

## A REMARKABLE CONVERSION.

"THE best sermon I ever heard was HANNAH MOORE;" so spake her husband to the writer.

Mrs. Moore was admitted to the communion of our Lord's Supper on the Sabbath, November 15, 1807, nearly fifty years ago.

She was a worshipper in the second Presbyterian church, which then stood at the corner of Arch and Third streets, Philadelphia; and her husband attended divine service in St. Paul's church in Third street. On the preceding Sabbath, November 8th, in the evening, having conducted his wife to her place of worship, he went on to his own place of worship. The service in St. Paul's had closed before the service in the Second Presbyterian church. On his return home, (he lived in Race street,) seeing the lights burning, he entered the church, through the door on Third street, and took a seat in his wife's pew, which was a square one.

The writer had preached the evening sermon; and knowing that the name of the candidates for the communion had been already announced twice that day, he deliberated for a moment or two, whether to repeat them a third time. He concluded to repeat them.

When the name of Hannah Moore was announced, her husband was immediately brought under deep convictions of his guilt and danger. Instantly the thought occurred: "My wife is going to heaven, and I am going to hell." It was like a drawn sword passing through his body.

So great was his agitation of mind and body, that had he not been supported by the pew, he must have fallen to the floor. On leaving the church and returning to his home, he tried to shake off his distressing thoughts. "What have I done? Why should I suppose that my wife is going to heaven, and I to hell?" His efforts were vain. The gloomy, fearful thought remained. His pungent convictions could not be driven away. They were fastened on his conscience by the Spirit of God.

On the next Wednesday morning he came to my door; as I went to meet him, the thought occurred to my mind, that he perhaps intended to complain of the admission of his wife as a communicant without consulting him. But looking at his countenance I perceived this was not the object of his call. "Will you visit me this evening at my house, for conversation?" I replied that I would; and he departed.

At his house he stated what has been written above. "The best sermon I ever heard was Hannah Moore." An interesting conversation followed. He was directed to look to the Lamb of God, which taketh away the sin of the world; and told how able and willing He is to save all who come to God through Him. I prayed with him, and then returned home. It was a comfortable time.

On the next Friday he was at work in Ninth street below Market; and at noon, or in the course of the morning, he retired to a stable near to the building he was carrying up, (a brick mason by trade,) and there poured out his heart before God, and found relief.

On Friday evening (it is recorded in my journal) after I had lectured, he came to me and told me that he had experienced a blessed evening, and that he could not praise God enough. In the course of that morning, too, he seemed to have received comfort, and felt very grateful. His subsequent life proved the reality of his gracious change.

He left St. Paul's church, and afterwards was admitted as a communicating member of the Second Presbyterian church. And in the year — he was chosen and ordained, with others, as a ruling elder. His life was consistent and exemplary, till his death in —. Mrs. Moore departed this life in —.

The above narrative suggests important reflections.

1. How sovereign is God in dealing with his creatures, and with what wisdom He arranges the means he intends to bless!

2. What a perfect control He has over the souls of men, and with what ease the Spirit of God can awaken a thoughtless sinner, and in an instant plunge him into great horror of mind, in view of his guilt and danger.

3. In how short a time can the Spirit of God ripen conviction into conversion! John Moore was awakened and convicted of his sin on a Sabbath night, and the next Friday he became a converted man; rejoicing in hope of eternal life, blessing and praising God for his marvellous grace.

4. How often has the open profession of religion by a wife been blessed to her husband, in leading him to make the same wise and happy choice of sitting at the Redeemer's feet to receive his heavenly instructions!

J.

---

## A LETTER FROM A FATHER TO A SON.

(Continued from page 134.)

### "A WISE SON THE JOY OF HIS FATHER."

LET me now briefly point out to you the cause of rejoicing which a religious life on your part will afford me. I shall have abundant cause for rejoicing,

1. Because I know that God and the Saviour will love you. Every Christian parent loves his children much. They are, indeed, dear to him as his own soul. And I need not attempt to conceal from you how tenderly and strongly I love you. But of how little avail will all my love be to you, if God and the Saviour do not love you! My affection may lead me to do everything that I can do, in order to

make you happy—to impart to you the best of counsels—to watch over you in your dangers—to feel for you in your afflictions and sorrows—and to carry you often in my prayers to God ; yet all this will be of little avail as it regards your present and everlasting happiness, if the everlasting arms of God are not around you for good, and if the Saviour does not love you. For *my* power to do you good is exceedingly limited ; and, indeed, without the assistance and blessing of God I can do you none. My own piety, were it even of the most exalted character, can save only my own soul. *You* must be possessed of piety yourself, in order that you may possess an interest in the covenant care and love of your Heavenly Father. I may also soon leave you ; for here I cannot continue long by reason of death. Yes, my dear child, the tongue that now speaks to you, and the hand which now writes to you, and the heart which now beats warm with affection for you, may soon be silent and motionless in the dust of death. How necessary is it, then, that you should have this interest in your Father which is in heaven ? And if your heart be wise, as I have endeavoured to explain to you, I know that you will have it. Yes ; I know that God, our Saviour, will then love and will bestow upon you, whether I die or live, the most evident marks of his favour and loving-kindness—that goodness and mercy will ever follow you—and that he will never leave nor forsake you, but will guide you with his counsel even unto death, and will afterwards receive you to glory ; and in this thought and persuasion my heart rejoices, yea, even mine.

2. I shall rejoice because I know that you will then prove a blessing to the church and the world in your generation. Christians, and especially Christian parents, earnestly desire to be useful in supporting and defending the kingdom of Christ, and in handing down its truths, ordinances, and privileges unimpaired in their purity and efficiency, to the generations who may come after them. Their fervent prayer, therefore, is, that their offspring may be numbered among the generations of the righteous, and may prove a seed to serve him. And of all the afflictions and trials which may befall them in a present world, there is no one which overwhelms them with keener distress than to have children who continue ungodly themselves, and by their wicked example become, it may be, the causes or instruments of ruin to others. Yes, my dear son, this has brought many a father's gray hairs with sorrow to the grave. In the present day, too, when so much is being done—and when the calls of Providence, and the wants of the world, require exceedingly more to be done than is being done—for the conversion of souls, and the filling of the earth with the knowledge of the glory of the Lord, it is not only desirable but necessary, that every child of every Christian parent should be prepared for a life of holy, and ardent, and self-denying, and persevering exertion in the cause of the Redeemer. Every fresh instance of this will also fill a parent's heart with thanksgiving to God for such a child—will cheer him as he descends to the grave—and will fill him with exalted joy and praise, as he takes his depar-

ture to join the general assembly of the spirits of the just made perfect in heaven. For then the cause of Christ on earth, which lies nearer his heart than anything else, will not suffer by his glorification in heaven; for he will still have a child to act as his representative in supporting it, and thus, though dead, he may still through him speak to the generations of living men, and strive to win them to Christ. And if it be the gracious will of God to grant me such a child in you—and fervently and frequently do I pray that it may be—my heart shall indeed rejoice, and all heaven shall witness my thanksgiving to him forever for such a mercy.

3. I shall rejoice, because that when you and I die, I know we shall meet in heaven, to dwell forever with God and the Lamb. Heaven is the place in which God the Saviour manifests his glory and blessedness to all the holy angels, and to the redeemed from among men. The Saviour told his disciples before his departure to it, that there were many mansions in it, and that he was going there to prepare a place for them, so that all his people when they die, whether they be young or old, go to that glorious and happy world, that they may be forever with him, to see his glory, to sing his praise, to enjoy his love, and to worship and serve him. The descriptions which the Bible gives us of heaven are exceedingly delightful, and cannot but lead every parent who loves his children, most earnestly to desire to meet them all there. For in that blessed world there is no sin, no sorrow, no sighing, no pain, no disappointment, no death. Every being who is there is holy, happy, and immortal, and enjoys without interruption the beatific vision of God and the Lamb, receives the most delightful manifestations of love, and spends his never ending existence in adoration and praise, in the most sublime studies of God and his works, and in the most delightful society and intercourse. And if God, my son, has given me an humble hope, through an interest in his mercy and love, as they are manifested in Christ, that when I die I shall go to that glorious and happy world, it will require eternity for me to express my thanksgivings and praise for such blessedness; yet I need not conceal from you that I cannot bear the thought of not meeting *you* there. And so ardently do I desire to have *you* with me in heaven, that were God to appoint me, as necessary to it, a thousand years of service for him, and of prayer for you on earth, I would joyfully spend them all here. But if *your* heart is wise, as I have endeavoured to describe; and if I am enabled to continue steadfast in the faith to the end of my course, I know that we shall meet in heaven, and spend eternity in its glory and blessedness. And what a joyful meeting will that be! The very thought of it even now fills my mind with rapture. What, then, will the reality be, when we shall stand forever before the throne of God and the Lamb—when we shall each wear the crown of life—when we shall unite our voices with those of the innumerable multitude of the redeemed and of angels, in the adorations and praises of heaven—when we shall study together the wonders of redemption, and the developments of the character and

glory of God which it affords—and when we shall sit down beside the fountain of the water of life, and God shall wipe away all tears from our eyes! O will not this be blessedness? And will not *your* joy as well as mine then be full! Bear then with me, my son, whilst I again beseech you to seek to be spiritually wise. Give your heart *now* away to the Saviour. Set out *now* in his ways, for they are all ways of pleasantness, and all his paths are peace. Constantly study, also, as you advance in days, to grow in this wisdom. Aim also throughout the whole of your future life at an eminent standard of piety and usefulness, and keep yourself unspotted from the world. Keep heaven also ever in view, and let your life be a constant preparation for it; and then shall my heart rejoice, yea, even mine. And never, O never, forget this my counsel.

Now, my dear child, may the God of heaven, the Father of all mercy, the Angel of the covenant who hath redeemed me, and fed me all my days, take you into his own gracious care and keeping, and ever bless, uphold, and defend you in his own good ways; and grant *me* the happiness of seeing you walking in the truth, and of meeting you in that world where there are no ills to suffer, nor dangers to encounter, and where the sorrows of earth shall all be forgotten amid the fullness of never ending joy; and to his name shall everlasting praises be given. I am, my dear son,

Your affectionate Father,  
M. T. A.

---

## Historical and Biographical.

---

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

#### ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.—NO. III.

WE proceed to follow the Reviewer's track, without walking in his footsteps; and shall now make some remarks upon *Legislative power and the Schism of 1743*.

The power of making rules and executing measures for the general welfare of the churches within the limits of the Constitution, has always been a characteristic of Presbyterian Judicatories, as distinguished from the advisory councils of Congregationalism. The Reviewer, in a late Quarterly, however, picks up a phrase from our Records, and endeavours to mould it into an argument to prove that all kinds of legislative power are unlawful in the church. His aim is to anticipate a decision respecting the late excising Acts of the Assembly of 1837, by making his readers believe that the

original Adopting Act renounced the legislative power necessarily implied in those measures. We shall use his own argument against him, with an advantage from which he cannot recover, when we come to speak of the Plan of Union. At present a brief explanation is all that is needed in reference to the language of the Adopting Act. [See note.\*]

What is the meaning of the words, "all legislative power in the church?" The object of the Synod, the connection of the words, and the exceptions actually made to the power of the civil magistrate, clearly show that the Synod intended by this phrase to disclaim, in the most unequivocal manner, the right of binding the conscience, or of enforcing uniformity by civil penalties. The object of the Synod was to adopt a confession to serve as a bond of voluntary communion; and in forming it, they renounced all idea of compulsion. But although they thus disown a resort to civil or ecclesiastical penalties, they maintain, "yet we are undoubtedly obliged to take care that the faith once delivered to the saints, be kept pure and uncorrupt among us, and so handed down to posterity. And do therefore agree that all the ministers of this Synod, &c., shall declare their agreement in, and approbation of, the Confession of Faith," &c. Nothing can be plainer than that the Synod did not allude to the law-making power which constitutionally belongs to all Presbyterian bodies, but to such power only as conflicts with the rights of conscience, or which relies upon civil compulsion. Their acts interpret their meaning. When the Synod came to adopt the Confession of Faith, they expressly excepted "the clauses in the twentieth and twenty-third chapters," and thereby denied "authority to the civil magistrate" to control religious opinions, or "to persecute any for their religion."† This was *their* interpretation of "legislative authority," and the Reviewer has utterly failed to pervert its application. In attempting to hit the Assembly of 1837 over the heads of the Synod of 1729, he has not only drawn a "long bow," and a bow "at a venture," but a bow without any arrow in it. At the proper time we shall say something more about the "legislative power," unintentionally and unlawfully used in corrupting Presbyterianism through the "Plan of Union" of 1801.

#### THE SCHISM OF 1741.

THE SCHISM of 1741 constitutes a crisis in the history of the Presbyterian Church. The general causes and the immediate occasion which led to it, claim a notice in this historical discussion.

The Reviewer attempts to connect the schism with the famous explication about "the good old received doctrines," which the Synod made in 1736. He says that "on this declaration *inter alia* the New Side formed the Synod of New York, because the compromise was violated, the Adopting Act repu-

\* "Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms," &c., &c. [See Adopting Overture at large, in note on page 136 of this volume of the Magazine.]

† Quoted in full on page 137 of this Magazine.

diated, and another Presbyterianism introduced." Now the schism had about as much to do with the explication of 1736, as the London Union had in sending over Makemie to this country; and how "incidental" that connection was, our friend has found out before this time, but too late unfortunately to save his argument. Notwithstanding one or two expressions in the Records, which will receive a consistent explanation, there is no proof that what are commonly called *doctrinal differences* about the Confession of Faith had anything to do with the schism; for the Tennents, and all the New Side who were present in 1736, *voted for the very explication* by which, in the Reviewer's language, "the Adopting Act was repudiated, and another Presbyterianism introduced!" Really, can anything be more ludicrous than to suppose that the New Side voted for the Old Side revolutionary measures? Were the New School, in later years, ever caught "*inter alia*" voting for the Act and Testimony? The New Brunswick Presbytery, who originated the schism, unanimously declared that "we do adhere as *closely and fully* to the Westminster Confession of Faith, Catechism and Directory, as ever the Synod of Philadelphia, in *any* of their public acts and agreements about them." The New Side Synod was not formed till 1745, or four years after the schism of the New Brunswick Presbytery; and during all this time, whilst many negotiations were going on between the two parties, nothing is said about the Adopting Act, or differences of doctrine, or the violation of the compromise. On the contrary, when the two Synods came together again in 1758, the preamble states: "Since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government and discipline, [no complaint of 'another Presbyterianism,'] there is the greater reason to endeavour to compromise *their former differences.*" Evidently, then, "their former differences" were not differences about the Confession of Faith, or about the unanimous explication of it in 1736.

The causes which led to the schism were "*inter alia*" the following:

1. The intrusion of the New Side into vacant congregations of other Presbyteries, and also into the bounds of regularly settled congregations, not only without authority, but in spite of remonstrance. The Synod first noticed this irregularity in 1737, and took action against it, but their action was unheeded by the New Side, who conducted in some respects with great rashness and insubordination.

2. The Synod felt that there was danger of lowering the standard of education for the ministry, and therefore enacted that candidates, before they were received by the Presbyteries, should, in default of having a college diploma, pass an examination before the Synod, or its committee. This was a reasonable requirement, and was not contrary to the Book; but the New Side disregarded it, and licensed a candidate a few months after, without subjecting him to the Synodical examination required.\*

3. The disorders attending the revival had a strong influence in fomenting alienations among the brethren. The New Side abused the Old Side as "unregenerate," "Pharisees," "hypocrites," &c., whilst the Old Side complained, not without grounds, of the extravagance, fanaticism and dangerous tendencies of the excitement. The different views entertained of the revival, were in fact the main origin of all the other differences.

These causes combined to array the two parties against each other in the

\* In their reply to Gilbert Tennent's remarks on the Protest, the Old Side mention by name three persons, whom the New Brunswick Presbytery had licensed without sufficient literary qualifications, viz: William Rowland, Charles Tennent, and Alexander Craighead.



Synod. An allusion is indeed occasionally made in the Records to a difference in doctrines; but the doctrines referred to were not about "essential and necessary articles," but chiefly about other points, such as conviction, assurance, and a call to the ministry, in regard to which the difference was temporary rather than permanent. The best proof, perhaps, that we can adduce to show that the schism did not grow out of doctrinal diversities, is the declaration of *Gilbert Tennent* himself, the master spirit of the whole movement. He says that "though they differed from the [Old Side] protesting brethren in sentiments in respect to *some Acts or Canons*, yet they designed no separation from them on that account.\* Again he says: "That which in our opinion gave rise to the present controversy, was their framing two Acts or Canons some years past, the one respecting the admission of candidates to the ministry, the other against itinerary preaching."†

The authors of the *Refutation of Gilbert Tennent's Remarks* think that Mr. Tennent ought to go farther back to explain the rise of the controversy, even to the causes which rendered necessary those Acts and Canons. They say: "We judge that we very justly ascribe our divisions and distractions to the unwearied, unscriptural, antipresbyterial, and uncharitable divisive practices of our separated brethren." † With these statements the reader may decide whether the true causes of the schism of 1741 had any connection with the "explication of 1736." The Reviewer must have studied our church history at a *new school*, where the ancient records are placed "inter alia" among optional studies, and thus by him passed over.

Let us now consider the *circumstances* attending the schism of 1741.

The Synod of Philadelphia met in 1741, under circumstances of no ordinary excitement. All the efforts at compromise having failed, and the Tennent party having by their preaching, their printed sermons, and their general "divisive practices," inflamed anew all the elements of discord, a large portion of the Synod felt the necessity of energetic measures. Accordingly, on the 5th day of the Session, a strong, able, and in some respects objectionable, Protest was read in the Synod. § "There was a profound silence while it was reading." || Gilbert Tennent, Samuel Blair, and their adherents, listened with solemn attention and surprise to this emphatic declaration against their doings; and it was manifest to them and to all, that a crisis was at hand. The protesting party, firm in the time of trial, and sensible of their responsibility to God and man, sat confronting their brethren, and awaiting the issue; whilst the few Moderates who were present, looked upon the scene with sorrow, dissatisfaction and alarm. Among these latter was the Moderator, the venerable JEDIDIAH ANDREWS.

After the reading of the Protest, it was placed upon the table for signature. ¶ Robert Cross, of Philadelphia, had first signed it; and as other ministers and elders approached the table, tokens of disturbance began to be manifested. Among the cries from the New Side that met the ear, were the harsh invectives that the Protesters "were solemnly protesting gross lies before Almighty God, and the Elders were subscribing what they had never heard nor considered."\*\* It was evident that the Protest was not about to accomplish its object, of securing a retraction from the Brunswick party, and of removing the causes of difference in the Synod.

Twenty persons had now signed their names to the document, twelve

\* Quoted in *Refutation*, p. 35.

† Do. p. 47.

‡ Do. p. 46.

§ This important document may be seen in full in the *Records*, pp. 155—8.

¶ *Refutation*, &c., p. 145. ¶ How many had signed it before does not appear. Some certainly signed it in the house. \*\* *Refutation*, p. 134.

ministers and eight elders. There was a short pause. No one else came forward to the table. As yet only a minority of the Synod had attached their names to the document. The New Side, by an aggressive movement which overreached itself then, and often since then, took advantage of this position of things, and insisted that they themselves, with the Moderates, were the Synod, and that the Protesters, being a minority, ought to withdraw. It may be here remarked that there were present at the meeting of the Synod, 44 members; the protesters being 20; the moderates about 8; and the remainder of the New Brunswick party. The following is the official record of what took place at this juncture.

"Upon this [reading of protest] it was canvassed by the *former* protesting brethren, [the New Brunswick party] whether they or we were to be looked upon as the Synod. We maintained that they had no right to sit, whether they were the major or the minor number. Then they motioned that we should examine this point, and that the major number was the Synod. They were found to be the minor party, and upon this they withdrew. After this the Synod proceeded to business."

It will be seen that the New Side, encouraged by the fact that all of the Old Side would not sign the protest, inferred that such would unite against the protesters, and thus cast out the latter. In this they were disappointed. The counting of the roll was the signal of increased disturbance. "When the Brunswick party were counting the roll to cast out the protesters, we heard the gallery ring to cast them out; which showed the eagerness of their adherents to have a breach."\* Among the most active in counting the roll was Mr. Blair. "Mr. Blair insisted that the protesters were the dissatisfied party, and that *they* were the Synod; taking it for granted that all that had not signed the protest would join with them, and that these protesting brethren should withdraw; in this he was supported by the party, and for this end they counted the roll to try if they had the majority.† This "counting the roll" was undoubtedly attended with confusion. It is clear that no direct vote was taken; but each one's opinion was canvassed in public conversation. "Mr. Andrews openly declared he would not join them."‡ During all this time the disturbance was on the increase; business was suspended; the Moderator left the chair,§ and the scene of confusion became a reproach to the Synod.

Finally, the venerable Moderator commanded silence, and, probably with the hope of restoring order, and reminding members of their responsibility, he called upon the Synod to unite with him in prayer. It was at this moment that the New Brunswick party determined to withdraw, and a "disorderly crowd thronged out at their heels from every part of the house."|| In the language of Gilbert Tennent, "We staid till the Moderator commanded silence." To which the authors of the Refutation reply: "Are they so well pleased with noise and debates that silence works such strange things on them? Or did prayer scare them away from the Synod now, more than at other times? No; it was their disappointment in counting the roll, and the coldness of the non-protesting brethren on whom they had so much dependence to help them make a majority, and not the Moderator's

\* *Refutation*, p. 145.

† *Do.* p. 134.

‡ *Refutation*, p. 143.

§ "Is it not evident, that these things so far confused us, that the moderator could not keep his place, and the Synod carry on business, till the coast was clear?" *Do.* page 145.

|| *Do.* page 145.

commanding silence, nor yet his prayers, that make them withdraw from Synod."\*

The New Brunswick party thus withdrew from the Synod; and although the separation was without a formal vote, there can be no doubt that there was a severe pressure of public opinion against them. So much so, that when they were once out, they could not come in again. It was in this sense that, in the subsequent records of the Synod, these brethren are called the "ejected members," "cast out," &c. The Reviewer talks a great deal about "excision," but *no direct vote was taken*. This is certain; *first*, because the records of Synod, made at the time, do not allude to any vote. There was a "canvassing" to find how members stood, and when the Brunswick party were found to be the "minor party," then they "withdrew." *Secondly*, a majority could not have been obtained in the Synod to expel these members. The protesters could only muster twenty votes; and the Moderate men were opposed to the extravagance of both sides, and equally unwilling to go out with the Brunswick party, or to force them out. A majority of the whole was twenty-three; and the Moderates held the balance of power.† The protesters were so near a majority, and the moderate men were so utterly opposed to uniting with the Brunswick party, that the latter no doubt felt that the Synod were not in sympathy with them, and so withdrew. *Thirdly*, the statements of both parties, so far as we have been able to consult them, are best understood on the supposition that no direct vote was taken. The protestation, published immediately after the adjournment of the Synod,‡ says: "But some of the members, who did not sign this protest, soon convinced them that they would not be of their party; and upon this they thought it expedient to withdraw." Gilbert Tennent, in denying the former part of the statement, admits the latter: "Some of the protesting brethren convinced us of no such thing, neither was anything like this the occasion of our withdrawing; we staid till the Moderator commanded silence."§ *Fourthly*, the subsequent records of both Synods expressly disclaim the idea of the adoption of the protest as a Synodical act. The Synod of Philadelphia, in arranging the terms of re-union in 1756, declare: "In a Synodical capacity, at your desire, we declare and do assure you, that we *neither adopted, nor do adopt*, said protestation as a term of ministerial communion; it was never mentioned to any of our members as a term of communion more than any of the other protestations delivered into our Synod on occasion of these differences."|| Again; article, No. IV. of the Re-union Acts, adopted by both Synods, states as follows: "As the protestation, entered in the Synod of Philadelphia in 1741, has been *apprehended* to have been approved and received as an act of said Synod, and on that account was judged a sufficient obstacle to a union, the said Synod declare, that they never judicially adopted the said protestation, *nor do account it a Synodical Act*, but that it is to be considered the act of those only who subscribed it." When we can thus nullify the Reviewer's statements by an

\* Refutation, p. 144.

† The four *ministers* were Andrews, Gillespie, Elmer and McHenry. Andrews and Elmer had been Congregationalists. All four of these gentlemen remained on the Old Side, although Elmer united with Dickinson in the protest of 1742.

‡ Published by B. Franklin, Phila., 1741. It has a brief historical preface of some interest. This work is in the Philadelphia Library.

§ We regret that we have been unable to obtain a copy of Gilbert Tennent's remarks on the Protest. The only copy known to Dr. Hodge when he wrote his history, was in the American Antiquarian Library, Worcester, Mass.; but on writing to the librarian he informs us that he cannot lay his hands on the work. || Records, p. 221.

appeal to the Records, does he still think that the Old School had these Records published "in an evil hour to themselves?"

Thus was consummated the first schism in the Presbyterian Church. The New York Presbytery, who had favoured the Old Side in the original disputes with the Tennents about the two Synodical Acts, were dissatisfied with the refusal of the Synod to re-admit the Brunswick party. For, as we intimated, the Protesters having once got rid of the latter, were unwilling to risk any more intercourse with them. The New York brethren, however, did not unite to form the New York Synod, until all the guarantees demanded by the Old Side with respect to intrusions, denunciations, insufficient qualifications for the ministry, &c., had been granted by the New.\* Nor did they separate on any other point than the continued exclusion of the Brunswick party from the Synod. In their first protest to the Synod, quoted at large by the Reviewer, they do not say one word "inter alia" about a *difference of doctrine*, which the Reviewer unwittingly makes the formation of the Synod to turn upon. Nor did the New York brethren separate in the hurry, or in the spirit, implied in the Reviewer's statements. They waited four years, and finally, in the language of the Records, "propose to the Synod that it be mutually agreed that they be allowed, with the consent of this body, to erect another Synod, under the name of the Synod of New York. This they desire to do with the consent of this body, that they may not be thought to set up and act in opposition," &c.† The Synod of Philadelphia fraternally acquiesced in the arrangement, and say: "Though we judge they have no just ground to withdraw from us, yet seeing they propose to erect themselves into a Synod at New York, and now desire to do this in the most friendly manner possible, we declare, if they or any of them do so, we shall endeavour to maintain charitable and Christian affection toward them, and show the same upon all occasions by such correspondence and fellowship, as we shall think duty, and consistent with a good conscience."‡

At the risk of a little repetition, we are now prepared to sum up the peculiar errors of the Reviewer on the part of our history under consideration.

1. The famous protest which the Reviewer regards as subverting the Constitution, was never adopted by the Synod at all! It was a private act of those who signed it, just like the protestations of previous years, made by the New Side against the Synodical Acts.

2. The Reviewer talks largely about the "excinding act" of 1741. "*We will now show,*" says he, with italics and capitals, "*that the New Brunswick brethren, or New Side, were EXSCINDED,*" &c.§ This is not the first time that the performance has come short of the "show" of the promise. The New Side "*withdrew,*" in the heat of an angry controversy, but were never excinded by any vote of the Synod. Having voluntarily withdrawn, and separated themselves from their brethren, they found—as the voluntary separatists of 1838 have done—that *it was no easy matter to get back*. The New Side of 1741, like the fragment of the New School of 1838, were never excinded. Both felt that by the force of circumstances it was advisable to "withdraw;" and having chosen to withdraw, neither the New Side of 1741, nor the New School of 1838, had any right to claim

\* See the Overture of N. Y. Presbytery, on p. 165 of *Records*, and articles of Re-union, p. 287.

† *Records*, p. 179. Very different language this, from that of the New School Assembly of 1838. The action of Dickinson and the New York Presbytery was not "*precisely the same,*" by a great deal, as that of the New School Assembly of '38.

‡ *Records*, p. 286.

§ *Review*, p. 500, inter alia.

their seats again in 1742 and 1839. There was no authoritative "excising" in either of *these* cases; the withdrawal "in an evil hour to themselves" was voluntary, and was one that forfeited their rights. †

3. The Reviewer throws all the blame of the schism on the Old Side; but the facts of the case show that the causes of the schism, as well as the immediate occasion of it, were prominently the result of New Side "divisive practices" and schemes. The Old Side showed a disposition to compromise; they even repealed one of the obnoxious acts, and offered substitutes for the other; they also proposed an arbitration of the differences; but all overtures for peace, though headed by Dickinson himself, were not only rejected by the New Side, but the aggravating conduct of the latter grew worse and worse.\* When matters came before the Synod of 1741, it was the New Side who "motioned that we should examine that point [of numbers], and that the major number was the Synod." We admit that the protestation, and the conduct of those who presented it, was not of a conciliatory kind, at the final crisis, and that it contained objectionable matter; but the greatest part of the agitation is referrible to the New Side, and their adherents. The New Side, in the Synod of 1741, first tried to eject the protesters, but got finally "disowned" themselves—exactly like the sympathizing Synods of 1838, who expected to turn out the Old School, but who found themselves in the "wide, wide world," *outside* of the Presbyterian church in the United States of America.

4. Another error into which our friend and brother has fallen, is in supposing that the controversy was one in which Scotch Presbyterianism was arrayed against American Presbyterianism, and foreigners against the New Englanders and others. It so happens that the New Brunswick party were made up entirely of the Scotch and Irish; and that the New Englanders, including Andrews, Dickinson, Pemberton, and Pierson, were in favour of the previous Synodical acts. No diversion occurred in behalf of the New Side, until the Old Side refused to admit the Tennent party into the Synod, after they had "withdrawn" in 1741. The contest, up to that period, had been principally one in which the Scotch and Irish took part against each other. After that period, the New York Presbytery, including a number of the New Englanders, sympathized with the New Side.

5. Dickinson and the New Englanders referred to, did not unite with the New Side in forming the Synod of New York, until the New Brunswick party consented to abandon the main points which had caused the disturbance in the old Synod; admitting that the majority of the Synod had a right to make Acts and Canons; that no minister should "propagate scandal" against another; and that no "factious, separating practices, or principles" should be encouraged. In the meantime the formation of a new Synod became an object of ecclesiastical convenience, as well as of personal preference. An increase of ministers was coming in from New England, and more good could be done by uniting with the New Brunswick party in the organization of a new Synod, than by keeping them in an ejected state by themselves. The Synod was formed, not in the tumultuous manner of the New School Assembly of 1838, but with the consent of the old Synod. Never was there a greater historical blunder than in comparing Dickinson and the New York Presbytery with the disorderly and rampant body, which adjourned to the first Presbyterian church in 1838. The Synod of New York was organized after permission was courteously asked

\* Reference is here made to the famous Nottingham Sermon, preached by Gilbert Tennent, in 1740, and to the agitations in New Castle and other Presbyteries.

of, and granted by the Synod of Philadelphia. There was no mock election of a new Moderator, no assumption of the title of the old body, no precipitate retreat, no offence against ecclesiastical law and order, &c. The New York Synod was organized on true principles of Presbyterianism, and maintained a friendly correspondence with the Synod of Philadelphia from the beginning.

6. Finally, we see in *new light* the utter absurdity of the Reviewer's chief position, that the explication of 1736 was the main cause of the schism. We must be permitted to notice again this subject. "On this declaration," we quote him again, "inter alia *the New Side formed the Synod of New York, because the compromise was violated, the Adopting Act repudiated, and another Presbyterianism introduced.*" Probably a large portion of readers would hardly infer that the Synod of New York was not formed until **NINE YEARS** after the explication was passed. But in order to bury again, beyond the power of resurrectionists to disturb it, this rash historical assertion, we have reserved for this place a declaration of Gilbert Tennent, solid as monumental granite, and solemn as a spectre. Instead of referring the schism to the declaration of 1736, or to any substantial differences in doctrine or government, he says: "*The substance of the points in dispute was freely acknowledged by reverend brethren on both sides of the question, viz., the nature and necessity of conversion, as held forth in the Scriptures and in our Confession of Faith; and the nature and necessity of church discipline (in all essentials), as represented in the holy Scriptures and in our Directory; so that the controversy, in my apprehension, turns ENTIRELY UPON CIRCUMSTANTIALS.*"\* Alas for the Reviewer and the Declaration of 1736! Again, Gilbert Tennent asks, "What order and government were opposed in the late time of contention among us? Was it the necessity of order and government in the church of Christ in general? No. Was it the nature of the government which the Scriptures express? No. Was it the plan of government which is expressed in our Directory agreeable to the Scriptures? No. What was then *the core of the controversy?* Why, some circumstantialia in government; in other words, **SOME RULES AND ACTS** of discipline formed by the majority, and reckoned prudential and expedient by them, but on the contrary, prejudicial and sinful by the minor party."† So the core of the controversy was "some rules and acts of discipline," and not that orthodox declaration of 1736.

The reader must be satisfied that the Reviewer is in the wrong. We have other instances of equally glaring historical inaccuracy to expose. If "*two wrongs can never make a right,*" on what principle does our friend and brother innocently accumulate *so many?*

[NOTE.—The Reviewer complains that we took no notice of a retraction of one of his errors about Makemie, which retraction was published in the *Christian Observer*. He will no doubt accept as an apology, the fact that the retraction was not seen by us until our number in reply was in type. In his retraction, the Reviewer admits that the coming over of Makemie to this country had no connection whatever—not even a "slight and incidental" one—with the London Plan of Union; Makemie having arrived in this country five or six years before the London Union was formed, as has been proved in this Magazine. As our friend has already commenced retracting, we expect to see a long list of errors, ingenuously and honourably confessed.—Ed.]

\* *Irenicum*; preface, p. 5.

† *Do.*, p. 98, 99.

## HISTORY OF THE FIRST PRESBYTERIAN CHURCH, N. Y.\*

IN the year 1693, under the eye of Governor Fletcher, a bill for settling a ministry was introduced by James Grahame, Speaker of the New York Assembly. This gentleman was a relative of the Marquis of Montrose, and the only Churchman in the House. It gave no alarm, and was passed. Two years after, the Vestry of Trinity Church asked the Assembly whether the words "able Protestant minister" in the Act authorized a congregation to call a dissenting minister. They answered affirmatively; but Governor Fletcher denied their right to put such a construction on the law. About that time Increase Mather sent Mr. Wm. Vesey, a graduate of Harvard, to serve the spiritual interests of the English inhabitants of the town of New York. Gov Fletcher interested himself in him, and engaged him to go to England and take orders; he did so, and returning, was inducted Rector of Trinity, the two Dutch Reformed ministers performing the service. In January, 1707, the Rev. Francis Makemie and John Hampton, of the Eastern Shore, Md., stopped at New York, on their way to Boston. Mr. Makemie, at the solicitation of the people, consented to preach. Governor Cornbury having prohibited the use of the Dutch church, the little congregation met in the house of one Jackson, a shoemaker, in Pearl street, where Makemie preached, and baptized a child. For these ministerial services Makemie was seized by order of the Governor, and cast into prison, where he remained two months. He was finally admitted to bail, and being shortly after put upon his trial, was acquitted.† Persecution was thus one of the early incidents in the history of Presbyterianism in New York.

During the short term of Lord Lovelace, an attempt was made to settle a minister in New York. The Rev. Mr. Vesey, writing Dec. 2, 1709, informs his friends that "the dissenting preacher is likely to gain no ground here." Mr. McNish, of Jamaica, probably often preached in the city, and seems to have had the favourable regard of Gov. Hunter.

"The small congregation" continued to meet for social worship as opportunity offered; and in 1716 resolved on calling a pastor. Foremost in this movement were Patrick Macknight, a merchant from the north of Ireland; John Nicoll, M. D., a graduate of the University of Edinburgh; Gilbert Livingston, the grandfather of the venerable Dr. J. H. Livingston; and Mr. Thomas Smith, a native of England.

The first pastor of the church was the Rev. *James Anderson*, of Scotland, who had arrived in this country in 1710, and had settled in Newcastle, Md. He was an able and faithful man, but did not succeed in preserving harmony among the Presbyterians. In 1719, the church edifice was erected. Divisions shortly after arose in the congregation; and when an attempt was made in 1720 to obtain an act of incorporation, it was opposed by the Ves-

\* At our request, the Rev. *Richard Webster* drew up a long and interesting history of the First Presbyterian Church, N. Y., which we have been obliged to condense, and to publish in its present form. The original communication, which would occupy four times the space of this article, will be deposited among the papers of the *Presbyterian Historical Society*. Some paragraphs have been inserted from Dr. Phillips' Memorial, and some items of the cost of the building, with some concluding reflections, have been added by the editor.

† Makemie afterwards published the sermon for which he suffered imprisonment, and also a masterly account of the trial. A part of his famous sermon is republished in the present number of this Magazine.

try of Trinity Church, and also by Messrs Livingston and Smith, who were among the opponents of Mr. Anderson. The Council refused the charter, on the ground that it was without a precedent to incorporate a congregation of Dissenters.

New representatives were chosen in the place of Messrs. Livingston and Smith. Mr. Anderson, in writing to the General Court of Connecticut, thanks that body for the seasonable aid by which they were enabled to get their building "under roof," and describes the congregation as "a small, despised handful, which we hope designs nothing else than the honour of the glorious Lord, and the eternal good of souls."

Governor Burnet encouraged them to renew their application for a Charter, which was again defeated by the Vestry of Trinity Church and the dissatisfied brethren.

Mr. Livingston and Mr. Smith, with their friends, withdrew; and by the encouragement of the trustees of Yale College, and, as was suspected, some of the members of the Synod, they assembled for worship in a small building in William street, between Liberty and Wall. The celebrated *Jonathan Edwards*, then about 20 years old, came to New York in August, 1722, and preached to this congregation for eight months; but not feeling it to be his duty to continue in the work, he returned to Connecticut, and the enterprise was abandoned.

Dr. Nicoll made a voyage to Scotland, and obtained an order from the General Assembly for a collection in the Churches. A considerable amount was realized, which Dr. Nicoll expended for the use of the congregation as the exigency demanded. Some dissatisfaction arose in consequence of a jealousy of Dr. Nicoll's authority in the matter; but the body of the congregation approved his doings. It may be here mentioned that the deed of the property, in consequence of the state of things at home, had been made out in 1730 to the Moderator of the General Assembly and the Commission, thereof, the Moderator of Edinburgh Presbytery, the Principal and Professor of Divinity in the University, and the Procurator of the Church of Scotland, and their successors in office.

Mr. Anderson resigned in 1726, and removed to Donegal, in Lancaster county, Pa. In 1727 the Rev. *Ebenezer Pemberton*, a graduate of Harvard, became pastor of the Church. The congregation did not increase much at first, and "only six out of eight windows were glazed."\* After a time, however, a great improvement occurred. In 1739 "the showers of heaven descended" on the people, accompanied with an increase of gifts in the minister. "The floor was filled; three galleries were erected; all the windows were glazed; several praying societies were set up." Whitefield made several visits to New York, and his preaching was blessed in the salvation of multitudes. The first Presbyterian Church was the only one that admitted Whitefield to its pulpit.

In 1746 the congregation sought aid from the General Court of Massachusetts to assist in enlarging the meeting-house, and in erecting a steeple, with a bell. What success this application met is not known. In 1748 the Rev. *Alexander Cummings* became assistant minister.

"Shortly after this, serious and painful difficulties occurred in the congregation, which resulted in the resignation of both ministers. The causes of these were various. Doubtless they might in part be traced to the hasty admission into the Church of some who were not rooted and grounded in the truth, and who felt no attachment to the Presbyterian Church, as such.

\* Stiles' Mss.



The ministers at that time had allowed a departure from the order of the Presbyterian Church. Mr. Pemberton had been educated in New England, and could not be expected to sympathize with those of his congregation who came from Scotland and Ireland. He allowed the office of Ruling Elder to go into disuse, and required their duties to be performed by the Deacons and Trustees. Mr. Cummings accepted a call from a Congregational Church, from which we may infer that he, too, preferred that form of Church government.

They also attempted to introduce Watts' version of the Psalms, with his Hymns, which occasioned a warm and protracted contest. Besides, they immediately experienced the evils of having more than one minister over the same pastoral charge—each having their adherents and followers. Evils which they continued to feel during their subsequent history, in a greater or less degree, until the collegiate system was discontinued.”\*

Unsuccessful attempts were now made to secure the pastoral services of the celebrated Rev. Joseph Bellamy, of Bethlem, Ct.; and then of Rev. David McGregoire, of New Londonderry. The Rev. *David Bostwick*, of Jamaica, accepted the call in 1756. He was a minister of much distinction in his day, and President Davies said of him that he had the best style of extempore preaching of any man he ever heard. During Mr. Bostwick's ministry, the Scotch Presbyterian Church was established.† The First church built a parsonage about the year 1760; and at this time Mr. Hazard, an elder, writes, “Our congregation is yearly increasing in grandeur and finery, but I believe it has seen its best days as to godliness, perhaps for this age.” The means of grace, however, under Mr. Bostwick's ministry, were attended on the whole with more than a common blessing. In 1762, on account of the increasing infirmities of the pastor, the Rev. *Joseph Treat*, son of the Rev. Dr. Treat, of Abington, was called as colleague; and in the following year Mr. Bostwick died. In 1764, the congregation chose the Rev. *John Murray*, of Ireland, as their pastor; but difficulties occurred to prevent his settlement.

In 1765, the Rev. *John Rodgers*, of St. George's, Del., was called to be the pastor, and accepted the call. He established a weekly recitation in the Catechism for children, and a Thursday evening lecture. The Church greatly increased in numbers and in zeal, and before he had been settled a year it became necessary to build another house of worship. A lot on the corner of Beekman and Nassau streets was obtained on a perpetual lease from the Corporation in the spring of 1766, and on the 1st of January, 1768, the new building [now called the “Old Brick Church”] was completed. Dr. Rodgers preached the opening sermon. Another attempt at incorporation having failed, the building was placed in the hands of trustees. Both churches flourished until the revolutionary war, when most of the Presbyterians were obliged to fly from the city on account of their attachment to the American cause. During the war the Wall Street Church was used as barracks for the British soldiers, the Brick Church as a hospital, and the parsonage was burnt. On Dr. Rodgers' return, the church edifices were repaired, and in the meantime the Presbyterians worshipped, at the courteous request of the Vestry of Trinity Church, in St. Paul's and St. George's Chapels.

\* Dr. Phillips' History, pp. 95—97.

† The Scotch Presbyterian Church was organized in 1755, and in 1758 built a meeting-house 27 by 40. The Rev. Mr. Gellatley, of the Associate Presbytery, supplied the church for a time. We seen in the old burying ground of Neshaminy church, Pa., the grave of the Rev. *Alexander Gellatley*, who was probably the minister referred to. He came from Perth, Scotland; and died March 12th, 1761, aged 41. He was settled in Middle Octorara.—Ed.

Mr. Treat not returning, was dismissed in 1784;\* and in 1785 the Rev. *James Wilson* was ordained as collegiate pastor; but he was dismissed in 1788 to go to Charleston. The Rev. *John McKnight*, of Marsh Creek, Pa., was called in 1789, but his health failing, he remained but a short time, and settled in Chambersburg, Pa. The Rev. *Samuel Miller* was called in 1792, and was ordained and installed the following year. The two churches, under Drs. Rodgers and Miller, continued to grow so much that it became necessary to put up another church. The Rutger's Street Church was dedicated on May 13, 1798, and the Rev. *Philip Milledoler*, pastor of the 3d Church, Philadelphia, was installed, November 19.

The union of the three congregations was dissolved with the consent of Presbytery, in 1809, and each became independent of the others, except that Dr. Rodgers continued his pastoral relation to the First and the Brick Church until his death, in 1811.

In 1813, Dr. Miller was elected by the General Assembly to a professorship in the Theological Seminary at Princeton, New Jersey. In 1815 the Rev. *Philip Melancthon Whelpley* became pastor of the church, and continued in office until his death, in 1824. In the following year the Rev. *Wm. W. Phillips*, at that time pastor of the Pearl Street Church, received a call to the First Presbyterian church, and was installed in January, 1826. He yet lives to bless it with his ministry.

The first *building* was erected in 1719. This edifice having been much injured during the revolutionary war, was repaired and re-opened in 1785. In 1810 and 1811 a new edifice was put up at a cost of \$47,000. In 1834, it was partially destroyed by fire, and re-built at an expense of \$16,471 62. In 1845 the congregation determined to change their location, and to put up a new building on the Fifth Avenue.† The corner stone was laid in September, 1844, and the church was opened on January 11th, 1846.‡ The edifice is one of the most imposing and grand in the United States. There is a simple majesty about it, inside and outside, which has commanded universal admiration. The ground on the 5th Avenue, between 11th and 12th Streets, cost \$58,534 32; the church edifice \$57,977 81; the Lecture Room \$3553 79; and the iron railing and coping \$3924 82.§

Among the reflections, suggested by the history of the First Presbyterian Church, are these: 1st. Persecution missed its aim. The imprisonment of Francis Makemie led to measures which established Presbyterianism in New York.

2. Eminence often dates from lowliness. The strong church, whose building stands in magnificent architecture on the Fifth Avenue, had its origin in the house of one Jackson, "a cordwainer." It soon, however, rallied around it the favour of all classes; and merchants, statesmen, and civilians united in worshipping the God of their fathers in communion with Christ's poor.

3. "Freely ye have received, freely give," has been illustrated in the history of this Church. It received contributions originally from all quarters, from the Churches throughout our own bounds, from Massachusetts, from Connecticut, and even from the Churches of Scotland. And now with

\* Mr. Treat laboured at Greenwich, Warren Co., N. J., and in parts adjacent. His body lies without a stone in a private burial ground, near Bloomsbury.—R. W.

† The old church building was purchased, and removed to Jersey City, by the First Presbyterian church of that place.

‡ The two sermons delivered on that day by Dr. Phillips, have been published under the title of "A Memorial of the Goodness of God," &c.

§ These items have been obtained through JAMES DONALDSON, Esq. The picture of the church was also secured through the kind co-operation and oversight of the same gentleman, a Ruling Elder, and a Trustee.—Ed.

what liberality has it scattered the gifts it has received! How many hundred churches have been assisted in building their houses of worship! How many missionaries at home and abroad have been supported by its funds! How many schools, academies and colleges have been sustained in their work; and candidates for the sacred office encouraged in their preparations! In fact, all the four Boards of our Church are essentially indebted—more than man will ever know—to the powerful support of the rich and generous Presbyterians on the Fifth Avenue. “Freely ye have received, freely give,” is a worthy record on the massive stones of the outward building, and in the hearts of the worshippers within.

4. The old First Church has remained firm in its attachment to Presbyterian doctrines and usages. Through evil and good report, has it given its testimony to the “faith once delivered to the saints.” In the crisis of 1836 and '37, its pastor and one of its ruling elders were in the General Assembly, the supporters of truth and righteousness. And *thorough* Presbyterianism is its favourite aim in all its aggressive operations.

5. A long line of distinguished pastors has been raised up to bless this Church, in the Providence of God. Commenced under the ministrations of Francis Makemie, it has received the truth from the lips of James Anderson, Ebenezer Pemberton, David Bostwick, John Rodgers, John McKnight, Samuel Miller, Philip Melancthon Whelpley, and William W. Phillips.

6. Many souls have been born into the kingdom through the prayers and efforts of this Church. When it opened its pulpit to Whitefield, an awakening of God's grace followed; and at different intervals in its history the Spirit has in an especial manner been poured out among its worshippers. A steady increase is its general law of progress, which is, indeed, more to be desired than transient excitements; although *genuine revivals* are always to be welcomed.

7. This Church is a rebuke to those whose jealous selfishness, in sordidly counting the cost of its edifice, would exclaim, “To what purpose is this waste?” Why is not all this “sold, and given to the poor?” Such “head-strong” philosophers little comprehend the sober philanthropy of their Lord and Master. Is it fit that God's house shall stand a despised object amidst “ceiled” city buildings? Is there no congruity in religion? We not only cordially admit, but we zealously maintain, that there ought to be Church accommodations for the poor. But what church has done more for the poor, and for the propagation of the gospel among them, in city, State, country, and world, than the First Presbyterian Church in New York? *Not one!* Its magnificent building, the appropriate offering to God of its wealth, the gift of his hand, is a centre of power in Zion. As a simple object of taste, a model of architecture, and a sight commanding pleasure and hallowed associations in the minds of millions of spectators, it is well worth its cost. We are aware that this train of remark may be perverted, misrepresented and ridiculed. But every one stands, or falls, to his own Maker.

8. Let a prayer go up from every heart that God would bless this strong and influential congregation; preserve it from worldliness, inactivity and religious declension; and perpetuate it to all generations as an example of orthodoxy, practical religion, and aggressive zeal in extending the kingdom of Christ.

## SECOND PRESBYTERIAN CHURCH, PRINCETON, N. J.

[An engraving of the Second Presbyterian Church of Princeton, N. J., was inserted in the February number of this Magazine. A description of the building could not be obtained in season. This is now given for the benefit of those who are thinking of putting up cheap houses of worship. The cost is more than we expected, but the building is a cheap one for its size.—Ed.]

The dimensions of the Second Presbyterian Church of Princeton, N. J., are as follows:

Length of the building exclusive of the Tower,	70 feet,
Width " "	32 " "
Height of lower room,	8 " 4 inches,
" of the side walls of the upper room from the floor,	14 " 8 "
" from the floor to the ridge of the roof,	29 " 8 "

There are two sashes to each window, and the sashes are suspended on hinges, are pointed at the top, and in the upper room are about seven feet and an inch in height by a foot and a half in width. The glass is in the diamond form, 9 by 7 inches. The foundation is built of stone, and the rest of the building timber. The posts or the buttresses are a foot square at the base.

The Tower is ten feet square. The lowest section is in height 16 feet; second section 10 feet; third section 5 feet; fourth section in an octagonal form, 10 feet; fifth section or spire, 15 feet.

The pews in front of the pulpit are each six feet in length; [those in the middle block and those in the sides being of the same size.] The whole number of pews in front of the pulpit is eighty, and there are three on each side of the pulpit, two of them being 9 feet in length, and one about 5, varying somewhat from the drawing, and its length equal to the width of the pulpit. There is no clerk's desk, as in the original drawing, and the pulpit itself is of a more simple construction.

There is a small gallery at the entrance, standing from the front of the building to the first window, for the accommodation of the choir.

The lower room is divided by a brick wall, and one of these divisions furnishes very pleasant accommodations for the Sabbath School.

There are two chimneys at the rear of the Church and built on the outside. In some respects it would have been better to have built the chimneys on the sides of the Church.

There is attached to the spire a lightning rod, represented in the drawing. The rod passes through a wooden ball about a foot in diameter, fastened to the top of the spire, and above the base there is a vane.

The whole expense of the building, exclusive of the furnaces, is \$3,700, of this sum the lower story cost at least \$500. There are seats sufficient to accommodate 350 persons.

In the roof there are six principal rafters, with smaller ones between them, and these smaller ones resting upon cross beams of pine inserted in the principal rafters. The rafters are covered with boards, planed and painted on the inside, and over this covering there is another of shingles, separated from the boards by laths.

J. M.

---

NOTICE.—It is our design to furnish some more plans for cheap churches. If any persons think they have uncommonly good plans, they will confer a favour by forwarding them.—Ed.

## Review and Criticism.

---

THE GRACE OF CHRIST; OR SINNERS SAVED BY UNMERITED KINDNESS. By W. S. Plumer, D. D. Philadelphia. Presbyterian Board of Publication. 1853. [Price 75 cents.]

To enforce practical religion, next to the possession of it in one's own heart, is the highest duty of life. This is Dr. Plumer's great aim, as the title of the book indicates. "The first subject in the treatise is the extent of the wants of men. The second is the supply of those wants in the grace of our Lord Jesus Christ." The remainder of the work is taken up with discussions naturally connected with these great themes. The title might have been appropriately given us "a popular manual of theology." Such a work would be "light" in all our households. It is written in a plain style; abounds in quotations from the best writers in religious literature; is instructive on all the main points of doctrine and practice; breathes forth a serious, affectionate, earnest spirit; and is adapted, through that grace, a reliance on which it inculcates, to make men wise unto salvation. It is divided into 53 Chapters, generally short, and has 454 pages. We give the following extract about Satan and temptation, as affording a glimpse of the general character of a book, which, we doubt not, God will bless to the edification and salvation of souls.

"Though it is not profane, yet it is foolish to speak lightly of the devil. He is not a sacred but he is a dangerous person. Thoughts of levity concerning him are quite out of place. They throw us off our guard, make us secure, lead us to sloth and carelessness, and thus to sin. He who is our adversary, and has slain his thousands and tens of thousands, is never more sure of his prey than when there is least fear of him. He began his work of revolt in heaven, afterwards invaded Eden, assaulted the Son of God himself with the greatest violence and rancor, and will always be busy till he is chained down in the pit.

"His ways are various. Sometimes he appears as an angel of light. He has cordials for wounded consciences. He speaks much of mercy. He delights in corrupting the truth. His great object is to keep men from embracing Christ. He has much to do with good men and religious ordinances. He never misses a sermon. He knows that men can go to hell in the pew of a church as well as in the box of a theatre. If they will rest in forms and be satisfied with the ordinances of God, without the God of the ordinances; if they will go about to establish their own righteousness, and not submit to the righteousness of Christ, he will encourage them, and help them to be joyful. He frequents our closets, and there practises the same arts.

"Again, he will turn accuser. He will tell men it is too late to repent, and that it is vain for them to hope for mercy. He will roar like a lion. He delights in terrifying souls from Christ. He would scare all away from the cross. He has no pity. He is wholly malignant and unprincipled. To dishonour God, destroy souls, fill earth with woe and hell with the damned, is his trade and his delight. The keener the anguish, the more pitiless the remorse, and the deeper the guilt of man, the more is Satan gratified. He does all he can to make earth like hell, men like devils, and saints like sinners. He delights in seeing all wickedness raging and rioting on earth. He is the God of the men of this world. He commands and they obey. He is the prince of the power of the air, the spirit that

now worketh in the children of disobedience. His empire is built on usurpation and fraud, cruelty and crime, blood and rebellion.

“Christ came to destroy the reign of devils, nor will he rest till his enemies are put down. The most terrible blow Satan’s empire ever received was in the death of Christ. In compassing that, Satan missed his mark. The resurrection, ascension to heaven, and session at the right hand of power, showed the end of Christ’s death and his Sonship with God. By all these Christ has bruised Satan under him. By pouring out the Holy Spirit, Christ continually weakens the power of the enemy. Satan rages, and hates, and lies, and murders the saints; but his kingdom must fall. The kingdoms of the world shall become the kingdoms of the Lord, and of his Christ. Glorious things are spoken of Zion, and they shall all be fulfilled. Yet these very things awaken the malice of the arch enemy. Finding he cannot rule, he tempts and annoys the children of God. He is their great foe. He studies their tempers, and adapts his temptations to their age, office and inclination. He commonly attacks them in the weakest point. He worries those whom he cannot destroy. If he cannot prevent their getting a crown, he will at least labour that it shall not be a bright one. There is no deeper distress of mind on earth than is sometimes felt by men sorely tempted by thoughts of unbelief, despair, blasphemy, or other sins.”

---

SABBATH READINGS: OF THE CHILDREN’S OWN SABBATH BOOK. Presbyterian Board of Publication.

Were it not for the title of this work, we should not have made a single criticism in disparagement of it. But the title has no peculiar fitness. Indeed we know of many books far more suitable for Sabbath reading than this. Its matter is good, being principally historical and derived from the Bible; but its great *omission* is in its want of distinctively *evangelical* truth. We found very little about JESUS CHRIST in this book, and therefore consider its title peculiarly unfortunate. We hope our friends of the Board of Publication will appreciate our freedom of speech, and not construe a criticism like this as the result of a fault-finding spirit. It is rare that anything emanates from that Board, which does not deserve unqualified praise.

---

LETTERS FROM A FATHER TO HIS SONS IN COLLEGE. By Samuel Miller, D. D. Late Professor, &c. Presbyterian Board of Publication.

These letters contain a fund of wise and excellent counsel, more important to students than treasures of classic lore. Dr. Miller was remarkable for his exact knowledge of the ways of the world. All his early opportunities contributed to make him familiar with men and things, and to lay the basis of that ripe acquaintance with human nature, which fitted him to write just such a book. He was always the young man’s friend. Affectionate, discriminating and faithful, his influence was of the most edifying kind. These letters will endure whilst colleges continue in operation. Dr. Miller understood the wants, the temptations, the habits of youth. The following are the topics of these Letters: Obedience to the laws, Manners, Morals, Religion, Rebellions, Health, Temperance, Formation of Character, Patriotism, Particular studies, General reading, Diligence, Friendship, Literary Societies, Dress, Care of room, Expenses, Alma Mater, Parents, Vacations. What man could make a wiser selection of topics? No man could treat them better. This volume is “the Collegian’s own book.”

---

EMIGRATION OF FREE AND EMANCIPATED NEGROES TO AFRICA. An Address before the Louisiana State Colonization Society, by the Rev. Wm. A. Scott, D. D. New Orleans. 1853.

After alluding to the prejudice against the African race, and their humi-

liation in this country, Dr. Scott argues with his rich mind and warm heart in favour of African colonization; 1st, as a means of suppressing the slave-trade; 2d, of conveying civilization and religion to Africa; and 3d, of perpetuating the blessings of free institutions, and of elevating the character of the race. Such discourses always make their mark.

---

**HISTORIC DOUBTS RELATIVE TO NAPOLEON BONAPARTE, AND HISTORIC CERTAINTIES RESPECTING THE EARLY HISTORY OF AMERICA.** New York. R. Carter & Brothers. 1853.

The first part of this work, first published in 1819, is an ingenious essay to throw doubts on the existence of Napoleon. There is a mixture of logic and pleasantry, which has always rendered the book popular. The second part reverses the picture; and with the same serio-comic logic, the author imposes upon antiquarians a wonderfully natural account of our early history. It requires an acute mind to conjure up such a volume from the depths of doubt and of certainty; and one of the lessons to be derived from its perusal is the importance of being indoctrinated in the rules of evidence, and of being able to give a reason of the truth of religion.

---

**THE COURSE OF FAITH; OR THE PRACTICAL BELIEVER DELINEATED.** By John Angell James. New York. R. Carter & Brothers. 1853.

The object of the eminent author is to combine, as far as possible, the theoretical, practical, and experimental, in the representation of personal religion. He has selected Faith as the great principle of spiritual life, of the Christian character, and of holy conduct. Mr. James' general views are known to be eminently evangelical. Some of his expressions are not always what a Presbyterian might wish; but the spirit and matter of his work on Faith are such as to commend it to general circulation. He holds fast to Faith as the bond which unites believers to Christ, and which brings justification to the soul, with every blessing, through the Holy Spirit. The scope of this excellent and useful book, will be seen by a glance at the table of contents. Chap. I. Faith in General. II. Faith in Justification. III. Faith in relation to Sanctification. IV. The Joy of Faith. V. The Work of Faith. VI. Faith's Victory over the World. VII. Faith in Prayer. VIII. Faith in hearing the Word. IX. Strong Faith, including the Assurance of Faith. X. Faith in reference to the Blessings of this Life. XI. Faith's Exercise in reference to Affliction. XII. Faith in reference to Death. XIII. Faith in its relation to Heaven.

---

**THE ANNUAL OF SCIENTIFIC DISCOVERY, &c., for 1853.** Edited by David A. Wells, A. M. Boston. Gould & Lincoln. 1853.

Some theologians would like a book like this on theology, but they would hardly dare trust its editorial supervision to an Old School man! The present work fortunately excludes theology. Its plan is admirable, and its execution presents materials of instruction, practical use, and entertainment. We are glad to see *revolutionary facts* yearly occurring in the *department of geology*. We mean by this term facts likely to overthrow the reigning dynasty of absurd theory. Gneiss, hitherto reckoned one of the primitive rocks by right of nature, is now found perambulating other formations of a transition and secondary character. All hail to the progress of scientific discovery!

“Leonard and Bronn’s Jahrbuch state, that they have observed gneiss associated with conglomerate, and great veins of gneiss traversing gneiss. These facts have been verified by the discovery of similar phenomena in other countries, and gneiss is now divided into the following formations:—1. *Primary Gneiss*, that associated with certain granites, and forming the fundamental or oldest formation of the crust of the earth; 2. *Transition Gneiss*, that which rests upon transition rocks, as greywacke, clay slate, and old red sandstone, and even alternates with them; 3. *Secondary Gneiss*, this formation rests upon *lias*, and is well seen in Switzerland.”

---

## The Religious World.

---

**THE PRESBYTERIAN CHURCH.—*New Albany Seminary.*** The subject of the removal of this Institution to St. Louis is being discussed in the Western papers. The St. Louis Presbyterian strongly advocates the removal; and a writer in the Louisville Herald is strongly opposed to it.—*The Presbytery of Cincinnati* have refused to place in the hands of Dr. Nathan L. Rice a call from the 2d Presbyterian Church, St. Louis, although “Dr. Rice did most firmly and distinctly announce to Presbytery his belief that it was a call of divine Providence, and that it was his duty to accept of it.”—*Revivals.* A number of Churches in Carlisle and Huntingdon Presbyteries have received large accessions. The Churches in Philadelphia have also had more added to their communion than is usual.—*Items.* The Westminster Church, Utica, N. Y., was burned down on the 10th March. Dr. Wm. L. Breckenridge’s restored health has enabled him to resume his labours. Dr. Boardman, of Phila., is delivering a course of Lectures on “The Bible in the Counting-room,” which has been attended by large audiences. Dr. McElroy’s new church in New York, on 14th street, is nearly under roof; the old church in Grand street has been sold to the Associate Presbyterians for \$55,000. Two series of letters are in progress in “*the Presbyterian*,” of uncommon interest; one on “eminent persons abroad,” which has reached its 22d number; and the other, entitled “letters to delinquent church members,” which has reached its 19th number. The Rev. John H. Brown, of Lexington, Ky., who was on trial before his Presbytery, has been acquitted by a vote of 2 to 1.

**THE NEW SCHOOL AND CONGREGATIONALISTS.** Considerable controversy is going on between these brethren. A late number of the Philadelphia Observer lays down these propositions, with great positiveness: “1st. That the Congregationalism of 1852, as represented by the Independent and the Albany convention, is not that of 1801, nor of Dwight, nor of Edwards, nor of Cotton Mather, nor of the Mayflower. 2d. That in abrogating the plan of Union, and so violating the covenant of their fathers, the Convention is chargeable with the same sin as that of the Assembly of 1837. 3d. That Congregationalism has thus been put upon a *new basis*, and “*changed its centre from New England to New York.*” 4th. That this convention is to be



regarded as the result of a deliberate, *aggressive*, and long continued effort of a few such men as the editor of the Puritan, the editors of the Independent, (not excepting the Rev. Joshua Leavitt, Messrs. Hale, 'J. C. H.' Blanchard, and others,) to bring about a separation between brethren who had previously dwelt together in unity. 5th. *Having now made this separation, THEY MUST BEAR THE BLAME OF IT.*

**A GOOD BOSTON NOTION.** The American Board require for their operations in heathen lands this year the sum of \$300,000. The Boston churches have resolved to raise \$25,000, or *one twelfth* of the whole sum.

**THE EPISCOPAL CHURCH.** The proposition is broached that it is expedient to unite all the hierarchal churches of Anglican origin by some external bond of union. Bishop Whittingham, (High Church) has written that in his judgment, provision ought to be made, 1st. For an Assemblage of the whole English, American and Colonial Episcopate, for organization as one branch of the Catholic Church. 2d. For a representative assemblage, for the purpose of adopting a body of general Canon law; and 3dly. For recognition, under this general code, of the distinct organization of the several Churches of England, Ireland, Scotland, the Colonies, the United States, and the American Missionary Churches.

An Episcopal minister, by the name of Williams, a half-Indian, has been passing himself off as the son of Louis XVI. Some sensible people, as Dr. Hawkes, are said to believe his story. We see it stated, by the bye, that Dr. Hawkes will probably be elected Bishop of North Carolina, in place of Bishop Ives, whose seals are now hanging as trophies on St. Peter in Rome.

Bishop Ives is said to labour under insanity. Bishop Green, whose vote released Bishop Doane from the responsibility of a trial, says "I have not, for the last five or six years, regarded him as a responsible man." It seems strange that an irresponsible man should have been tolerated so long as head of a diocese, and a member of the House of Bishops.

**PSALMODY IN THE FREE CHURCH OF SCOTLAND.** At a meeting, held recently in Edinburgh, for the purpose of forming a class for the training of precentors, Dr. Candlish, on taking the chair, explained the object of the meeting. He stated that this was only one of the several measures which the Educational Committee of the Free Church had in contemplation, with a view to the improvement of psalmody. A special sub-Committee had been appointed to consider the whole subject, of which Mr. M'Lauchlan was Convener. The Education Committee contemplated a variety of measures fitted to awaken general attention to the subject, and to introduce, as far as possible, a uniform system for singing the praises of God, and to secure a right training to those who lead the psalmody in their congregations, and in the congregations themselves. They proposed to grant certificates to those able to conduct this part of the worship in their churches who might wish for them. The Committee were far from desiring to get up in congregations anything like an artificial or meretricious mode of conducting the praise of God in the Sanctuary. They were opposed to anything that partook of the nature of instrumental music—anything merely catching or pleasing to the ear. Their object was to preserve the grave, sweet melodies handed down to them by their fathers. These melodies were greatly more varied than many might be apt to suppose; and their ultimate aim was to get congregations to sing melodiously and harmoniously, as well as with spirit.

## Gems of Truth.

### GEMS OF THE CHRISTIAN CABINET.

My time is short; I must be up and doing; I must go briskly on with my work, leaving it to my Lord to find me strength for it, and success in it. His blessing I expect here and for ever; not for anything I have done; and yet I would labour as hard as if heaven was to be the reward of my labours.—*Romaine.*

Afflictions, desertions, and temptations, are as needful as consolations. Jonah's whale will teach a good lesson as well as Pisgah's top; and a man may sometimes learn as much from being a night or a day in the deep, as from being forty days in the mount. I see Jonah come out of a whale and cured of rebellion. I see Moses go up into the mount with meekness, and come down in a huff and break the tables. Further, I see three picked disciples attending their Master into the Mount and falling asleep there. It is well for you to be clothed in sackcloth while you tarry in the wilderness.

Look upwards and press forwards. Heaven's eternal hills are before you, and Jesus stands with arms wide open to receive you. One hour's sight and enjoyment of the Bridegroom in his place above will make you forget all your troubles on the way.—*Berridge.*

It is the battle tries the soldier, and the storm the pilot. How would it appear that the Christians can be not only patient but cheerful in poverty, in disgrace, and temptations, and persecutions, if it were not often their lot to meet with them?—*Leighton.*

When we shall receive that rich and pure and abiding inheritance, that salvation which shall be revealed in the last time, and when time itself shall cease to be, then there shall be no more reckoning of our joys by days and hours, but they shall run parallel with eternity. Then all our love that is now scattered and parcelled out upon the vanities amongst which we are here, shall be united and gathered into one, and fixed upon God, and the soul shall be filled with the delight of his presence.—*Leighton.*

---

### “WHAT MUST I DO TO BE SAVED?”

Is this the inquiry of an anxious sinner? Is it put by one who is beginning to feel his guilt as an enemy of God, and a violator of the law of God? We say then to him, that the present is a most interesting crisis in his existence. The Holy Spirit, my anxious friend, is moving by his gracious influences upon your heart, and there is such a thing as *grieving him away*. Oh, the wretched state of that soul who is forsaken, eternally forsaken by this blessed agent—that soul against whom the decree has gone forth, “He is joined to his idols; let him alone.” Such is not yet *your* condition, for you are yet *anxious*, and for you there is hope. But say to this Holy One, “Go thy way for this time,” and he may never visit you more. All your past sins have been forging a chain to bind you in the prison of hell. How many more sins are necessary to complete that chain, your Maker alone can tell. Perhaps there is but one link wanting, and by the rejection of the present offer of mercy, *you may forge that last link!* Yield then prompt compliance with the monitions of this heavenly Monitor, and confide your guilty, lost soul to the arms of Christ.—*American Messenger.*



PAINTED BY SULLY.

ENGRAVED BY SARSEN.

WILLIAM ANDREW CUNNINGHAM

THE  
PRESBYTERIAN MAGAZINE.

MAY, 1853.

---

*Miscellaneous Articles.*

---

LEAVES FROM THE DIARY OF A DEPARTED CHILD OF  
SORROW.

[The following brief introduction to the diary, has been written by the minister into whose hands the leaves providentially fell.—Ed.]

“WE converse with the absent,” says D’Israeli in his *Curiosities of Literature*, “by letters, and with ourselves by diaries. Shaftesbury calls a diary ‘a fault-book,’ intended for self-correction; and Col. Hardwood, in the reign of Charles I., kept a diary, which, in the spirit of the times he entitled ‘slips, infirmities and passages of providence.’ Such a diary is a moral instrument, should the writer exercise it on himself and on all around him. One of our old writers quaintly observes, that the ancients used to take their stomach-full of self-examination every night. Some used little books, or tablets, which they tied at their girdles, in which they kept a memorial of what they did against their right reckoning.” Christians who have employed this means, have found it an invaluable assistance in self-examination and watchfulness; and although liable perhaps to some abuses, it is to be feared that this help is too much neglected in this bustling age.

The writer of the following extracts, who has been dead some years, was a child of sorrow. Having her lot cast in an elevated social position, with fine talents, engaging manners, and more than ordinary cultivation, she was married to a partner in every respect suited to her, and spent some years in refined and almost unalloyed enjoyment. She had early given her heart to God, and witnessed a good profession before the world. A short time before the record commences, her husband had also become a subject of divine grace,

and rejoiced in hope of the glory of God. When, however, their cup of happiness seemed full to overflowing, an inscrutable Providence laid him upon a bed of sickness, during which his mind became seriously affected by disease, and he was left a prey to the deepest religious melancholy, which continued without mitigation during the remainder of his life—a period of some years. It was about the close of the first year of this overwhelming dispensation, when beginning to arouse from its first stunning shock, that she commenced this diary. It was evidently penned without the slightest expectation of its meeting any other eye than her own, and with the sole view of personal edification. It has been thought, however, now that the events have long since passed, and are remembered only by one or two friends, that these extracts may without impropriety be used in this way to encourage and stimulate others in the same divine life. There is something very instructive in the experience of the Divine dealings with such a soul. It shows that those of like passions and infirmities with ourselves have by divine grace made high attainments in religion; and thus encourages similar endeavours to press toward the mark, as well as illustrates the way of such attainments. These extracts may be continued from time to time, should they prove to be as useful to others as to the writer of these introductory lines.”

N. R. S.

#### RECORDS FOR A PRIVATE DIARY.

*Sunday Evening, May 4th.*—Knowing that the experience of Christians of almost every age, points out the importance of making a frequent record of our spiritual state, as a great means of increasing watchfulness and humility, I desire this evening to commence such a record; it is the evening of a day, which, I trust, by the grace of God, will be as the commencement of a new life in my soul. Having during many months surrendered myself almost a passive victim to grief, and having been estranged for eighteen months from my Master's board, first by personal indisposition, then by the death of my beloved father, and since by another overwhelming grief, I have been enabled on this day to resume my place amongst his professed followers, and that with less agitation than I had dared to expect, particularly after experiencing so much violent feeling on my first return to church yesterday afternoon.

But I was wrong to doubt that I should be supported through the trying occasion; I had earnestly implored divine assistance, and endeavoured as much as possible to elevate my thoughts and feelings above all earthly considerations and recollections, and had entreated that some impediment might be thrown in my way, if my mind was not deemed in a suitable frame. None was. I was permitted to approach the cross of my Redeemer; to taste the cup, in full faith that the blood it was designed to show forth was shed for the remission of *my sins*; and not of *mine only*, or those of communicants, but also for those of my beloved husband. It was shed for all

such humbled penitents, and all such shall reap the joys it has insured for them in a future state, even though they should never be permitted in this life to taste of the symbols in remembrance of Him who will be their salvation.

The preceding week I devoted to such reading, prayer and meditation as I hoped would tend to prepare my heart to appear in a wedding garment at the feast of my blessed Lord and Saviour; and, I thank God, I have a comfortable hope that it did not appear altogether unsuitable, for I was not dismissed in anger. On the contrary, peace was diffused through my soul. The feeling approaching impatience and fretfulness, which sometimes harasses my spirit, was entirely subdued. I saw, as it were, my Saviour promising in a short time to receive me to himself, to dry up all my tears, and to place me where a thousand years of temporal sorrow shall seem less than a day, forgotten entirely, or remembered only to inspire songs of thanksgiving that such means of grace had been vouchsafed.

Our pastor enforced the idea that the sting of death was removed by the blood of Jesus. I felt that it was. So completely were my natural apprehensions dispelled, that I almost longed to receive my summons at the very table where I had symbolically drank of that precious offering which insures my joyful resurrection. Whilst so near my Saviour I failed not fervently to implore compassion for him who cannot implore for himself, and who, to our darkened sense, appears, in a temporal point of view, to need it so much. This, however, I did with implicit submission to his will, who, I firmly believe, delighteth in mercy, and would long since have fulfilled his promises to the broken hearted, by sending relief to his afflicted servant, had not his infinite wisdom and eternity regarding love deemed it best to defer. His will be done. It would be impious to dispute his wisdom and mercy, and most ungrateful to repine, as I too often have done, whilst I can enjoy such rapturous consolation as I found this morning, in saying to my heart (when our pastor was speaking of the awful second death of the impenitent, from which there would be none found to redeem,) "from this second death my husband is rescued; his heart was touched by divine power; it is humbled, contrite, broken; none shall be able to pluck him from his Redeemer's hand." This faith I always have; I have never doubted his title to claim the sure promises to returning backsliders. Why, then, I ask my soul, why then this poignant distress at seeing him burthened for a time, (which must at most be short,) with the cross allotted him by a tender Father, whilst you profess your willingness to bear your own, could they be separated? There is no sufficient reason for this. If his trial be severe, bright shall be his crown of glory when all is past; rapturous his hymns of rejoicing, transporting his songs of praise to the Lamb who shall have brought him out of such tribulation, washed him in his blood, and clothed him in a white robe. Lord impress this truth upon my mind, and enable me to conquer my infirmity; to place my husband, as I have his children, in thy hands, confiding in thy tenderness, that thou wilt only chasten through love, and therefore as little as is consistent with his welfare. Amen.

*Monday, May 5th, 7 o'clock, A. M.*—This day, I thank God, has commenced well. I feel nothing of deadness or coldness. My heart and lips are full of gratitude and trust. I sang my morning hymn with elevation of mind. I prayed fervently, and with collected thoughts. My prayer was altogether for spiritual blessings. I have since been reading with much interest the 24th and 25th chapters of Matthew. Oh! may I never forget their instructions; never forget that “the Son of Man cometh at an hour when we think not.” May I be ever watching and praying, that I may be ready to meet him with cheerfulness at whatever time seemeth good unto him, for “blessed is that servant whom his Lord at his coming shall find so doing.” May I frequently be examining the nature of the talents, whether of heart, mind, or outward estate, which the Lord has bestowed on me, that I may be the better enabled by divine grace to use them to the best advantage, for the glory of God, the good of my fellow pilgrims, and my own soul’s truest advantage. Oh! that I may be enabled to turn to such account the temporal gifts and dim lights which have been, or may be vouchsafed me in this life, that I need never fear being received at its close, through the merits of my Redeemer, with a “well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord.” May I be preserved from all grovelling thoughts, or unreasonable grief under afflictions, by often looking with an eye of faith on that approach of my Saviour which shall open a new life of bliss and joy before his followers; “when the Son of man shall come in his glory, and all the holy angels with him; when he shall sit on his throne of glory,” and having separated the believers from the hardened sinners, shall say to those on his right, “Come, ye blessed of my father, inherit the kingdom prepared for you from the commencement of the world.” Oh! may I, for myself and my husband, freely accept of the cross laid upon us. While trusting for him, that the merciful and all-sufficient Saviour, who despised not the late faith of a dying thief, has accepted of his deep repentance and sincere return to his neglected God, though he was not long permitted to “show his faith by his works,” may I myself, struggling to overcome this paralyzing sorrow which has so long absorbed every faculty of my mind and feeling of my heart, press forward more vigorously than I have ever yet done in the “narrow path,” my eyes unwaveringly fixed on the “strait gate,” which, if it be not my own fault, shall shortly open to admit the immortal spirits of my now suffering husband and myself, into the mansion of bliss our Jesus has prepared for us. Our Jesus, who is even at this moment watching the progress of our purification, and rejoicing over those wounds which cause our flesh to shrink, but are nevertheless inflicted by love. Our Jesus, whose all-seeing eye directed the result, calmly permits those pangs which he sees are necessary to confirm the new birth in our souls. Our Jesus, who was crucified that we might be redeemed from suffering, and is eager to reap the fruits of his agony, in joyfully welcoming our rescued souls to those regions of bliss he has so painfully purchased for them.

O, my soul, doubt not thy salvation, as thou doubtest not that of thine earthly partner. Thou hast chosen Jesus. He will not fail thee, nor forsake thee. He will not be defrauded of his right. Days of darkness thou mayest yet have, but fear not, they shall not endure forever; they shall not endure one moment longer than thy best, thine only true Friend knows to be expedient. This life is short; the day has commenced, go and perform thy duty. Thou art not deprived of the power, and it will be required of thee that thou shouldst show thy faith by thy works! Lord, enable me so to do!

*Monday, 11 o'clock, P. M.*—The day is closed, but I wish to retain the remembrance of it. It has been one in which God has been in all my thoughts. To obey his commands, and to do everything with a view to his approbation, have been the sole motives to my actions. It has been a day marked by some charitable acts, some acts of self-denial, uniform placidity of temper, a zealous performance of my most important duty as mistress towards Mary, and one in which I have enjoyed uninterrupted resignation to the Divine will. I now bless God that I am about to lie down full of peace—a peace which the world could not give, and which all the sorrows entailed upon me by my past iniquities and present unworthiness cannot take from me—a peace which flows from a belief in the forgiveness and approbation of heaven. Oh! what peace can be like unto this! Lord, have mercy upon my husband, and grant him this peace, for Jesus Christ's sake, who delighteth in the restoration of his diseased, mourning servants. Amen.

*Tuesday, May 6th, ten o'clock P. M.*—Another day has passed, on which I can look back with much satisfaction. My morning devotions were performed with much fervour. My time has been usefully employed during the day, and my mind continues in the same watchful, submissive state, in which, by the grace of God, it has remained steadfast for the last week. My desires are unto the Lord. I have had comfortable intelligence from my husband, for which I am truly thankful to the Author of all good. And I have passed the evening in earnest endeavours to enlighten the mind, and touch the heart, of my nurse with a knowledge of spiritual things. May God bless my feeble efforts to her soul's good; and may he bless me with a spirit of perseverance in this, and every other duty, which my present circumscribed sphere of action presents before me. I have been the means of procuring some work for poor Mrs. M., which gave me much pleasure. On the whole, it has been a day for which I have great cause to be thankful, and therefore one on which, I bless God, I am permitted to look back without those self-reproachings which so often torment me. Oh! my Saviour, these are the sweet fruits of a communion with thee! Let me never lose sight of thee one moment. If I do, I must sink again into sorrow and sin.

*Wednesday night, May 7th.*—Upon reviewing this day, I find it has not been one of so much spiritual refreshment as the few preceding ones; yet I thank God I have been preserved from great errors, and from forgetfulness of my duty as a follower of Christ;



I mean of that part of duty which consists in seizing every opportunity within my reach, of being useful to my fellow creatures. I wrote to the overseer to inquire whether the poor in W—— neighbourhood were in want of Bibles. I commenced to be a subscriber to the Sunday School establishing in the Presbyterian church, and renewed my annual subscription to the Orpheline Charity School, in which I also endeavoured to procure a situation for a poor child. As I hope and believe these things were done in a proper spirit, so I hope and believe the Lord's blessing will rest upon me this night. Comfortable trust! Oh! may I never forfeit it, by growing careless in my endeavours to obey the Lord in all things. Above all, may I never forfeit it by want of resignation to His decrees who cannot err, or by remitting in my efforts to subdue my evil temper and corrupt inclinations. Aid me, good Lord, in this most arduous undertaking!

*Friday, May 9th.*—My heart was very much in my devotions yesterday morning; but not, I fear, so spiritualized in its affections during the remainder of the day, as of late it has been. I thank God I was enabled to keep my chief desire constantly in view—that of acting, as far as possible, in such a manner as I believed would be acceptable to the holy God, the glorious Redeemer, and blessed Spirit, who has been so gracious to me, and through a continuance of whose mercies rest all my hopes, for time and eternity. With this desire in my heart, I was enabled on two occasions to subdue some rising heat of temper, and to keep my mind still in a state of resignation. Oh! may I every day acquire more and more of this mastery over a flesh which I am commanded to crucify.

This morning I have to lament much wandering of my thoughts during prayer. Oh! how weak, how weak I am; how unable to do what I most desire. But I will banish the afflictive reflections these wanderings gave rise to. I struggled against them. Three times I rose from my knees; and when I had brought my mind into a better frame, knelt again. These my efforts were beheld by the everywhere present Spirit; and I will hope, if they were not so much blessed as I wished, that humility might be kept alive in my heart. Perhaps, were I at all times able to pray with fervour, I might count too much on my prayers, and grow careless in the duty of constant self-examination and self-government. May I, hoping this to be the design of Providence, commence this day with great mistrust of myself, and go through it with great watchfulness.

*Friday night, May 9th.*—As I designed, I have passed most of this day in religious reading and meditation, and not, I hope, unprofitably; for I was enabled to bring home much of what I read to my own heart, and often found warm desires after holiness forming themselves into fervent prayer; a circumstance in which I always delight, for it arises from a state of mind I well know myself incapable of producing, and which I receive as consolatory evidence that the Spirit has not renounced me, unworthy as I am. And is it with such consolations that I would repine at the dispensations of Providence? No! my gracious Father, thy will be done; and blessed be thy name, for all

thy long suffering with the unreasonable grief of thy servant, who, though she had great hope, has sorrowed as one who had none. And blessed be thy name, for the comparative comfort thou at present vouchsafest to my beloved husband. Oh, Lord! forsake him not; return unto him in thine own best time. He has not deserved thy mercy, Lord; he long forgot thee; but he did return, thou knowest how sincerely and penitently. Thy promises are sure!

This day has closed, as I desire to close every day of my life, in feeble attempts to glorify God, and serve a fellow creature. Mrs. B—— is extremely ignorant of the things which concern her salvation. I have been reading to her, and commenting upon the death and resurrection of our blessed Redeemer. She receives my endeavours to awaken her kindly. Oh! may the Almighty grant them a kindly influence on her heart! May he, if the wish be not presumptuous, be pleased to use me as an instrument in the great work of saving her precious soul. Amen!

*Saturday, May 10th.*—Except my morning services, this has been a lifeless day. A wish to fall on some plan of becoming useful in my generation has employed my thoughts a good deal, but I have not been able to devise any which appears reconcilable with my retired life. I feel an almost insurmountable repugnance to mingling again with mankind, and yet my conscience is not satisfied. Oh! that the Lord would guide my steps, and show me the path in which I ought to walk.

*May 11th.*—This is Sunday, and I was desirous to be more than usually fervent in my devotions, but after much wandering in my first prayer, opened the Scriptures in a sorrowful spirit. The 2d and 3d chapters of Mark were the portion for this morning, and my heart was touched by the proofs that my Saviour was willing to heal on the Sabbath. I renewed my prayer with much fervour for myself, and individually for all who are near to my heart. Oh! may our sins be forgiven on this day, even though it should be deemed best for our eternal interests to keep the blessed truth concealed from us. O may I be strengthened to wait patiently on the Lord, for myself, and for him who is for some wise purpose debarred from the power of joining in any act of faith or hope!

I feel convinced that, unless improperly translated, the 3d chapter of Mark ought to satisfy the fears of all (who have not absolutely denied God, and derided the idea of his power) as to the possibility of their having committed the sin against the Holy Ghost. The word "*because*," when we recollect that the scoffers stated it was by the power of Satan our blessed Redeemer cast out devils, appears to me sufficiently to explain the nature of the sin which entails such a dreadful punishment as exclusion from "*forgiveness*," and "*danger of eternal condemnation*." My mind is much relieved by the view of this passage, which at present seems to me to be a very evident, indeed, the only probable one. The Scribes, to whom our Lord's answer was directed, accused the *Holy Ghost*, by whom Jesus dislodged the evil spirits, of being *Beelzebub*, and it was "*because*"

they blasphemed against the Holy Ghost, that the awful sentence was denounced against them, and them only, or such as should be guilty of the same sin. All others, "wherewithsoever we blaspheme shall be forgiven" us, if we will but repent, and renouncing our wicked ways, adore the Holy Ghost, by believing in Him who was filled with the Spirit, and who died ignominiously, that we, through faith in him, might obtain abundant supplies of this saving Spirit. Thanks to my God, though a most careless worshipper, I am not a doubter of the power of the Holy Ghost. Oh, no! my desires to abound in him, and through his divine influences to lead a pure and holy life, in all humility and faith, are most earnest and sincere. I will not then fear. I cannot fear, whilst even in this chapter I see such touching proof of the tenderness of my Redeemer. Immediately after the terrifying threat, to those who have been guilty of blasphemy, the Holy Ghost, as if to chase away all the alarm which this threat might naturally have infused into the breasts of the various *sinner*s who must have been mingled in the "multitude," which sat about him, he says, looking upon them, (doubtless with a heavenly smile of love irradiating his Divine countenance,) "Behold, my mother and my brethren; for whosoever shall do the will of God, the same is my mother and my brethren." How beautiful! how like a Saviour who came to die for sinful creatures is this! In the multitude around him, there must have been culprits of every description, except blasphemers of the Holy Ghost, and these culprits he would not leave in a needless alarm. They were collected to see his miraculous works, and hear the words of life; they had not vilified the Holy Spirit who performed these works, and delivered these words; they were therefore dear as mother or brother to their Lord, and he sweetly tells them so. They were dear to him because they were doing the will of their Father; they were listening to his Son. O my soul, thou art most anxious to hear the instructions of thy Master, to be taught of the Holy Ghost, wherefore then your hours of doubts and mistrusts? Because you are a sinner? You are then but as many of the "*multitude*." O be comforted for ever with the blissful assurance, that he who has promised to cleanse believers from all sins, except one, is your brother! You are, it is true, called to the performance of higher duties than this multitude, because you are better informed of the will of your Father than they had yet time to be; but go, fearless; be but attentive to hear, and diligent to fulfil, you will be in no "danger of eternal destruction." Jesus is your brother, your elder brother, who having gone before you, has mercifully cleared the "narrow path" of all impediments, and waits at the close to welcome you into his joy.

## THE WISE MEN FROM THE EAST.

THE expectation of a mighty deliverer, soon to arise from among men, the expectation so strong with the Jews at the time of Messiah's birth, was not confined to the Jews. It was widely felt among the nations, as attested by profane history. This general expectation may have arisen partly from the native conviction of every soul of its need of spiritual help—that which was desired to be at length fixing itself as sure to be. It may have arisen partly from early tradition—the most important communication from God to the progenitors of the race having been promises of a Redeemer; and it may have arisen partly from the predictions of the Jewish Scriptures, which, for some hundreds of years, had been widely circulated among the learned of many lands.

The persons introduced to us in the beginning of Matthew's gospel, inquiring after the Saviour, are described as "wise men from the East." Who these men were, from what country they came, and how they became possessed of such a knowledge of Jesus as they evinced, has been the theme of much conjecture.

The region designated as *the East* is indefinite; but it at once occurs that the East, being the birth-place of mankind, would furnish the purest and most vivid traditions of primitive times. The appellation, "wise men," or *Magians*, both by itself, and from its connection with the whole narrative, would point to Persia as a narrower region from which these strangers came. Magian was the name of the Persian priesthood. Our attention being fixed on Persia, we immediately recollect the fact of history, that heathenism was there seen in its mildest and most spiritual forms; and then, from the bold and full tradition of the deluge which Persia furnishes, we infer the superiority of that country in all traditional knowledge. And here, if necessary, we might stop, concluding that possibly, in the most thoughtful of Persian minds, tradition may have ripened for fulfilment, along with the prophecies of God's covenant people, until the heavens giving birth to a new star, they were ready to receive its guidance to the new-born Redeemer.

But we need not stop here. A far more plausible conjecture may be indulged. The Magians of Persia were learned men; they were read in the accessible literature of all lands. They were, moreover, held in highest respect as nobles of the state, and in all civil affairs, were counsellors and guardians of the king. Bear this in mind, and then remember that the Jews were seventy years captives in Babylon, whither they carried their Scriptures, and were restored to their land by Cyrus the conqueror of Babylon, and founder of the Persian empire, who himself was familiar with the Jewish Scriptures. And in connection with this, remember, as the most interesting fact of the series, that the prophet Daniel, who alone of all the prophets fixed the exact time of Messiah's advent, was himself a high civil officer

under the first Persian monarchs in Babylon, and so must have been widely and familiarly conversant with the Magians of his time. But how would the Jewish Scriptures have general circulation in Babylon, and Cyrus have acquaintance with them, and the learned Magians not have a much more special and thorough acquaintance? And if this were true of the Jewish Scriptures generally, would it not be much more so of the writings of Daniel? And if the Magians of that day had special familiarity with the writings of Daniel, would the expectation of a Messiah, founded upon those writings, and indulged by the Magians of a later day, their successors, be at all surprising? All this conjecture seems to receive confirmation from the fact that the date from which the time of Messiah's advent is reckoned by Daniel, is a date in the civil history of the Persians: "From the going forth of the commandment to restore and to build Jerusalem," the weeks of prophecy proceed.

No wonder, then, that ever watching the heavens for tokens of earthly occurrences, when, at the exact time mentioned by Daniel, as that of Messiah's birth, they saw an extraordinary appearance in the heavens, they cried, "It is 'his star!'" No wonder that when Daniel spoke of no other *place* than the "holy city," in connection with the Messiah, they should come to Jerusalem seeking him, and saying, "Where is he?" And no wonder that when Daniel speaks of "Messiah the Prince," they should bring *royal* gifts, and ask, "Where is he that is born *King* of the Jews?"

These wise men were astronomers, if not astrologers. They made the heavens their study. Whether in their studies, science or superstition were largely mingled, we may not say; but we see that God gives them such a sign as they would not fail to observe and improve—a sign in the heavens, a star. Behold an evidence of God's condescending goodness. He meets men wherever they go. He suffers them to look nowhere for himself in vain. But supposing that this sign fell in with the superstitions of astrology, and wedded itself to them, what shall we say? The words of Neander are apt and unanswerable: "If it offends us to find that God has used the errors of man to lead him to a knowledge of the great truths of salvation, as if thereby he had lent himself to sustain the false, then must we break in pieces the chain of human events, in which the true and the false, the good and the evil, are so inseparably linked, that the latter often serves for the point of transition to the former. . . . God condescends to the platforms of men, in training them for belief in the Redeemer, and meets the aspirations of the truth-seeking soul, even in its error." N. C. B.

---

SELECT SENTENCES.—In the worst of times, there is still more cause to complain of an evil heart, than of an evil and corrupt world.—*Fleming*.

Bold sinning doth afterwards make faint believing.—*Ibid*.

## ONE PASTOR FOR TWO CONGREGATIONS.

IN looking through a bound volume of a magazine that was published more than twenty years ago, I met with the following short article, which appears to me to furnish matter for serious and useful reflection at the present time :

“PLEASING INCREASE.—The following statement we have from one of the pastors spoken of. When Middletown and Freehold (N. J.) were united they numbered in all 140 families; during the short time since they were separated and placed under two pastors, they have increased to 245 families, viz : Freehold has 130, and Middletown 115. When united, the average number of members admitted annually was fifteen or sixteen. Last year fifty members were admitted in the two, an instructive lesson to collegiate charges.”

I have often thought that there is no measure of economy in which people commit so serious an error as in that to which this article refers. In the early settlement of a country, it is often necessary and highly useful, thus to associate two congregations under the care of one pastor. But as soon as the sparse population becomes sufficiently numerous and able, each congregation should have its own minister, provided ministers enough can be obtained to supply all the churches.

God has given no more Sabbaths and ordinances than we need to prepare our souls for heaven; and it cannot be that our edification and usefulness are as well promoted by the half, as they would be by the whole of his provisions. The cause of religion is, certainly, likely to prosper better, and to exert its influence more extensively, both on families and neighborhoods, when the people of God publicly assemble for his worship every Sabbath. Besides, it is scarcely possible that pastoral labour can be as effectively employed, or pastoral oversight can be as uniformly maintained, over two congregations as over one. The pastor of two congregations usually has his residence within the bounds of one of them, while the other may be eight, twelve, or fifteen miles distant. The opportunities for forming intimate acquaintance between the pastor and his remote charge are much diminished by the distance, and many facilities for doing good are unavoidably lost. And, again, while the minister is officiating in one of his congregations, the people of the other are liable to be omitting public worship, or going to any religious meeting that may be within their reach. And it may be, that by so doing, they will be entertained with caricatures or phillippics against the solemn truths, which, on alternate Sabbaths, he is endeavouring to inculcate upon them.

It may still further be observed, in opposition to this method, that it is exceedingly onerous to ministers. It may, indeed, release them from some measure of study, especially if their congregations are so distant from each other that they intermingle to no extent. Yet

this advantage, if it be one—this relief, is counterbalanced by the great amount of time occupied in travelling from one church to the other, not merely for the exercises of the Lord's day, but also for pastoral visiting, and visiting the sick.

It is not easy, I admit, to determine, by any general rule, when such conjoint charges are necessary, and when they are not. In some instances, there might be demanded greater efforts and larger contributions *for a while*, than it would be reasonable to look for continually. But, in most cases, it would be only for a while. The increased labours of the pastor in one field, the regular and certain assemblage of the congregation every Lord's day, the visible advantage of having an affectionate and assiduous pastor always among them, would, by the blessing of God, enlist the interest of new members, and draw in the negligent, and increase the zeal of all; so that in a few years the expense of a minister's entire support would really impose no heavier burden on the resources of the people, than the half of it did when they had but half of his labours. Probably there are in our favoured land but few regions of country in which sixty Presbyterian families could not usefully employ and conveniently support a faithful pastor among them. The remark is often made of the farmers of our country, that they farm too much land to make it profitable. The basis of this remark is, that they cannot farm so much *as well* as they could farm a smaller plantation. This applies with great propriety and force to the subject of which I am treating. No living man can do as good justice to the spiritual interests of two congregations, as he can to those of one. And I sincerely believe, after long and careful observation, that almost any of our small duplicate charges would find it for their advantage to have the entire services of a pastor all his time; and that by this means many of them would, in the course of a few years, become large congregations. In addition to this, I believe that single congregations would be more readily and speedily supplied with pastors, when by death or removal a pastor is taken from them. Every congregation has a taste and judgment of its own; and it often happens that duplicate charges are for years without a pastor, because the taste and judgment of one differs from that of the other, and so they cannot agree in making a choice.

These observations are respectfully submitted to the consideration of our churches, by their friend and well-wisher, J. F. M.

---

FAITHFUL TO THE END.—On the day of his death, in his eightieth year, Elliot, "the Apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labours now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayers; for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

## MUSIC AND FLOWERS.

BY J. F. M'LAREN.

When winter's snows have fled,  
 The wild birds sweetly sing,  
 Ere from their humble bed,  
 The gentle blossoms spring.  
 And with its higher power  
 Sweet music charms the ear,  
 Before, in field or bower,  
 The smiling flowers appear.

On graves sweet flowers may bloom,  
 Where dear ones lowly lie;  
 But song survives the tomb,  
 In hearts that live on high.  
 A humbler boon of love,  
 The flowers to earth are given;  
 But, for the saints on high,  
 The harmonies to heaven.

---

 NEW THEOLOGICAL SEMINARY AT THE WEST.

[The subject of locating a new Theological Seminary for the West, will, it is understood, be presented to the consideration of the General Assembly, by the action of the Directors of the two Seminaries at New Albany and Cincinnati. So far as we have watched the discussion in the different papers, the desire seems to be general to submit the subject of location to the wisdom of the General Assembly. Personal feelings and local attachments should not sway a decision so important to the general interests of Presbyterianism. The following document, copied from the "*St. Louis Presbyterian*," is, in the present state of things, entitled to the prayerful consideration of all who will take part in the location of the new institution. On that point, we design to express no opinion.—Ed.]

**MEETING OF ST. LOUIS CHURCHES IN RELATION TO A THEOLOGICAL SEMINARY FOR THE WEST.**

PURSUANT to previous notice given in the several churches, a meeting of (O. S.) Presbyterians and others, was held in the Second Presbyterian Church, on Monday evening, March 14, 1853, to take into consideration the subject of the location, by the General Assembly, of a Theological Seminary for the West, and to adopt such measures as should be deemed necessary to procure the location of said Seminary at this city.

The meeting was called to order by the Rev. S. J. P. Anderson, on whose motion the Hon. Hamilton R. Gamble was called to the chair, and Joshua H. Alexander appointed Secretary.

At the request of the Chairman, the Rev. Dr. Goodrich invoked the Divine blessing on the deliberations of the meeting.

The Chairman then gave a brief explanation of the objects of the meeting.



Charles D. Drake, Esq., offered the following paper for adoption, as expressing the views of the meeting in relation to the location of the proposed Seminary; which, after discussion, participated in by the Hon. Edward Bates, Rev. S. B. McPheeters, Rev. Dr. Goodrich, Gen. N. Ranney, and C. D. Drake, Esq., was unanimously adopted:

STATEMENT OF VIEWS IN RELATION TO THE LOCATION OF A THEOLOGICAL SEMINARY FOR THE WEST.

The several (O. S.) Presbyterian congregations of the city of St. Louis, and others, assembled to consider the location, by the General Assembly of the Presbyterian Church, of a Theological Seminary for the West, feeling a lively interest in that important object, and influenced by a desire to advance the cause of our Divine Master, not less elsewhere than here, deem it proper to express our earnest conviction that that cause here, and throughout the great central valley of our country, would be eminently promoted, and fortified now and hereafter, by the establishment of the proposed Seminary at the city of St. Louis. This conviction rests upon various considerations, the principal of which we proceed to state; premising that we are not aware of any other point, in favour of which all these considerations would concur.

I. The object being to establish a Theological Seminary for *the West*, and that not for the West of the present day only, nor for the passing generation or century merely, but as well for the future West and its generations yet to come, we hold that it should be planted so far West, that however rapid the means of transit from one point to another may become, it will still be *in the West*, and still be, and be regarded as, a *Western* institution. This could hardly be said of it, even now, if fixed at a spot three or four hundred miles east of St. Louis; much less could it be said, ten, or at most, twenty years hence, when the eastern slope of the valley shall have become, to a considerable extent, commingled with the sea-board States, and the West will be looked for only between the Mississippi river and the Rocky Mountains.

II. It is, in our view, indispensable that this institution should be so placed as to preclude the possibility of a future conflict of interests or plans with that at Allegheny City, which is permanently established, is doing a great and good work, and ought not, under any circumstances, to be disturbed. Should both prosper, the spheres within which they would respectively look for sympathy and support would necessarily enlarge; and very soon, if too near each other, collisions would ensue, injurious alike to both, and to the great cause that both were designed to promote. St. Louis being, in a direct line, more than five hundred miles distant from the point just named, we regard as a most cogent reason for its selection as the site of the proposed institution.

III. In our judgment it is the duty of the Church to look carefully to the great centres of population, enterprise, industry, intelligence,

and knowledge, and to place there institutions and men, whose influence, radiating to all points, should be beneficially felt in every part of the surrounding region. To attempt to reverse this natural order, must ever result in more or less disappointment. St. Louis having, in the short space of twenty years, sprung from an inconsiderable town of 6,400 to a city of 100,000 inhabitants, with all the capacities, attributes, opportunities, and means of power, whether moral, intellectual, or physical, has become unquestionably the great centre of influence to a vast extent of country, the destiny of which, as well as that of the city, is even now beyond our conception. Hence it is a point which ought to be occupied by our Church, with strong institutions and strong men; and, therefore, is in this respect peculiarly suitable for a Theological Seminary.

IV. Since, in a large city, as all know, vice, infidelity, and false religion, in all their multiplied shapes and hues, find more abundant aliment and more numerous votaries, and assume more of organized and aggressive power, than in smaller communities, the plainest dictates of wisdom require that there the Church should concentrate ability and piety, and there raise the standard of truth and righteousness with most resolute and persistent effort. Therefore, if a body of able professors and devoted students of theology are to be collected at one point, it should be where the Gospel is most needed, has most to contend with, and is to gain its most important triumphs.

V. A Theological Seminary should be, in position, not less than in ability, learning, and piety, as a city that is set upon a hill, whose light cannot be hid. If it is to dispense light at all, it should be from a point where the greatest number can see the light and feel its benign influence. Mankind have ever so judged with regard to their most important institutions, and have always placed them in positions whose prominence should not only diffuse abroad their influence, but attract popular regard, remote as well as near; and, in our opinion, a Theological Seminary is the last institution which, in a country where cities start up as if by magic, and become great depositories of influence and power, should be subjected to the ordeal of an obscure location.

VI. As, in the nature of things, there can be, and with reference to substantial and permanent results there ought to be, but few Theological Seminaries established by our Church, it is highly important that they should be placed in the midst of a dense population. The compactness and accessibility of city population offer peculiar inducements for planting there such an institution. There it would find itself in close contact with multitudes upon whom its influence could be exerted, and from whom the ranks of the Church and the ministry could be perpetually recruited.

VII. As such an institution must necessarily depend for support and endowment on the voluntary gifts of the people of God; and as in cities the aggregate of wealth is greater, in proportion to population, than in small towns or rural districts, it is worthy of grave attention, whether it should not be planted in the midst of a popula-

tion where wealth abounds, and the holders of it may be led, by a sense of duty, formed under proper influences, to consecrate it to the service of God.

VIII. St. Louis would afford to the theological students a most abundant field for their personal efforts in the cause of religion, whenever time could be spared from the demands of study. Here, indeed, are precious and inexhaustible opportunities for every species of missionary effort which, if faithfully improved, would arm the soldier of the cross with practical skill, power, and self-possession, of inestimable value to him when he should enter upon the full work of the ministry. But beyond this would be the good results in the community of such efforts, perpetually blessing the institution and the people, and opening to the Church new and valuable opportunities for rapid, and at the same time well-matured, substantial, and permanent extension.

IX. As it not unfrequently occurs that theological students are under a necessity of exerting themselves, to a greater or less extent, during their course of study, for their own support, a large city undoubtedly affords greater opportunities for success in such efforts than a small town.

X. The social benefits to the students, in the opportunities of intercourse with the extended circle of intelligent and faithful Christians to be found in a large city, deserve attentive regard. We can see no good reason why persons of mature years should be debarred from proper social privileges during their preparation for the ministry. On the contrary, we deem it desirable, that, within discreet bounds, they should be brought in contact with society (from which, perhaps, their previous devotion to study has excluded them), so that when they enter their destined arena, they may feel that they have some acquaintance with men and things beyond that derivable from books, and are not practically strangers to the human nature upon which they desire to impress religious truth.

Such are the leading views which satisfy us that it would be wise to establish the proposed Seminary in this city. We frankly submit them to the Church at large, and bespeak for them candid consideration, in the belief that they will commend themselves to the enlightened judgment of those with whom must rest the final decision of this question.

On motion of Rev. Mr. Anderson, it was

*Resolved*, That an Executive Committee of seven be appointed by the Chair, whose duty it shall be to take such measures as they may deem proper, to promote the object aimed at by this meeting; and that they have power to fill any vacancy which may occur in their own body.

The Chair appointed as said Committee, Rev. S. J. P. Anderson, Rev. James A. Lyon, Rev. S. B. McPheeters, and Messrs. C. D. Drake, Oliver Bennett, David H. Bishop, and John Simonds.

After prayer by Rev. Mr. Lyon, the meeting adjourned.

G. R. GAMBLE, CHAIRMAN.

J. H. ALEXANDER, *Secretary*.

## TRUSTING—LEANING ON JESUS.

TREMBLING believer, has the name of Jesus music in its sound, charming sweetly thy troubled spirit? Does it dart a ray of gladness athwart the gloom of doubts which overshadow thy faith? Ah, wherefore dost thou doubt? Is the arm of Jesus shortened, that it cannot save? his ear heavy, that it cannot hear? or does his promise fail? *Never!* The doubts of Peter caused him to sink, but we read not that the beloved disciple who *leaned on Jesus'* breast at supper, doubted. Trusting his Saviour's love and power, he grew in grace, and in the knowledge of his Lord, until he, who was once a fisherman of Galilee, was permitted, ere he left our world, to see the Holy City, the New Jerusalem—her walls, her shining portals, and her streets of purest gold. Yea, he beheld the throne upon which One sat, "And lo! in the midst of the throne stood a Lamb, as it had been slain." Celestial music burst on his ravished ear! He heard "the harpers harping with their harps," and listened to the "new song which no man could learn, but the hundred and forty and four thousand, which were redeemed from the earth."

Although John saw this heavenly vision, yet, according to the word of Christ, trials marked his pathway here. Storms of persecution raged around him, but did he, who had forsaken all and followed Jesus, turn and flee? Ah, no—he trusted, he leaned on Jesus, and the Holy Spirit was given him—the blessed Comforter.

There is none other, dear reader, upon whom *you* can with safety lean—there, where John leaned, may you find sure support in sorrow's darkest hour. He who said to his sorrowing disciples, just before his agony in the garden and his cruel death upon the cross, "I will not leave you comfortless," will place underneath you His everlasting arms. Then cease thy doubting—TRUST. Dishonour not thy Saviour by cruel doubts, for "He that believeth not God hath made him a liar." A certain writer has said,

"Friendship *abhorreth* doubt, its *life* is in mutual *trust*."

And think you that the compassionate love of our glorious Redeemer is not wounded when that love is doubted?

"Nothing brought him from above,  
Nothing but redeeming love."

Fellow pilgrim through a vale of tears, there is a mansion prepared for thee in the City of our God, by none other than Immanuel. Of its beauties thou canst not even conceive, and in that bright world above there is no more sin; there is no night there, neither light of the sun, for the Lord God and the Lamb are the light thereof. To reach this mansion, thou must needs go over the Jordan of Death.

Its cold waves shall chill and pain thy cumbrous clay ; yea, they shall retain the frail tenement ; but thy freed spirit, leaning on *One* who is *mighty to save*, shall safely pass through the dark waters, and thou shalt be clothed in the robe of righteousness thy Redeemer wrought.

Hear the Father saying, "Who is this that cometh up from the wilderness, leaning upon her beloved?" What doth the Saviour say? "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." The same sweet voice saith to thee even now, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that *where I am there ye may be also.*"

"The soul that on *Jesus* hath leaned for repose,  
I will not, I will not desert to his foes ;  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never forsake."

Fellow traveller to a celestial home, go on thy way rejoicing.

FLORENCE M. B.

*Virginia*, 1853.

### TRAILING ARBUTUS.

DARLING of the forest !  
Blossoming alone,  
When Earth's grief is sorest  
For her jewels gone—  
Ere the last snow-drift melts, your tender buds have blown.

Tinged with colour faintly,  
Like the morning sky,  
Or more pale and saintly,  
Wrapped in leaves ye lie,  
Even as children sleep in faith's simplicity.

There the wild wood-robin  
Hymns your solitude,  
And the rain comes sobbing  
Through the budding wood,  
While the low south wind sighs, but dare not be more rude.

Were your pure lips fashioned  
Out of air and dew ;  
Starlight unimpassioned ;  
Dawn's most tender hue ;  
And scented by the woods that gathered sweets for you ?

Fairest and most lonely,  
 From the world apart,  
 Made for beauty only,  
 Veiled from Nature's heart,  
 With such unconscious grace as makes the dream of Art!

Were not mortal sorrow  
 An immortal shade,  
 Then would I to-morrow  
 Such a flower be made,  
 And live in the dear woods where my lost childhood played.

[From the *New York Tribune*, April 18, 1852.

A. W. H.

## PRAYER FOR THE GENERAL ASSEMBLY.

[The following article—a seasonable one from year to year—appeared in the *Southern Presbyterian* of last year.—Ed.]

### PRAY FOR THE GENERAL ASSEMBLY,

1. Because the Scriptures encourage and require it.

“The effectual, fervent prayer of a righteous man availeth much.”  
 “Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men.”

2. “Pray for the General Assembly,” because you have the example of others for the practice.

So patriarchs, prophets, and apostles did. So our fathers did. So our brethren of other communions do.

3. “Pray for the General Assembly,” because its members are your own representatives.

Are they not the Elders you elected, and the Ministers you chose? are you not therefore involved in the acts of that body, and will you not partake of the influence which emanates from it, for weal or woe?

4. “Pray for the General Assembly,” because it will give you interest in its proceedings.

We think of, and look after, the objects for which we make supplication. Well assured are we, therefore, that you would make inquiry, and seek to get information as to what the Assembly is, and what it does, if you would but earnestly implore the grace and guidance of heaven in its behalf.

5. “Pray for the General Assembly,” because they are but men.

As men, they must encounter the physical dangers of the traveller, who goes hundreds of miles by railroad, stage and steamboat. God only can protect from such perils—“a prosperous journey by the will of God”—and prayer in behalf of the exposed, is the only reasonable ground upon which we can look for that protection.

As men, the members of the Assembly will be susceptible of all bad influences which may beset the mind and heart—indolence, stupidity, prejudice, bigotry, ambition, selfishness, self-confidence and anger! And what but prayer can secure them against such temptations!

6. "Pray for the General Assembly," because of the weight of influence it causes.

It will make a powerful impression in the city where it meets, not less by its legislative acts, than through the preaching of its members, and their hearings in private.

Statesmen look with interest to that body, as having important connection with the destinies of the Union. The acts of this General Assembly will be regarded as precedents, not only by itself, in future sessions, but by all the lower courts of the Church. Its decisions being final, on all subjects of appeal, attach a commanding importance to those decisions. Great principles will be submitted to the General Assembly for settlement. Matters of the highest moment will call for its legislation. The influence of that meeting will extend to the end of the earth, and last through eternity. O then, that God would direct and control it!

W.

---



---

## Household Thoughts.

---

### THE ECHO.

LITTLE George had not yet the least idea of an echo. One day he happened to cry out in the midst of the fields, "Ho! ho!" and he instantly heard the same words repeated from the neighbouring thicket. Surprised at the sound, he exclaimed, "Who are you?" upon which the same voice also returned, "Who are you?" George cried out, "You must be a very foolish fellow!" "Foolish fellow!" repeated the voice from the thicket. George now began to grow angry, and he uttered words of defiance towards the spot whence the sound proceeded. The echo faithfully repeated all his words. Thereupon George, in order that he might avenge himself, searched through the wood for the boy, who he supposed was mocking him, but he could find nobody.

After searching in vain for some time, George ran home, and complained to his mother that a wicked boy was concealed in the wood, for the purpose of mocking him. "Ah, now you are complaining of your own self," replied his mother. "Know that you have heard nothing but your own words; for even as you have more than once

seen your face reflected in the clear water, so you have just heard your own voice in the wood. If you had uttered an exclamation of kindness, you would not have failed to receive a similar exclamation in reply. It is thus in every day life. The conduct of others towards us is generally but an echo of our own. If we deal honestly with them, they will be disposed to do the same towards us. But if we are harsh towards our fellow-creatures, we can expect nothing better on their part in their conduct towards us."—*Parley's Magazine*.

---

### THE OLD MAN TO HIS WIFE.

We are growing very old, Kate—  
 I feel it every day ;  
 The hair upon our temples now  
 Is growing thin and gray.  
 We are not as we were, Kate,  
 And yet our hearts are young,  
 As when we roved the sunny hills,  
 And flow'ry dells among.

We are growing very old, Kate :  
 But it is not age of heart,  
 Though speedily the hour comes on  
 When thou and I must part ;  
 When thou and I must part, Kate,  
 As we have ne'er before,  
 Beside our cottage hearth to meet  
 With words of love no more.

But we're growing very old, Kate,  
 And the parting won't be long,  
 'Till we meet within a better home,  
 Amid yon heavenly throng ;  
 'Till we sing the song together, Kate,  
 The angels sing above ;  
 Where ne'er the fear of parting takes  
 The blessedness from love.

[Selected.]

---

### PROVIDENCE AND THE COVENANT.

#### ANOTHER ILLUSTRATION.

To the Editor of the Presbyterian Magazine :

DEAR SIR—Your remark in the February number, in reference to the statistics of two churches in Missouri, that "*God's providence sustains the Covenant,*" has led me to examine the list of members received to the churches to which I have been preaching during the



nineteen years of my ministry. And here the same truth is forced upon us, that the Lord is a covenant-keeping God. Truly "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

I find there have been *three hundred and seventy-six* members received to the church, and *forty-five* baptisms of adults; and of these forty-five, at least eight of them had pious parents, but from some cause or other had not dedicated their children to the Lord in baptism. So that, out of the whole number of three hundred and seventy-six, no less than three hundred and thirty-nine were the children of believing parents.

I have observed, that under the ordinary preaching of the word, but few that have not been dedicated to the Lord in infancy are brought into the fold of Christ. The adult baptisms occur mostly at times of more than ordinary interest, when there has been a pretty general excitement, and those not regular attendants have been led to attend on the preached word. On one occasion, when there were forty-six added to the church, there were nine adult baptisms, and at another, when there were thirty-five, there were five adult baptisms; and the majority of the others were added at times of more than ordinary interest in the church.

The Lord is, from one communion season to another, adding to the church chiefly those who are the children of believers; and thus we see the faithfulness of the Lord, in fulfilling his promises to his covenant people, and that "his mercy is from everlasting to everlasting, upon them that fear him, and his righteousness to children's children." His promises are to believers and their children, to all that keep his commandments and do them.

As the Jew of old, when forbid to build his hopes of salvation on his relation to Abraham, and his observance of the rite of circumcision, was ready to say, "What advantage then hath the Jew? or what profit is there of circumcision?" so many now are ever ready to say, "What advantage have children of believers? or what profit is there in baptism?" We may answer, that God's promises never fail: "Let God be true, but every man a liar." God is faithful, whatever else is false; he is always faithful to his covenant promises, to all to whom the promise is given—to all who are faithful to their covenant vows and obligations. Believers are to train up for God the children they dedicate to him, and his blessing will rest on their labours; and he is ever proving it to the world, as in his providence he calls the great majority of his children from among those who are the children of believers, and who have been dedicated to him. And thus God in his providence is teaching us what the apostle has taught us in the New Testament, that the covenant with Abraham is still in force—the promise of God to be a God to him and his seed after him. The words of that promise are these: "I will establish my covenant between me and thee, and thy seed after thee,

in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Now this promise the apostle teaches us is to the believer, for Abraham is the father of all them that believe. "Know ye, therefore, that they which are of faith, the same are the children of Abraham." "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." And under the gospel economy, the great promise of the gift of the Holy Spirit is to believers and their children. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As God had previously, in his covenant dealings with men, included children with their parents, he declares in this promise, at the commencement of the gospel dispensation, that he still proceeds on the same principle. In his covenant with Adam, his seed were to stand or fall with him. In his covenant with Noah, he promises him salvation from the flood, and his family are embraced with him in the covenant. His covenant with Abraham is an everlasting covenant with him and his seed; and under the gospel the promise of the gift of the Holy Spirit is to believers and their children. And God in his providence is ever proving to the church that he is a faithful God, ever waiting to fulfil his promises to his Israel.

I shall close my remarks by an appropriate quotation from one of our living writers. "It is a great blessing to be born within the covenant, to be the children of believers; to them belong the adoption and the promises; they are the channel in which the Spirit flows, and from among them the vast majority of the heirs of salvation are taken, notwithstanding the multitudes who perish through their own fault, or the fault of their parents. It is a scriptural truth, that the children of believers are the children of God, as being within his covenant with their parents; he promises to them his Spirit, he has established a connection between faithful parental training and the salvation of children, as he has between seed time and harvest, diligence and riches, education and knowledge. In no case is absolute certainty secured, or the sovereignty of God excluded. But in all the divinely appointed connection between means and end is obvious. That this connection is not more apparent in the case of parents and children, is due in a great measure to the sad deficiency in parental fidelity. If we look over the Christian world, how few nominally Christian parents even pretend to bring up their children for God. And even within the pale of evangelical churches, it must be confessed there is great neglect as to this duty. Where is the parent whose children have turned aside from God, whose heart will not rather reproach himself, than charge God with forgetting his promise. The very want of faith in the promise is one great cause of the failure."

O that the church were awaked up to see her want of faith in the promise of a covenant keeping God, and were led in faith to keep his covenant, and remember his commandments to do them; then would she experience his mercy; and his faithfulness in exercising his covenant mercy would be extended to her children's children.

Yours in the gospel, J. G.

## Historical and Biographical.

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

#### ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.—NO. IV.

REVIVALS OF RELIGION, and the position of the Presbyterian Church in reference to them, are the next topics brought up by the Reviewer for discussion. Allusions have been already made, in our previous number, to the great revival which occurred near the middle of the last century, and which was the chief occasion of the division of the Synod. Its more full discussion has been reserved for this place for various reasons.

The Reviewer, speaking of the New School branch of the church, in contrast with the Old School stock, says, "The world knows that *we* are characteristically a revival church."\* In the course of our remarks, the relation of true Presbyterianism to revivals will be exhibited; and before we get through, we shall show our New School brethren that boasting ought to be excluded, not only by the law of faith, but of works.

The revival of the last century was distinguished by three prominent qualities—its greatness, its general diffusion, and the different views entertained of it by good men. It was unquestionably a *great* work in power. It attracted the attention of the Christian world. Many thousands were awakened to a sense of their sins; immense audiences thronged upon the ministrations of the sanctuary; and unusual displays of divine grace were felt throughout the churches. It has been computed that between thirty and forty thousand persons were subjects of the work in New England alone; without including the large numbers in New Jersey, Pennsylvania, and Virginia, of which we have never seen a particular estimate.

In its *extent* the revival was no less remarkable than in its power. Seasons of special religious interest were felt in particular churches for some years before the work assumed a general character. In New England its commencement is commonly referred to the revival in Northampton, Mass., in 1734, under the preaching of the great Jonathan Edwards. On this occasion it did not spread to many places; but between the years 1740 and 1743 a revival, beginning at Northampton, extended quite generally throughout New England. The first remarkable outpourings of divine grace, within the bounds of the Presbyterian Church, occurred at Freehold, N. J., in 1730, under the preaching of the Rev. John Tennent, which were continued with more or less power until 1743. In Elizabethtown, Newark, and other places in East Jersey, the revival began in the latter part of 1739, or the beginning of 1740, and continued for three or four years with various degrees of power. The same date answers for Pennsylvania, where the awakening commenced in New Londonderry [now Fagg's Manor] in 1739, 40, and extended into many of the churches of Donegal and Newcastle Presbyteries. In Virginia the work was in progress about the same time. At the period of its greatest power, the revival was

\* The italics are his. It will be our turn to lay the emphasis hereafter.

contemporaneous in the Congregational and Presbyterian churches, between the years 1740 and 1743. *Scotland* felt the same divine influences. The mighty effusions which filled the kirk of Shotts in 1730, under the celebrated John Livingstone, were afterwards experienced in a large district of country in the neighbourhood of Glasgow, &c. *Holland* also was favoured with some special manifestations of the Divine Spirit.

A work, so great and so extensive, was accompanied by incidents which made many good men doubtful as to its effects on the church. Special seasons of religious interest, even with the guidance of the most enlightened and prudent, are seasons of danger and temptation, but are nevertheless to be welcomed by the church when sent by the Holy Spirit in the demonstrations of his power. Throughout the Presbyterian and Congregational churches, good men differed much in their estimate of the awakening; and the fruits of the work in many places afforded reason of much apprehension. We now simply state *the fact*, that such diversity of sentiment actually existed, both in New England and in the Middle States; and that the revival was hailed by some, and deprecated by others, throughout the whole extent of its course.

Let us now examine the *position taken by the old Synod of Philadelphia* in regard to practical religion, and the revival. This position may be best seen from three points of view.

1. The Synod of Philadelphia *admitted the low state of religion, and deplored it.* The ministers appear to have had the cause of Christ near their hearts. The public records of the Synod certainly indicate a true interest in the extension of the Redeemer's kingdom. As to themselves personally, when Messrs. G. Tennent and Blair abused the members of the Synod in 1740, and brought heavy charges against them, they refer to these statements, "representing many defects in our ministry that are matter of greatest lamentation if chargeable upon our members: The Synod do therefore solemnly admonish all the ministers within their bounds, seriously to consider the weight of their charge, and, as they will answer it at the great day of Christ, to take care to approve themselves to God, in the instances complained of." The men who signed the protestation in 1741, freely bewailed the low state of religion, whilst they deplored the disorders which had a tendency in many cases to aggravate the evils. The famous protestation concludes as follows:

"Although we can freely, and from the bottom of our hearts, justify the Divine proceedings against us, in suffering us to fall into these confusions for our sins, and particularly for the great decay of the life and power of godliness among all ranks, both ministers and people, yet we think it to be our present duty to bear testimony against these prevailing disorders, judging that to give way to the breaking down the hedge of discipline and government from about Christ's vineyard, is far from being the proper method of causing his tender plants to grow in grace and fruitfulness.

"As it is our duty in our station, without delay, to set about a reformation of the evils whereby we have provoked God against ourselves, so we judge the strict observation of his laws of government and order, and not the breaking of them, to be one necessary mean and method of this necessary and much to be desired reformation. And we doubt not, but when our God sees us duly humbled and penitent for our sins, he will yet return to us in mercy, and cause us to flourish in spiritual life, love, unity, and order, though perhaps we may not live to see it, yet this testimony that we now bear, may be of some good use to our children yet unborn, when God shall arise and have mercy on Zion."

This language seems to be that of men jealous for the honour of religion, and sincerely desirous of promoting it.\* It shows that they *felt* the evils of the times, and were solicitous for their removal.

2. The Synod occupied a position of *remonstrance against fanaticism and disorder*. Presbyterianism is conservative by nature. It is opposed to extravagance in practice as well as to error in doctrine. The old Synod may have gone too far in its opposition to the revival. We believe that it did. The surrounding fanaticism drove it too much to the opposite extreme. But there were many disorders which demanded remonstrance. The terrible censoriousness of the New Side, their dividing feeble congregations, itinerating within the bounds of other churches, encouraging bodily agitations, noises and other fanatical exhibitions in times of public worship, &c., could not but make sober minded Christians distrustful of the results of the whole excitement. The protestation of 1741 distinctly alludes to all these evils. It charges the New Side with "so industriously working on the passions and affections of weak minds, as to cause them to cry out in a hideous manner, and fall down in convulsion-like fits, to the marring of the profiting both of themselves and others, who are so taken up in seeing and hearing these odd symptoms, that they cannot attend to or hear what the preacher says; and then, after all, boasting of these things as the work of God, which we are persuaded do proceed from an inferior or worse cause.

Their, or some of them, preaching and maintaining that all true converts are as certain of their gracious state as a person can be of what he knows by his outward senses; and are able to give a narrative of the time and manner of their conversion, or else they conclude them to be in a natural or graceless state, and that a gracious person can judge of another's gracious state otherwise than by his profession and life."

This position of remonstrance against fanaticism is one which the Presbyterian Church has ever held. It took the same position against the disorders in the Cumberland revival, of Kentucky, in 1800, and in the more recent revivals in Western New York, and other sections of the country. It may be here remarked that the revival, as is always the case, was conducted with more wisdom in some places than in others. President Dickinson, of Elizabethtown, wrote against the extravagances which were in danger of marring the work. Old School Presbyterians of the present day would generally prefer to follow the course of Dickinson and others, rather than that of the main body of the Synod on the one side, or of the New Brunswick party on the other.

3. In the third place, the old Synod of Philadelphia *favoured a revival of genuine religion*, and were evangelical in their views of practical godliness. They were neither Arminians, nor Antinomians; nor were they semi-Pelagian Presbyterians. But, with all their faults of stiffness, they were, as a body, desirous of advancing the Redeemer's kingdom. They co-operated with their brethren in the revival until the extravagances, to which allusion has been made, became so serious as to cause them to distrust, and

\* Dr. Hill, in a pamphlet history, sneers at Mr. Andrews, (who, in the decline of life, became involved in a sad accusation affecting his moral character,) and insinuates that the cause of the backsliding of Mr. Andrews may have been a judgment for his adhering to the Old Side. This ungenerous insinuation might at least have been waived in view of the fact that three out of the eleven of the New Side ministers were guilty of immoral conduct, two of intemperance and one of adultery. J. C., guilty of the latter sin, was a great revival man. Impartial history shows that holiness does not appertain in any especial sense to those who boast of being "characteristically revival" men. Human infirmities belonged to both Old Side and New Side. It is dangerous to set up exclusive pretensions to a revival spirit, as will more fully appear in this article.

withdraw from the work. Gilbert Tennent expressly admits the co-operation of the Old Side up to that period. Writing in 1741, he says, "What is the reason that *our protesting brethren were so full in favour of the work of God last year*, in their speeches and acknowledgments, and that they make no honourable mention of it in their protest this year?" The reason undoubtedly was that the Nottingham sermon had been preached in the meantime, and that the concomitant disorders had begun to reveal themselves.

A few years after the schism, Gilbert Tennent writes thus: "I must in justice add to what has been offered, that the reverend brethren, who cast us out of Synodical communion, do deny the charge of endeavouring to prejudice the people against the presence and grace of God in the conversion of sinners, whenever there is any hopeful appearance of it. Mr. John Thompson, in their name, \* \* \* speaks in the following candid, charitable strain, *to the honour of the late revival of religion*, and to the honour of the ministers he opposed." After quoting several passages, Mr. Tennent adds, "Seeing the Rev. Mr. John Thompson appeared as the apologist of the present Synod of Philadelphia, it may be reasonably presumed that he speaks the mind at least of a majority of that body; and therefore it is evident, from the aforesaid passages, that *they were far from opposing (with design) the late revival of religion*; that, on the contrary, they expressly acknowledged it, rejoiced in it, and prayed for its increase."\*

Additional illustrations of the true position of the Presbyterian church at this crisis, will be given in noticing some statements of a writer in the *Bibliotheca Sacra*. This critic, with a high savour of the new wine of Hopkinsianism on his lips, [his review is on the works of Hopkins,] clings to the garments of President Edwards, and in that position sings to the sadly altered old tune, called "New England theology." After attempting to identify Hopkins with Edwards,† he utters the following enunciations: "Moreover, it is so far from being true that the reaction of any part of New England to Arminianism and Deism is owing to the existence of the Edwardean school of theology, that, on the other hand, it was the influence of that school which saved Calvinism from extinction, and sent into the Old School Presbyterian Church all the vitality which it now has; and the defection to Arminianism and Deism took place among those who continued in the downward movement which existed when Edward arose, and who refused to adopt his principles, and co-operate with him and his school in the great work of theological reform."

The errors of this historian are, 1st, in attempting to identify Hopkinsianism with the theology of the living Edwards, embodied in the sermons and defences of orthodoxy, which have given the latter his great reputation. 2d. In considering old fashioned Calvinism, as needing aid from Hopkins to keep it alive. The fact is, that one of the greatest obstacles which the Calvinism of the Reformation has had to contend with in New England, has been Hopkinsianism, Emmonsism, Taylorism, Bushnelism, Parkism, and the various shades of dogmatism which have come across the light of

\* Quoted by Dr. Hodge from Tennent's *Irenicum*, p. 86.

† If Hopkins and Edwards are identical, why call the system *Hopkinsianism*? The truth is, that the theology of Edwards is old fashioned Calvinism in its substantial characteristics. After Edwards' death, there was found among his unpublished papers a treatise on the nature of virtue, which Hopkins seized upon as the basis of a new system. This treatise has never found favour with Old School divines in New England, or elsewhere. Presbyterians love the theology of the living Edwards, which is their own to this day. His posthumous treatise, which his good sense kept from the press, is like a fungus on a live oak.

Edwards. 3d. The critic errs in attributing so much influence, even to the true Edwards, in giving vitality to the Presbyterian Church. The revival at Freehold began before that at Northampton. The theology of the Tennents was Calvinistic to the core, and needed no New England influence to evangelize it. The warmest revival men in our Church were of the Scotch Irish stock, Westminster creed men, whose influence was powerfully felt in New England. No New Englander laboured within the Presbyterian Church as Gilbert Tennent did among the Congregational churches. His celebrated tour in New England, in the course of which he preached usually three times a day, left impressions at Boston, Yale College,\* and the principal towns he visited—and they were many—which no other man was probably capable of producing, or at least actually produced. *Hopkinsianism* did not come into existence until *after the revival*; and the idea that any other kind of theology than the pure Calvinistic was the means of introducing a better state of things into the Presbyterian Church is an absurdity. Where is there a trace of Hopkinsianism in the writers of the revival period? The Edwardean theology was identical with that of our own standards. The deficiency of our Church in that day was not in doctrine, but in evangelical life. And when that came in, nothing else was needed.

4th. The critic in the *Bibliotheca Sacra* errs in maintaining that the defection to Arminianism was confined to those who refused to co-operate with Edwards and his school, [i. e. *Hopkins*!] in the “great work of theological reform.” It is astonishing that such a statement should be made in any respectable publication. The tendency to Arminianism was nowhere manifested more strikingly than in Edwards’ own church in Northampton. This evil was not owing to the theology which he preached, but to the want of genuineness in the revival. Edwards, in a letter to Erskine, written in 1750, the year of his cruel dismissal from his own church, says, “There seems to be the utmost danger that the younger generation [in Northampton] will be carried away with Arminianism as with a flood;” that it was not likely that the Church would choose a thorough Calvinist as his successor; that the old people were never so indifferent to things of this nature, and would be much more likely to settle a minister of opposite opinions to his own, as to the terms of communion, “than to settle one who is sound in the doctrines of grace.”†

5th. The critic errs in speaking so confidently throughout his whole Article of the beneficial influences of the revival in New England. It is at least a matter of some doubt whether any substantial advantage was realized. Dr. Sereno E. Dwight, the biographer of Jonathan Edwards, and one of his descendants, in referring to the extravagance and fanatical measures attending the revival, says, “It is deserving perhaps of inquiry, whether the *subsequent slumbers of the American Church for nearly seventy years*‡ may not be ascribed, in an important degree, to the *fatal reaction* of these unhappy measures.” If any one’s testimony deserves credit, it is certainly that of Jonathan Edwards himself. Let us, then, hear him. Of the two quotations which follow, the first is taken from a letter written to a Scotch clergyman, and the second from his farewell sermon to his people. The date of both is 1750, when the fruits of the revival could be fairly tested.

\* Dr. Hopkins himself, then a student at the college, heard him preach, and afterwards says, “When I heard Mr. Tennent, I thought he was the greatest and best man, and the best preacher, I had ever seen or heard.”

† Dwight’s life of Edwards, p. 411.

‡ During all this slumber where was Hopkinsianism and “theological reform?”

"Multitudes of fair and high professors, in one place and another, have sadly backslidden; sinners are desperately hardened; experimental religion is *more than ever out of credit*, with the far greater part; and the doctrines of grace, and those principles in religion that do chiefly concern the power of godliness, are *far more than ever discarded*. Arminianism and Pelagianism have made a strange progress within a few years. The Church of England, in New England, is, I suppose, treble of what it was seven years ago. Many professors are gone off to great lengths in enthusiasms and extravagance, in their notions and practices. Great contentions, separations and confusions, in our religious state, prevail in many parts of the land.

"Another thing, that vastly concerns the future prosperity of the town, is, that you should watch against the encroachments of Error; and particularly *Arminianism*, and doctrines of like tendency. You were, many of you, as I well remember, much alarmed with the apprehension of the danger of the prevailing of these corrupt principles, near sixteen years ago. But the danger then was small, in comparison of what appears now: these doctrines, at this day, *are much more prevalent than they were then*: the progress they have made in the land, within this seven years,\* seems to have been vastly greater than at any time in the like space before: and they are still prevailing, and creeping into almost all parts of the land, threatening the utter ruin of the credit of those doctrines, which are the peculiar glory of the gospel, and the interests of vital piety."

When Jonathan Edwards speaks in so positive terms in condemnation of the general results of the revival in New England, it is somewhat remarkable that a man of Dr. Edward Beecher's acquirements should think that "Arminian tendencies were arrested." Jonathan Edwards declares that the tendencies to Arminianism were not even arrested in his own congregation, and that these evils threatened to pervade the New England Churches more and more. And what was the final result? Arminianism led the way to Socinianism; and near the beginning of the present century, there was but a single orthodox Congregational Church in Boston; Harvard University had relapsed into heresy; and about a third of the Churches of the Puritans denied the faith held by their fathers. So much for the Hopkinsian Reformation! And what arrested the progress of these soul-destroying errors? It was the influence of *Andover Theological Seminary*, which was established for the education of an orthodox, pious ministry. . . And established by whom? By *the old Calvinists*; by the men of Westminster faith; by men who eschewed Hopkinsianism, and who made the Shorter Catechism the test of the doctrinal views of the Theological Professors. But alas! in the midst of advancing prosperity, Taylorism crept in, a system founded upon Hopkins' worst speculations, and constructed with peculiar stubble of its own. And now "the theology of the intellect and the feelings" is arrogating to itself supremacy, and Parksism is threatening to disturb the Churches, as nothing else has done since the first encroachments of Socinianism and Arianism. If anything will save New England, it will be, under God, the old orthodox doctrines of the Reformation and of Puritan times.

In comparing the Presbyterian and the Congregational Churches, before and after the great revival, three things deserve notice, although our space prevents us from expanding.

1. The Presbyterian Church *has never been as loose as the Congregational Churches in doctrine*. Neither Arminianism, nor Socinianism, has ever gained a foothold within our domain. This is a remarkable fact, for which we bless God; the more remarkable, inasmuch as these pernicious errors

\* That is, since the revival.



have abounded among our brethren of the Congregational order. In later years, indeed, a sort of semi-Pelagianism, Taylorism, or Christian-Spectatorism, came in like a flood, but, what is to be noted, it came from *the East*. We love and honour New England; we would not speak disparagingly of her men, her theology, or her institutions, beyond the demands of truth. But is it not a *fact* in divine Providence that, whilst New England Congregationalism has been overrun with error, the Presbyterian Church has adhered, with the exceptions for which New England is responsible, to "THE GOOD OLD RECEIVED DOCTRINES?"

2. In the second place, the Presbyterian Church has never been as loose in *receiving members to the communion* as the Congregational Churches were. Our system was happily different; our Church in this country never having had any alliance with the State. The early practical error of American Congregationalism was in placing the political power of the State in the hands of Church members, and thus excluding all others from the privileges of voters. The critic in the *Bibliotheca Sacra* admits, "Under this system a moral and orthodox unregenerate man could enter into covenant with God, and become a Church member in full communion, and having so done, it was a logical inference that he was taking the very course prescribed by God to secure his conversion." The Presbyterian Church, with all its imperfection of administration, has never practiced upon such a wholesale system of pernicious "logical inference."

3. In the third place, the great revival was not *followed* by such a *declension of religion* in the Presbyterian Church as occurred in the Congregational Churches. We have already given quotations from Edwards, in proof of the sad declension, which took place in New England after the revival. We give two or three short additional ones. As early as 1744, President Edwards says, "The present state of things in New England is, on many accounts, very melancholy. There is a vast alteration within two years." In 1749, he writes, "As to the state of religion in these parts of the world, it is, in general, very dark and melancholy." In 1752, after alluding to the increase of Arminianism and Pelagianism, &c., he says, "It is to be considered that these things have happened when God is greatly withdrawn, and religion was very low, not only in Northampton, but all over New England." As we have remarked, this declension went on until it reached its Socinian crisis, about the beginning of the present century. No such terrible results were witnessed in the Presbyterian Church. Religion undoubtedly suffered, to some extent, a decline. But the Lord was pleased to avert from our branch of Zion many of the evils which fell upon our brethren. President Edwards, writing in 1752, says, "As to the state of religion in America, I have nothing to write that is comfortable; but there seems to be *better appearances in other colonies than in New England*." He specifies particularly New Jersey, and Virginia; and says that, at the Synod of New Jersey, which he attended, "Mr. Davies represented before the Synod the great necessities of the people in the back parts of Virginia, where multitudes were remarkably awakened and reformed several years ago, and ever since have been thirsting after the ordinances of God. The people are chiefly from Ireland, of Scotch extraction." It is known that between the middle and end of the century, the Presbyterian Church rapidly extended its borders; the number of its ministers and churches was trebled; revivals occurred in Princeton, Hampden Sidney, and Washington Colleges, and in a number of the Churches, especially in Virginia, where an extensive and glorious awakening took place, which brought into the ministry such men as Graham, Hoge, Mitchell, Blair, Houston, Alexander, Rice, &c. &c.

Our limits prevent us from discussing the causes which contributed, under God, to save the Presbyterian Church from the errors of doctrine and practice that prevailed in other sections. Our Church government had undoubtedly much to do with our remarkable preservation.

It is now time to pay our respects to our friend, the Reviewer in the Presbyterian Quarterly. Having given him a long respite, historical truth requires us to awake him from his uneasy slumbers, and to ask him to attend to some facts—"πραγμα—facta—things done." He will remember that he gave utterance to the following somewhat boastful declaration: "The world knows that *we* are characteristically a revival church." This declaration was accompanied by certain significant hints and side-glances, which intimated that the Old School were "order" men, characteristically quite below the true mark. Now our brother is requested to examine some statistics, which are addressed, not to his imagination, but to the intellectual faculties under the operation of *attention*. The point at issue is, whether the New School branch is "characteristically a revival Church," in contrast with the Old School stock? Let statistics decide—*facta* and not *dicta*.

The following statistics have been compiled from the minutes of the two General Assemblies, and show the *additions* made to the members of each body on *examination*. For a part of this period, the New School published their minutes *triennially*, and hence the third and fourth columns show the progress of each Church, by corresponding periods.

*Additions on Examination.*

	OLD SCHOOL.		NEW SCHOOL.
1839	6377	6377	4691
'40	6944	6944	7421
'41	7624		
'42	9944		
'43	16416	33984	20715
'44	12068		
'45	7329		
'46	7792	27189	13062
'47	7602		
'48	8851		
'49	8976	25429	10190
'50	10358	10358	5450
'51	10852	10852	5699
'52	9728	9728	5816
<i>Total</i>	130,861		73,044

These statistics show that during the last 14 years the Old School Presbyterian Church has added, by the blessing of God, to her communion nearly at the rate of 10,000 members a year, whilst the rate of New School increase has been nearly 5500. If we take the latter part of this period or the last six years, the additions to the Old School are more than double those of the New.

	OLD SCHOOL.	NEW SCHOOL.
1847—'52	56,357	27,155

If the New School had increased as fast as the Old, its *pro rata* additions at the end of the fourteen years would have been about 100,000 instead of 73,000; and during the last six years about 40,000 instead of 27,000.

In view of *πραγματα* like these, we submit the question to the reader, which Church is "characteristically a revival Church."

The Reviewer, in speaking of the old records of the Synod of New York and Philadelphia, says, "In musing over these records, we find nothing which interests and delights us so much as the signs of the presence of God in great power and majesty in his Church." We trust that our beloved brother will take equal interest and delight in the same signs of the divine presence in the Church since he seceded; especially as he seems to have been hitherto ignorant of the true state of our prosperity.

In conclusion, we may state our conviction, that the revival in the middle of the last century was attended with much good and with much evil. In its earlier stages it was unquestionably the occasion of the conversion of many souls. It was like one of those mighty rains of summer, which refresh many a plant and tree, but which are accompanied in some places with hail, and storm, and overflowing desolation, and which are followed by a long, dreary drought. The Presbyterian Church, whilst it welcomes pure revivals of religion sent by the Holy Spirit, is averse to man-devised schemes for getting up temporary excitements, which have been so prevalent in our day. Although we make no unmeaning boasts of "characteristic" revivalism, our statistics show that, in cultivating the vineyard committed to our care, the Lord has not ceased to regard us with a good measure of his favour, notwithstanding all our ill-deserts and short-comings. May his blessing be with us, and with all our brethren in Christ!

---

#### BIOGRAPHICAL NOTICE OF JACOB J. JANEWAY, D. D.

As Dr. Janeway is, happily, still living, our biographical notice will be restricted chiefly to giving the dates of the principal incidents in his life.

JACOB J. JANEWAY was born in the city of New York in the year 1774. He is thus among the few living men whose birth antedates the signing of the Declaration of Independence.

He graduated at Columbia College, in the city of New York, in the year 1794.

He studied theology with the celebrated Dr. John H. Livingston; and, being a member of the Reformed Dutch Church, was licensed by the *Classis of New York* in 1798.

In 1799, he was ordained by the Presbytery of Philadelphia as colleague pastor with the Rev. Dr. Green, of the 2d Presbyterian Church, Philadelphia. These two ministers of Christ laboured together with uninterrupted harmony in this important charge for thirteen years, when Dr. Green was transferred to the Presidency at Princeton college in 1812. Dr. Green refers in his diary to Dr. Janeway in the following terms: "We were colleagues for thirteen years. It was with him that I had an explicit understanding that we should remember each other in our daily prayers, and treat each other's character as if it were his own. The consequences were most happy. We laboured and loved as brethren during the whole period of our collegiate connection, and an untroubled and ardent attachment has existed between us to the present hour. I still pray for him daily in my private devotions."

After the resignation of Dr. Green, the Rev. [now Dr.] Thomas H. Skin-

ner was chosen colleague of Dr. Janeway; and when Dr. Skinner resigned in 1816, Dr. Janeway remained sole pastor of the large and flourishing church, which then stood in Arch street, during ten years.

In 1828, Dr. Janeway was appointed by the General Assembly Professor of Theology in the Western Theological Seminary at Alleghenytown, which was about commencing operations. For reasons, chiefly connected with what was considered an uncertainty in the title of the property, the Dr. resigned in the following year.

In 1830, he accepted the call of the 1st Reformed Dutch Church in New Brunswick, N. J., one of the largest congregations in the United States, and continued pastor about two years, when he resigned the charge, on account of his health and advancing years.

In 1833, he was elected Vice President of Rutgers College, which office he held until his resignation in 1839.

In 1839, he re-united himself to the Presbyterian Church, and has served in various important offices, in the extension of the Redeemer's kingdom. As member of the Executive Committee of the Board of Foreign Missions, as President of the Board of Domestic Missions, as President of the Directors of the Theological Seminary at Princeton, as Trustee of the College of New Jersey, he has, by his wise counsels, his punctuality, and his general influence and example, contributed largely to the prosperity of the Church and her institutions.

Dr. Janeway has written and published a number of works, among which are the following: Letters on the Abrahamic covenant; Mode of Baptism; Essays on the Inability of Sinners; Letters on the Atonement; Internal Evidence of the Bible; Communicant's Manual; Questions on the Romans, on the Hebrews, and on Acts; [the last three have been published by the Board of Publication.] Review of Schaff on Protestantism.

We omitted to mention that in 1818, Dr. Janeway was elected Moderator of the General Assembly; and in 1838, President of the General Synod of the Reformed Dutch Church.

Dr. Janeway has always enjoyed in an eminent degree the respect, the confidence, and the affection of the Church.

His present residence is in New Brunswick, N. J. Although now in the 78th year of his life, he attends the meetings of the Executive Committee of the Foreign Board in *New York*, and those of the Domestic Board in *Philadelphia*, with greater punctuality, it is said, than some of the members actually residing in those cities.

The following anecdote, of which we are personally cognizant, is a fair illustration of Dr. Janeway's perseverance and attention to his duties.

In setting out to attend the last meeting of the Board of Trustees of the College of New Jersey, it so happened that the cars passed New Brunswick two minutes before their usual time, according to the Dr's watch; and thus the only railway opportunity was lost, of reaching Princeton in time for the meeting. With most men, this would have been considered a sufficient apology for not attending at all; and they would have gone home, perhaps with some regret. Not so with Dr. Janeway. Although there was a strong easterly wind, rain, and much *Jersey red mud* on the roads, and withal nothing special to be done at the meeting—the venerable Doctor jumped into a carriage, and rode *fifteen miles* as an honest token of his inherent love of punctuality. He came into the meeting—with clothes well splashed—bearing the palm for doing what no other trustee would have done that day, and probably few men, young or old.

## Review and Criticism.

---

Memoirs of the lives of ROBERT HALDANE and of his brother JAMES ALEXANDER HALDANE, by Alexander Haldane, Esq. New York. Robert Carter & Brothers. 1853.

The Haldanes were two of the great and good of earth; and this biography of their useful lives is destined to be a part of standard Christian literature. The author has done his work with marked ability. He has delineated the characters of his kinsmen faithfully and impartially; and no one can read the book without feeling personally and intimately acquainted with the individuals introduced to him.

Both the father and mother of the Haldanes were eminently pious; and the education of their children devolving upon the mother by the early death of the father, she gave her whole strength to their Christian training. She herself died when the oldest was only ten years old; but the seed was sown, and grace insured the crop.

The literary education of the Haldanes was of a high order; their uncle having employed thorough methods of instruction in private and in public. The young men had imbibed a taste for sea life in preference to other occupations. Robert Haldane entered the Royal Navy, where he highly distinguished himself in several actions; and James Haldane made four voyages to India, the last as captain of a large Indiaman, called the Melville Castle. Both brothers, however, abandoned the sea after a short service, Robert at the age of 20, and James at 25. It is impossible to read their naval history without being impressed with the energy, tact and heroism of the two brothers. Shortly after their retirement from the sea, they began to attend seriously to the subject of religion; and both commenced a career in the religious world which was characterized by private piety and public usefulness. In 1795, Robert Haldane planned a mission to India, and made arrangements to sell his large estate, and to embark with Dr. Bogue and others for Benares. Unexpectedly, however, the East India Company declined to allow these Christian pioneers the privilege of setting their feet on heathen soil.

The names of the Haldanes will ever be connected with three great events. 1st. *The revival of religion in Scotland.* At the period when they came upon the stage of active life, evangelical piety had very deficient exemplars, both among ministers or people. Principal Hill and Dr. Finlayson ruled the Assembly; some of the ministers were tending to Socinianism; and their sermons generally related to the social virtues of life, and to topics common to Deism and the lower forms of religion. "Christ and his cross" was not the ruling theme of the pulpit, nor the source of life to the great body of the communicants. At this crisis the younger brother, *James A. Haldane*, commenced his lay missionary tours throughout Scotland. The power of God was with him. He preached generally to large audiences. The very novelty of his position attracted crowds. The numerous incidents and attestations of success, recorded in his biography, are in the highest degree interesting. Through the means of James A. Haldane and his

friends, Messrs. Aikman, Innes, and Campbell, the pure word of life was proclaimed in almost every town and populous village in Scotland, from Berwick-upon-Tweed and Solway Frith to John O'Groat's and the northern Islands of Orkney and Scotland. Whatever difference of opinion may exist on the subject of lay-preaching, the peculiar circumstances of the times seemed to give additional justification to this form of religious enterprise. Providence and the Holy Spirit everywhere favoured the work. Large numbers were converted to God; ministers were aroused from their slumbers, and many youth were brought into the ministry to preach the true doctrine of Christ. About three hundred young men were educated at Academies set up by the brothers Haldane.

During these missionary tours, tracts were distributed, Sabbath schools established, and all the appliances of a zealous evangelization used in leading the careless to a sense of their sins, and in confirming the pious in their steadfastness. These lay missionary efforts embraced a period of about five years, from 1795 to 1799. In the latter year, Mr. James A. Haldane was ordained to the Gospel ministry. He continued to carry forward his plans of usefulness in the same spirit with which he commenced. Like many reformers, however, the Messrs. Haldane were led by their zeal into measures which were not for edification. Their attempt to form a "New Connection" was a failure. Strife was engendered among their own adherents, and the glory of their evangelical efforts was tarnished. The biographer candidly admits that "it did not comport with the will of God that the new party should rise on the ruins either of the Kirk or the Secession."

The Messrs. Haldane themselves became Baptists. But it is due to their religion to state that they disclaimed High Church views of communion. In the language of the biographer of James A. Haldane: "It was not in his heart to allow a congregation of 4000 souls to feed on the husks of a barren controversy about the meaning of βαπτω and βαπτίζω, or even about the proper objects of baptism." Or as Mr. Robert Haldane said: "Our fellowship is with the Father and with the Son, and must be maintained by constant obedience on our part, and application of the blood of sprinkling when we come short. Our fellowship with each other arises out of this fellowship, and can only be maintained so far as fellowship with God is maintained. *We are never to attempt to maintain Christian fellowship with each other at the expense of fellowship with God.*" These views of communion brought on a controversy with some of the exclusive Baptists, which produced several pamphlets. In rebuke of the exclusive spirit of some of the Baptists, Mr. James Haldane one day, whilst walking near the undrained moss of Auchingray, pointed to the slow and stunted growth of some young trees, as contrasted with the rapid growth of those which had been planted on prepared soil, and said with a smile: "There is life; but its expansive powers are contracted and dwarfed."

2. The name of *Haldane* is connected with the revival of religion in France and Switzerland. Dr. Merle D'Aubigne has well said that a narrative of this revival would form "one of the most beautiful episodes in the history of the Church." Our space barely allows us to state that Mr. Robert Haldane, by a series of remarkable providences, was led into the society of some of the ministers of France and Switzerland, and of the theological students at Geneva. The latter place was the principal theatre of his evangelical exertions, in 1816, 17, and almost all the theological students attended his lectures on the New Testament. Out of the twenty-five students who attended upon his instructions almost all were savingly converted, and some

of them became eminent in the service of God. Among the persons who were brought to the knowledge of Christ through the agency of Mr. Haldane, were Malan, Merle D'Aubigne, and F. Monod. Gausson and Felix Neff were also essentially benefited by Mr. Haldane's evangelical lectures and personal intercourse. In short, a great work of grace, which marked an era in the religious history of the Continent, may be traced directly to this godly servant of Jesus Christ.

3. Another important service to the cause of Christ, rendered by Robert Haldane, was his *Commentary on the Romans*. The interpretation of the Epistle of Paul to the Romans was the means employed by Mr. Haldane in conveying Bible truth to the minds of the students at Geneva. He continued his expositions at Montaubon for two years, and published the first edition of his work for circulation in France. It was soon translated into German, and a large edition published in that country. At the earnest solicitation of friends, Mr. Haldane subsequently re-wrote the whole work, and expanded it in its present form. The first volume was issued in English in 1835, the second in 1837, and the third in 1839. This commentary on the Romans is one of the most important works in Biblical literature. As a theologian, Mr. Haldane was a Calvinist of the Shorter Catechism stamp; and was opposed to the theological novelties and semi-Pelagianism of Hinton, Jenkin, Moses Stuart, Payne, and other unsteady and unreliable reformers. His great work on the Romans is an enduring monument of his Bible orthodoxy.

The Haldanes were distinguished for various other important services to the cause of evangelical religion, published various seasonable pamphlets and books, &c.; but we cannot particularize. Robert Haldane died on December 12th, 1842, and James A. Haldane on February 8th, 1851. Two better men have never lived. Their biography constitutes an important study for our ministers and laymen.

---

A TREATISE ON BIBLICAL CRITICISM. BY SAMUEL DAVIDSON, D. D. Boston. Gould & Lincoln. 1853. 2 Vols.

The phrase *Biblical Criticism*, in its modern restricted usage, comprises two particulars, the history of the sacred text, and the means of securing its purity; the former investigating the grounds on which the authenticity and integrity of the Scriptures rest, the latter guarding or renewing the letter as originally written. It is, therefore, a branch of theological learning which has nothing to do immediately with either the doctrinal or historical contents of the Bible, and yet has very important bearings upon both; it really helps to form the true basis on which to establish the whole structure of theology. The place which it now holds in the schedule of a theological encyclopædia it owes to the zeal of a Porson, a Bentley, and a Hermann in the field of the ancient classics. Yet it is this very fact which has prejudiced many minds against "sitting in judgment on the sacred text," as they call it. But it should be remembered that the Bible has passed through many hands before it reached us, and that it is a sacred *duty* of ours to ascertain whether it be the very word of God. No man, as Herder observes, became infallible because he made a copy of the Scriptures; his parchment did not assume on that account a more durable nature, nor became his ink indelible. It is true, it looks like a very secular business for a minister or a student of the word of God to be engaged in examining manuscripts and versions, yet this examination is indispensable, for, as a profound theologian and earnest Chris-

tian has remarked, "though no diversity of reading is so important that our faith depends upon it, yet none is so slight that the truth of the Apostle is not to be preferred to the mistakes of the copyists."\*

We welcome, therefore, heartily Dr. Davidson's treatise. It supplies a want long felt. Valuable as *Horne's Introduction* is, its bulkiness, its vagueness, its diffusiveness, its incompleteness in respect of some important points, though not sufficient to prevent its popularity, really made it unfit for a text-book, whilst Dr. Davidson's Treatise appears to contain all, and in sufficient fulness, that the great majority of enlightened pastors would deem requisite for them. Dr. Davidson is not an original thinker, but an erudite and careful compiler, so careful, indeed, that he will at times identify his own mode and process of thought with that of his authority; he will adopt some notion of his voucher, and of his own accord will defend it with a zeal and a warmth of which its originator may probably not have thought it worthy. This peculiarity, however, appears much more in the author's introduction to the New Testament, than in this book, which shows us rather what a neutral, colourless, unsubjective (*sit venia verbo*) thing German speculation and investigation is; for whilst De Wette's *Einleitung* furnished Theodore Parker with his chief engine of infidelity, Dr. D. has used it (as a framework, or, more properly, as a scaffold) for the service and advantage of the Church. De Wette's is evidently the school in which Dr. D. has made himself what he is; yet it is surprising to see nothing in him of his master's power of condensation and conciseness. Another of the foibles of the learned author is that of pompously and triumphantly parading a conceded or perhaps wholly undisputed point. His victorious, warrior-like bearing, however, is apt to give us the assurance that we have little to fear either for or from him on subjects of greater moment. This is so much the more a matter of congratulation, since it frequently seems to us as if that fever of hypercriticism, the last symptoms of which are at this very time driven from Germany by the potent remedy of a reviving faith, were to re-appear in England with greater virulence and malignity.†

A valuable addition to Dr. Davidson's "Systematic View" is the critical examination of some important passages whose authenticity has been disputed. Such a personal inspection of the true ground of contest as the student obtains here is far preferable, in reference to his confidence in the text, than any authoritative settlement of such matters for him by others, however judicious that settlement be. To confine ourselves to the New Testament, in 1 Tim. iii. 16, the author thinks the present state of evidence favours  $\delta\varsigma$ ; he rejects 1 John v. 7. In Acts xx. 28, he is inclined to adopt  $\tau\omicron\upsilon\ \kappa\upsilon\pi\iota\omicron\nu$ . In some other passages which he discusses, he is in favour of the *Recepta*.

To all who are interested in the history of the text of the Scriptures, and who are desirous of becoming acquainted with the facility or difficulty of correcting mistakes that may blemish the sacred page, these volumes are readily commended.

I. L.

\* Neque ulla varietas tam gravis est, ut inde religionis summa pendeat, neque tam levis ulla, ut veritas Apostolica non sit præferenda vitiiis librorum.—*Bengel*.

† A. D. D., Head Master of King Edward's School, in a recent publication, goes considerably out of his way to tell us that "some harmless interpolations have been introduced into the text of the book of Genesis by priests and prophets, when, with the fear of a Chaldean invasion before their eyes, they sought to rouse the drooping patriotism of their countrymen by a re-publication of the sacred books; and "that this, as well as the other books of the Jewish canon, was revised, modernized, and probably abridged, by the learned Ezra and his Masoretic conclave!"



LIFE AND LABOURS OF PHILIP DODDRIDGE. By John Stoughton. Boston. Gould and Lincoln. 1853.

At the commencement of the reign of Queen Anne, in the year 1702, Philip Doddridge first saw the light in the city of London. Among the great non-conformists then living in that city, were Watts, Burgess, Howe, Calamy, and Williams; and Doddridge became scarcely less eminent than the most distinguished of these. His father, a worthy man, kept an oil shop. His mother was among the first of her sex; and early taught her child religion, making use of the blue Dutch tiles on the chimney to assist in impressing Biblical scenes on her young child's mind. Philip was early placed under the care of pious teachers; and his character received much of its impress from the Rev. Samuel Clark, author of "Scripture Promises," who acted like a father towards the young scholar. He united to the Church in 1721, at the age of 19. An offer from the Dutchess of Bedford of a lucrative living in the Church of England was declined; and he was upon the point of studying law, when he received a kind offer, from Mr. Clark, of aid in preparing for the ministry. This was a turning point in Doddridge's history; and how many young men have been led into the sacred office by kind sympathy and help in the hour of need!

Philip Doddridge was licensed to preach by three congregational brethren on July 22d, 1722. His first sermon was preached at Hinckley, and the blessing of God was upon it, for two persons dated their conversion from this occasion. The text was, "If any man love not the Lord Jesus Christ," &c. Alas, the old meeting-house at Hinckley is now occupied by Unitarians! Doddridge was first settled at Kibworth. At this time the Arian controversy had begun in England; and the sympathies of the young divine were not fully with the orthodox. In 1730, Doddridge was called to the Congregational Church at Northampton, and was ordained over it on the 19th of March. Here he remained until his death in 1751. His ministry was quite a successful one, especially in the early part of it. His sermons were evangelical, lucid, practical. "He catechized the children with special care." His labours were "in season and out of season;" and yet, near the close of his ministry, he confesses, "We are not so well attended as formerly," and "upon the whole our interest declines."

Doddridge presided over a famous dissenting academy at Northampton, at which candidates for the ministry were trained. He attained to great eminence in his profession as teacher. His great error, however, was a false liberality, so common among Congregationalists at the present day. He was opposed to creeds, and even in his lectures left young men very much to themselves in the formation of their theological opinions. One of his students (Kippis), says, "He represented the arguments, and referred to his authorities on both sides: the students were left to judge for themselves." Job Orton observes that his venerated teacher "never expected nor desired that his students should blindly follow his sentiments, but permitted and encouraged them to judge for themselves." Under the shadow of this liberality and looseness of doctrinal teaching, it is to be feared that many poisonous weeds grew up to pollute the evangelical soil. His biographer, Mr. Stoughton, remarks as follows:

"No doubt can be cast on the earnestness of Doddridge's religious convictions. These he most warmly asserted in his homiletic class, and at family worship, with what effect sometimes, on certain of the young men, the following passage from an unpublished letter will show:—'I was last night expounding the 1st of John in the family, and insisting on the importance of remembering

and maintaining the Deity and satisfaction of Christ, when some of our good preaching seniors were pleased to express their contempt of what they heard by laughing, and almost making mouths. You will probably guess at the persons, yet they are those whom some of our wise people would contrive to fix where Mr. Some and Mr. Norris were.' All could not be right in an academy where such things occurred. The grand defect in Doddridge seems to have been that, in reference to *scientific theology*, he considered the interests of moderation and charity required him sometimes to modify the utterance of his opinions in the presence of those whose sentiments differed from his own. The effect likely to be produced on any occasion by the absence of a positive tone in theological teaching, where positive conclusions have been actually reached, is an impression that those conclusions are either suspected of being unsound, or are felt to be unimportant. We fear some such impressions were occasionally received by certain of Doddridge's students.

"Doddridge was certainly not heterodox in his opinions upon the redeeming work of Christ, and the regenerating operations of the Spirit, His views on these points were moderately Calvinistic. It is also clear that he fully believed in the incarnation of a Divine nature in Jesus Christ, but his mode of conceiving of that great mystery somewhat resembled the scheme of Sabellius. He also believed in the pre-existence of the created soul in Christ. It should, however, be remarked, that he was not of the speculative turn of mind which distinguished his eminent and holy friend Dr. Watts. He did not *dwell*, as that divine was prone to do, on the more mysterious bearings of theological truth. His attempt to search into the mode of the Divine existence was not so daring as the gaze of his brother of the eagle eye and pinion; yet he did venture to look into that insufferably glorious secret, and no wonder that when he did, his eye blanched, as the eye of mortal must, and that he talked strangely, as if not knowing what he said."

These revelations are exceedingly painful. They show that the best men are imperfect men, and that the hope of the Church is in God alone. Doddridge's reputation rests chiefly upon his "Rise and Progress of religion in the Soul," and his Commentary on the New Testament, or "Family Expositor." The value of the latter is marred by an attempt to introduce every variety of meaning into the paraphrase. His theological lectures were never much esteemed. His sermons on the education of children are among his best productions. Some of his hymns are inimitably beautiful.

His health was always delicate. He was persuaded to take a voyage for its recovery; but he never returned to his native land. He died at Lisbon, October 26th, 1751; and his remains were interred in the burying-ground of the British factory. With all his imperfections, Doddridge has left a lasting and precious influence among men; and his name will be cherished by all who love our Lord Jesus Christ.

---

A PLAIN AND SCRIPTURAL VIEW OF BAPTISM. By Rev. DANIEL BAKER, D. D., of Texas. Philadelphia. Presbyterian Board of Publication.

Dr. Baker has little sectarian spirit, although he is a thorough *Baptist*—not Immersionist. His volume in vindication of scriptural baptism is admirable indeed, and likely to do a thorough work in behalf of the cause of truth and righteousness. As a specimen of his plain, direct mode of writing, we add a few concluding sentences of the book.

"Our argument is now closed. I *object* to the doctrine which limits baptism to immersion, because the original word rendered baptism has different significations, and therefore cannot be made to have only one meaning. I *object*, because the baptism of the Spirit, of which water baptism is but an emblem, is

represented under various forms, almost every form indeed but immersion. I *object*, because whilst no *precept*, or *example*, or *allusion* restricts the ordinance to any one mode, there are several which bespeak any other mode sooner than that of immersion. I *object*, because it has a tendency to make us attach more importance to outward forms and ceremonies than to things more spiritual and divine. I *object*, because it presents at least a seeming conflict, between the God of grace and the God of providence, as if they were distinct beings, and one required what the other forbids. I *object*, because immersion is so peculiarly liable to circumstances calculated to destroy all solemnity, and disturb that calm and devotional frame of mind so desirable in administering and receiving so holy an ordinance. I *object*, because limiting baptism to immersion we are likely to think and speak lightly of the term sprinkling, a term made sacred by the prediction touching the Messiah, that 'He should sprinkle many nations;' and by the promise of the purifying influences of the divine Spirit made in these words, 'I will *sprinkle* clean water upon you, and ye shall be clean,' and made most sacred, also, by the fact that the precious blood of Christ, in which the robes of all who reach heaven are to be washed and made white, is emphatically called 'the blood of sprinkling!' And finally, I *object*, because if I embrace the doctrine that baptism means immersion, and immersion only, I must pronounce every other mode of baptism invalid. I must unchurch more than four-fifths of the Christian world. I must say that the great mass of those who have gone from earth to heaven, have gone there without having obeyed one of the last and great commands of our blessed Redeemer. Moreover, I must interpose a cruel barrier between myself and those whom in the Lord I love. If my dearest friends and nearest relations, if even my own parents, or my own children, or the wife of my bosom, be of another communion, though devout as martyrs, and pure as the angels of God, I must never meet them at the table of the Lord. I must be separated from them. I must stand aloof. Although I may have full evidence that the Master accepts them, yet I must not accept them! and if the spirits of just men, made perfect in heaven, are willing to commune with them in the Church on high, I must not commune with them in the Church below! This, in my judgment, seals the condemnation of the doctrine which limits baptism to immersion. It raises, as it were from the dead, that same old Diotrephes, concerning whom even the apostle John had occasion to say, "He receiveth us not, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the Church."

---

OLD AND NEW THEOLOGY: or the Doctrinal differences which have agitated and divided the Presbyterian Church. By JAMES WOOD, D. D. Enlarged edition. Philadelphia. Presbyterian Board of Publication.

The question is often asked "*What is the difference between the Old and New School?*" This book explains the difference in a calm and satisfactory manner. Dr. Wood has studied the question abstractly and statistically, theologically and practically. The design of the book is to demonstrate that the "issue between the two parties in the late controversy in the Presbyterian Church was strictly a doctrinal one. Hence the work consists mainly of a comparison of doctrinal views, as contained in the productions of Old and New School writers." The quotations from the chief writers in the New School are fairly given; and whoever is accustomed to taste the difference between the old and new wine of the vineyard, will say unhesitatingly, "The old is better."

This edition is a great improvement upon the previous ones. The introduction to the present edition contains a great deal of useful and important information relating to the whole controversy. The three concluding chapters, also, which have reference to the acts of the General Assembly of 1837, are invaluable. The argument *from statistics* in favour of the exscinding

Acts is corroborative of the abstract argument; and sustains the Assembly triumphantly. Dr. Wood's book must ever be a standard historical book. It ought to be circulated in our Church by thousands—according to the wants of different localities. The name of Dr. Wood, with those of Drs. Breckinridge, Baxter, Plumer, Hoge, Elliott and others, will be held in honour in connection with this interesting subject, whilst truth endures.

---

**THE PREACHER AND THE KING; or Bourdaloue in the Court of Louis XIV.,** being an account of the pulpit eloquence of that distinguished era. Translated from the French of L. Bungener, Paris, 12th edition. With an introduction by the Rev. GEORGE POTTS, D. D. Boston. Gould & Lincoln. 1853.

This is a work, whose principal subject is sacred eloquence, illustrated by scenes and narratives in the court of *le grand monarque*. Of course, the odours of French immorality contaminate the narrative, not intentionally on the part of the author, but unavoidably; just as the stench of underground refectories in Broadway comes upon the unsuspecting pedestrian in his innocent rambles. The book contains many correct views, especially as transmitted through French vision. It also embodies portraits of Bourdaloue, Fenelon, Bossuet, Arnault, Claude, Massillon, La Chaise, &c. The style is eminently French, and therefore difficult to precipitate into English, even with the chemistry of a free translation. Dr. Potts has written a model of an introduction, which is a sort of key to the volume, and contains much valuable information. The author of the work, "L. Bungener," does not seem to be known at all on this side of the Atlantic.

---

## The Religious World.

---

**THE PRESBYTERIAN CHURCH.**—*Location of the New Theological Seminary at the West.*—Four places have been named as suitable localities for a Theological Seminary, viz., New Albany, St. Louis, Peoria, and Nashville. In the present number of this Magazine will be found the reasons in favour of *St. Louis*, presented officially by a meeting of ministers and laymen. The Mississippi Presbyterian has an interesting article in behalf of the claims of *Nashville*, concluding as follows: "Nashville is not so large as St. Louis, but yet a considerable inland city—abundantly large enough to afford, for a Theological Seminary, all those peculiar advantages which brethren plead in behalf of St. Louis. Nashville is large enough—Nashville is, or soon will be, a point of easy access, by means of great Railroads intersecting from all parts of the great West. Through it is to pass very soon the New Orleans Road to Louisville and to the Lakes, and also the great Railroad from South Carolina and Georgia to Memphis. Nashville, too, can boast of an established and flourishing University—one of the very best in all the country—whose proximity would be of great value to a Theological Seminary. There, too, and through all the surrounding densely populated country, Presbyterianism has a strong hold. For the abundance and cheapness

of the necessities of life, perhaps no other region can compare with Middle Tennessee. Its healthiness, too, is undeniable—equally healthy to young men either from the North or from the South, which cannot be said of any other locality yet named. No young man, either from the extreme North, or from the extreme South, would fear to venture his health in Tennessee. It is middle ground between the North and the South in the great Valley. We fear that the South-west, generally, never could be induced to unite in a Seminary located so high up as St. Louis, or on the Ohio. But we do believe, that if the Northern Churches will consent to meet us on middle-half-way ground, the whole South-west, even to the confines of Mexico, will cheerfully unite and join in the great and noble work of establishing and patronizing a Theological Seminary suited to the wants of the great West.

The Rev. Dr. Smith, of Springfield, Ill., thus argues in favour of Peoria:

“The claims of Peoria city are greater than any other place in the whole West. As for centrality, it is in the very centre of the West, and will be for some years to come, until Oregon, Missouri Territory, and California are settled up, and then another Seminary will be needed for the North-west. Also, when Texas is filled up, as it will be ere long, and divided into two or three States, with the territory of New Mexico, another Seminary will be required for the South-west. Any person, by looking at a map, will be struck with the peculiar locality of Peoria city—on a direct due line west from Princeton and Allegheny Seminaries—in the very centre of the West proper. It is true, it is not in the centre, taking in Texas, Louisiana, with the other Southern States; but who knows so little about his own country as to call these Western States, or even included in the West.”

“Locate the Seminary for the West in Peoria, and its nearness to the great commercial cities of St. Louis, Chicago, Louisville and Cincinnati, and the many other cities and towns of Indiana, Missouri, Iowa, Wisconsin and Michigan, will have more to do with its eminent success and usefulness than it possibly could have, should it be located in St. Louis, or any other place.

“Will any one say that the Union Theological Seminary, located in the city of New York, would not have flourished equally as well, even in Princeton, or any of the villages of New Jersey? Will they say that the mere location of it in New York had anything to do with its rapid prosperity? No one in the least acquainted with the circumstances of that particular institution will say so. Would the Theological Seminary of the Associate Presbyterian Church, located in the little village of Canonsburgh, Pa., have any more students if located in Pittsburgh, Cincinnati, or New York, or any other city? It is a mystery to many, why the mere location of a Theological Seminary in a large commercial city, where boarding and everything else is much higher than in other places, will multiply students. Perhaps some who live in large cities, where everything is moved by the “mighty dollar,” think this is all potent in producing theological students. But, as a general thing, do students come from city churches, with all their numbers, wealth and influence? Where do seminaries get their supply of students? Not from city churches. Is it not from village and country congregations? But must our students receive their religious education for the sacred ministry in village congregations, and then go to great overgrown commercial cities, swallowed up with avarice, to get their theological training?

“While we cordially endorse all that has been said by the St. Louis Presbyterian, in regard to Peoria city, its healthfulness, beauty and grandeur of scenery and locality, the morality and enterprise of its citizens, yet

we say that not one tithe has been said, of all which might be said in these respects, in its favour. The cholera, that dire scourge, has never visited Peoria. This cannot be said of St. Louis. Four times has it made the devoted inhabitants of that great city tremble with deathly alarm, before "the pestilence that walketh in darkness and destruction that wasteth at noon day." Peoria city lies high and dry on the west bank of its beautiful silver lake, and never can be disturbed with the high or stagnant water of the Illinois river, which overflows for miles, at its mouth on the east opposite St. Louis, every spring."

The claims of New Albany are well known to the Church, and consist in its healthiness, accessibility, its location near a large city, and its existing endowment. The decision of the question belongs to the next General Assembly, which may possibly appoint a committee to investigate the subject and to report to a succeeding Assembly. There are, however, urgent reasons for an immediate decision.

*Union Theological Seminary, Va.* At a late meeting of the Board of Directors of this institution, the *Rev. Robert L. Dabney* was unanimously elected Professor of Ecclesiastical History and Church government. Mr. Dabney, although not long in the ministry, has the character, the talents, and the acquirements, which secured his election to this office by a unanimous vote.—*New Church in Baltimore.* The *Rev. S. Robinson*, who accepted the call of an Independent Presbyterian Church in Baltimore, of which *Dr. Duncan* was late pastor, has resigned the charge of the same. A meeting was subsequently held of persons friendly to the organization of a new church, at which a large sum was subscribed for the building. The lot has been secured, and the Presbytery has organized the church, under the name of the "Central Presbyterian Church, Baltimore." The prospects of usefulness and entire success are, with the blessing of God, all that the most ardent friends of the Church could desire.—*Removal of Dr. Nathan L. Rice to St. Louis.* *Dr. Rice*, having accepted the call of the 2d Presbyterian Church, St. Louis, the Presbytery of Cincinnati has finally consented to dissolve his present pastoral connection. *Dr. Rice*, besides being a Professor in the Cincinnati theological Seminary, and editing the "Presbyterian of the West," has been a very successful pastor. In his farewell address, he says: "A little less than nine years ago we removed to this city, and took charge of a little colony of thirty-three members. In this colony there was not an individual of any considerable wealth; whilst the large majority were poor. On the 2d Sabbath in July, 1844, we commenced our regular services in an old brick church on the north-east corner of 4th and Plum streets—an edifice which had been abandoned by the Methodists for a new one. In the summer of '45 we erected the edifice in which we still worship, which has little certainly in its exterior to attract any one. From the commencement of our labours the blessing of God rested upon us; our numbers increased rapidly; and now the church consists of four hundred and seventy members. Several facts we take special pleasure in recording. 1. There has been no time since the commencement of our labours, when there were not serious inquirers in the congregation. 2. We have never had a communion without some additions, one or more, on profession of faith. 3. The relations between the pastor and the people have been perfectly harmonious. The pastor has never had reason to doubt the confidence or the affection of his people. 4. In the Session, perfect

harmony has prevailed, and, during the whole period, there has been scarcely a single divided vote on any question. Our separation from this beloved church is one of the severest trials of our life; but our Master calls, and we are constrained to go. We thank God that we leave the church *fifteen times* as strong in numbers as when we took charge of it, and at least *thirty times* as strong in wealth. We leave it, too, not in a declining, but a growing state; just about to erect a new and handsome church edifice, on one of the most eligible sites in the city. At the same time, the ladies of the church have engaged a young brother, a graduate of the Cincinnati Theological Seminary, to commence a new enterprise in the north-western part of the city, agreeing to pay him a salary of \$600.

**FATHER GAVAZZI IN NEW YORK.**—This distinguished Italian priest and preacher, who has recently renounced Popery, has been delivering a series of lectures in New York, in condemnation of the errors of the Romish system. From the accounts of those who have heard his lectures, he must be one of the most eloquent and able men of the age. At the close of the course of lectures, the following resolutions were read and unanimously adopted:

*Resolved*, That we have listened with profound attention, deep interest, and great instruction and satisfaction to the series of discourses delivered by Rev. Mr. Gavazzi on the subject of the Papal System, and that the entire course meets with our unqualified approbation, as well in regard to their matter as their manner.

*Resolved*, That each lecture has increased our admiration of the boldness, firmness and independence of the Lecturer, and our confidence in the spirit and power of his eloquence; and that since the discussion and examination of the whole subject are of the greatest importance to a free people, Mr. Gavazzi be requested to give another series of lectures in this city at as early a day as he may be able."

Father Gavazzi came forth, and said that if it was thought that another course of his lectures would be calculated to forward the cause of Truth, he would deliver another course, commencing week after next. He would not promise to repeat this course, inasmuch as he had many new topics upon which to speak.

**THE MADIAI RELEASED.**—These persecuted Christians have been at length released from their prison. The force of public opinion has broken their fetters.

**POPERY IN HOLLAND.**—The Church of Rome has taken a step of great importance in Holland. It has annexed that kingdom to the Papal dominions, much as it did England two years ago, by erecting a Popish hierarchy within its old dykes. In an oration which the Pope delivered the other day to the Sacred College, he informed his audience that he had seen meet, at the request of several distinguished lay Catholics, to re-establish the hierarchy in the "flourishing kingdom of Holland," by appointing an Archbishop of Utrecht, and four suffragan bishops in subordinate sees. There was previously a Popish bishop in Utrecht, but being a Jansenist, and holding Augustine's opinions on the subject of grace, he was regarded by Rome as being in a state of schism. In every other point the Utrecht Bishop professed subjection to the See of Rome; but claiming a little free will, he fell under the Papal anathema.

## Gathered Fragments.

### THE TEMPTERS WITHIN.

THE sinners that entice from within are the man's own thoughts and desires. There is quite an army of these sinners in a young man's breast. Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart, expatiate over every forbidden field, and return like birds to their nests through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed that lies between the goodly character of a youth fresh from his father's family, and the daring heights of iniquity on which veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something on these forbidden regions. The film no one saw as it sped through the air, but it has made good a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. "Out of the heart," said He who knows it, (Matt. xv. 19.) "proceed evil thoughts." Exactly; that is what we expected; but what come out next? "Murders, adulteries, fornications, thefts, false witness, blasphemies." That is a horrible gang. How quickly they come on! How closely they follow their leaders! Murders and adulteries march forth unblushing, but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when in agony of grief, despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.

### BIBLE TEST OF SPIRIT-RAPPERS.

THE Hebrew Church was infested with spirit-rappers, under the name of false prophets, or of those that had familiar spirits. And their Scriptures provided them with a test, by which the pretensions of such could be tried. The substance of this was, that they should be tested by their *doctrines* and their *predictions*. If they seduced men from the worship of the true God, their doctrines proved them false; even if their predictions were verified by the event. Deut. xiii. 1, 3,—“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee [or effect anything by the seeming presence of an extraordinary power] saying, let us go after other gods, which thou has not known, and let us serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams.”



This is most appropriate to the case of these dreamers of communications from the world of spirits. It supposes that they will show signs and wonders, either by Satanic or other powers, in such a way, that it will not be easy to detect a deception; and tells us how we ought to distinguish them from true prophets, and know whether they are to be listened to and encouraged, or not. If their predictions fail, or their attempted wonders are clearly seen to be a sham, there is no difficulty in the case. But if this be not the case, we are not to yield them credence till tried by another test. Let their signs and wonders be what they will, they are to be tried by what they teach. If the tendency of their works and principles is seen to lead to bad results—to seduce men from the worship of the true God, and to infidelity, that determines against them—determines that, whether their prodigies are impostures or realities, Satan prompts to them, and is the main author of them. Their works are the works of the devil. If one were in reality to foretell a future event, or disclose any secret of the invisible world, and by a supernatural power, that of itself would not establish his claim to be regarded. The question would still be, whether his supernatural power was the power of Satan? And that is proved by his doing the work of Satan. And this principle, applied to the spirit-rappers, would clearly show under what auspices their work is done. For moral death and destruction, to say nothing of the hundreds of cases of insanity, attend them wherever they go. More efficient agents of Satan have not for a long time come into the field.

In primitive times, when remarkable gifts of the Holy Spirit abounded, and when more occasion was thereby given to false pretences, some persons were endowed with a miraculous gift of discerning spirits. This was then needful, to preserve the church in truth and peace. "Discerning spirits" was reckoned among the gifts of the Spirit. And when extraordinary gifts, which were really from God, ceased, this gift also ceased, and the church was left to the *Word* alone, for the trial of spirits. And there has always been occasion for the use of the Bible to this end. For something of this nature, under constantly changing forms, has always been in vogue. And the text above quoted has not become obsolete, but gives us just the test which is now needed. It is safe and infallible. It would injure no innocent man, nor exclude any useful discovery. But it would put to flight the whole troop of the rappers, by applying to them the judgment which God has already fixed upon them.—*Puritan Recorder*.

---

### LITTLE SUE.

DEAR little Sue, with her eyes so blue,  
 And her tresses of golden hair,  
 Her cheeks, that rivalled the peach's hue,  
 And her lips so red and so fair;  
 How her silver tongue so joyously rung,  
 When watching, she hailed with delight,  
 My evening's return, while she on my neck hung,  
 Lispering her prayer and good night.

Poor little Sue, no more shall I view  
 From the casement, her beautiful face,  
 Nor welcome at eve, for she has bade us adieu,  
 And vacant, and silent, her place;  
 Under the ground, where yon green mound,  
 Covers a grave, small and new,  
 In a sleep so sweet, so quiet and sound,  
 Rests my gentle, my angel Sue. [Selected.

## THE MINISTRY OF THE SAINTS.

THE Apostle Paul, in commending the family of Stephanus, early converted in Achaia, says that they "addicted themselves to the *ministry of the saints.*" 1 Cor. xvi. 15. The word is not confined to service as ministers of the Gospel, though this is not excluded; it rather implies that general ministering to Christ's people, which is the duty and privilege of Christians.

Reader, what do you know about this "ministry of the saints?" Perhaps you shut yourself up in your own house, among your own conveniences and comforts. Perhaps you seldom think of that large portion of God's people who are in want, infirmity and sorrow. Perhaps you have never known the luxury of conveying blessings to the poor with your own lips. Then I am bound to tell you, you are living amiss. We are members one of another. No one, unless himself a helpless sufferer, is exempt from this service of charity. We are to bear one another's burdens, and so fulfil the law of Christ. Gal. vi. 2. It is not enough to cherish kind wishes, and to say, "Depart in peace." And if our faith does not produce these fruits, it is "dead, being alone." James ii. 17, 26. What a new face would be put upon our common Christianity, if all professing disciples were addicting themselves to the ministry of the saints.

## "IF HE GIVETH QUIET WHO CAN MAKE TROUBLE?"

QUIET from God! how beautiful to keep  
 This treasure the All-Merciful hath given;  
 To feel, when we awake and when we sleep,  
 Its incense round us, liké the breath from Heaven!—

To sojourn in the world, and yet apart;  
 To dwell with God, and still with man to feel;  
 To bear about forever in the heart  
 The gladness which his Spirit doth reveal!

Who shall make trouble then? Not evil minds,  
 Which like a shadow o'er creation lower;  
 The soul which peace hath thus attuned finds  
 How strong within doth reign the Calmer's power.

What shall make trouble? Not the holy thought  
 Of the departed; that will be a part  
 Of those undying things His peace hath wrought  
 Into a world of beauty in the heart.

What shall make trouble? Not slow wasting pain,  
 Nor even the threatening, certain stroke of death;  
 These do but wear away, then break the chain,  
 Which bound the spirit down to things beneath.

[Anonymous.]

## Obituary.

---

THE publisher of this Magazine, WILLIAM H. MITCHELL, has ceased from his work on earth. He departed this life, at his late residence at Germantown, on the 4th of April, aged 36 years.

This devoted and indefatigable servant of Christ lived a long life, although early called away. He lives long who lives well. His education was after the good old sort, than which there can be none better—founded on Bible truth, communicated by pious parents, accompanied by their prayers and example, and carried forward at Christian institutions. Whilst a student at Jefferson College, he was the subject of one of those revivals which have made that Institution so great a blessing to multitudes. He afterwards joined Dr. Boardman's church, Philadelphia. He adorned his Christian Profession by zeal and labours in the cause of Christ. Although for many years in feeble health, and engaged in business during the week, he attended assiduously as a Sabbath-school teacher in one of the Mission-schools of his Church. For the last eleven or twelve years he has been occupied in the office of the Board of Education of the Presbyterian Church. How earnestly, how faithfully, how successfully, he laboured in his work, many can testify. Naturally ardent in temperament, he gave himself up with all energy to whatever he undertook. Idleness was an unknown word in the language of his life. His nature abhorred a vacuum. When he had done up his business, he returned to his Bible, a copy of which (Henry's Commentaries) he kept at the office. The nature of his occupations brought him in contact with the Church at large: and probably no man survives him who had a more intimate acquaintance with the details of our ecclesiastical affairs. He rendered much valuable service to the Board of Education; and as publisher of the Biblical Repertory, and latterly of the Presbyterian Magazine, did a great deal to promote the circulation and efficiency of those periodicals. His loss will be severely felt.

His last sickness was of three or four months' duration. He had little expectation of recovering, from the beginning; and accordingly set his house in order, and arranged everything, to the minutest detail. He bore with patience all the pangs of disease which his Heavenly Father sent for his discipline and purification. A complication of disorders, the pulmonary finally prevailing, caused much intense suffering. But his end was peace. Faith sustained him in the conflicts with the last adversary. About half an hour before his departure, he bade farewell to his mourning relatives, one after another, and then prepared himself, like a true Israelite, for the passage of the Jordan. May the God of grace comfort and sustain his bereaved wife and his two fatherless children, and sanctify this bereavement to all in the Church to whom it has a special meaning.

The following action was taken by the Board of Education at their last meeting:

"This Board, being informed of the decease on the 4th inst., of William H. Mitchell, the assistant in the office, record their sense of the great loss sustained by this providence. Mr. Mitchell has been connected with the Board of Education for the last eleven years, during all which time he has discharged his duty with extraordinary industry and fidelity. Whilst the Board unite with his family and friends in mourning this bereavement, they gratefully acknowledge the goodness of God in so long sparing his life, and in giving him so happy a departure to a better world."



SEVENTH PRESBYTERIAN CHURCH, CINCINNATI.

THE  
PRESBYTERIAN MAGAZINE.

JUNE, 1853.

---

---

*Miscellaneous Articles.*

---

THE PROCESSION OF LIFE.

AN ALLEGORY.

THE life of man is like one of those gorgeous ecclesiastical processions, which are so often seen in the Old World, among the votaries of the papal hierarchy. Stand and watch that procession as it files through the long aisles of the cathedral; the ecclesiastic, in his rich and brilliant vestments; the arrogance of his post but reflecting the greater arrogance of his soul; the monk, with cowl and gown, with sinister look and noiseless step following; the crowd of the lesser brotherhood, with an assumption of deep humility following their superiors; troops of boys, in spotless robes, which are yet unsullied by the touch of the beast. All pass before us—now they are going out of view—now they have disappeared.

What a VISION OF LIFE is here! what a mixture of absolute dominion over body and soul, and of deep abasement and cringing servility. Age and youth are in the same procession; hand in hand they pass before us; hand in hand they disappear. So LIFE'S JOURNEY; it is like this procession. The rich and the poor, the ruler and the subject, the proud and the humble, the aged and the young, make up the mixed company which are hastening to eternity.

Let us draw aside a few moments from the company of our fellow-travellers to eternity, and ask them whether they are going, and what object they have in view. It may be we can learn man's destiny from them: it may be they can solve for us that problem, For what was man created?

We call out one of our companions, whose brow is wrinkled, and whose gray hairs are thickening. Anxiety and care seem to have come out from the recesses of that man's soul and seated themselves

upon his forehead. His history is briefly told. When a boy, he had dreamed of manhood's years, filled with joy, and riches, and honour. He had heard of Eternity, of Heaven, and of Hell, for he was a Christian (in name): but as he grew to man's estate, these thoughts were crowded out by a legion of clamouring desires, crying, "Give, give, give us of this earth." Those voices could not be hushed, and following their dictates, earth and material objects had swallowed up that man's spiritual nature: he had sold himself to the world. The very fibres of his soul were now twined and intertwined with the golden idol which he presses to his bosom. *He was following hard after the world.* He confessed, that the dreams of his childhood had not been fulfilled, but still he was following hard after, hoping that the next moment his brightest hopes would be consummated.

We had done with our first witness; he again joined his company, and from our high point of view, we could discern him as he travelled on. Strange beings mingled in that procession, which seemed not to belong to it. Some, clothed in white, pointed the traveller up to a narrow path, which wound up the mountain side—and we could almost catch the words borne to us upon the breeze, "This is the way, walk ye in it." But there were others of a different and a hideous mein, who, step by step, followed each traveller, removing the obstructions from the way, and urging them on. He whom we had questioned seemed closely beset by them; he appeared to be borne along by them unresistingly. At different points in the road, a glorious figure, bearing a cross, would ever and anon appear, and place himself in the way of the hurrying travellers; but they trampled upon him and upon his cross, and hurried on.

Let us call another from this procession and question him. Unlike the former, care seems to have no resting place with him. He travels decked off in richest apparel; light and airy in his gait, he sports and trifles with the careworn wayfarer at his side. Can they both be seeking the same object—are their aspirations the same—will they not presently diverge into different paths? When questioned, he too, like the former witness, has had his early dreams, and their dreams have in a measure been fulfilled. He has found what he calls happiness, in sporting by the wayside. The fire of youth presents all the objects which surround him in glowing colours. The world is one vast theatre of joy, in which he revels and finds pleasure; and his life's labour is but to add to the pleasure which he now embraces.

We let him pass on, and watch him as he goes—we see him plucking the flowers and wreathing them into garlands—we almost hear his shout of exultation as some new object attracts his eye. He is almost out of sight in the long drawn vista, but he is near enough for us to behold that a change has come across him. His step is uncertain, and his gait is feeble—the joyous laugh is hushed—the carolling of the birds above him do not attract him now—the withered flowers of pleasure drop from his languid grasp, and he sinks from our view, attended by those mysterious beings, who have so long followed in his footsteps. The sensualist is dead.

Let me call but one more witness from that throng, and his testimony is more important than all. He is dressed in a pilgrim's garb; his loins are girded up, and he has sandals upon his feet and a staff in his hand. He had from the first attracted us by his peculiar dress and earnest look. We had seen those dark attendants pluck him by his raiment, but with impatient haste he turned them aside. Although they followed him closely, yet he had no fellowship with them. We did, it is true, once see him, when fainting with fatigue, take the cup which they offered and raise it to his parched lips; but in a moment he dashed it from his hands, and seemed by the act to gain new strength. Our curiosity was wrought up to the highest pitch, when we called him aside to get his testimony.

We asked him whither he was hastening—what end he had in view, and how it was to be obtained? That man was a Christian, striving after perfection! He had been led by the Spirit to behold his own sinfulness and degradation. He had read in God's word of an immortal nature which he possessed, and of a glorious heaven that had been prepared for his immortal part. An awful retribution for sin had been revealed to him. He had been blind, and in his blindness he had been led by the hand into paths which he knew not of; and his guide had told him that this was the narrow path which led to the land where immortality dwells. Now his sight was returning, and he could dimly discern the goal towards which he was hastening. His whole soul was now absorbed with love for that guide who had brought him out of his darkness, and he was forced to exclaim, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice; *my soul followeth hard after thee, thy right hand upholdeth me.*"

This man told me the story of his journey. It was an instructive lesson, and a counterpart of every Christian's pilgrimage from the cradle to the grave. Let me tell you briefly what he said to me.

In the early part of the way, he had been like the mass of those who thronged the road. He was young; and when he set out he knew not whither he was hastening. His companions were like himself—were young and hopeful. Green fields were on either side; the soft harmony of music filled the air before him; he saw visions of beauty far on in the distance, and he hastened to get his share of them. He knew not then of the mysterious beings who attended his steps; but afterwards his eyes were open to behold them.

But a change came over him. He was suddenly startled in his course by a voice from a neighboring hill-top, crying, "Repent, for the kingdom of God is at hand!" That voice seemed to sink down into his very heart. No pleasure, no excitement could silence the ringing of that voice in his ear. As day followed day, that warning voice followed him. It wrought into the very texture of his soul. Like the deepening shadows when the sun disappears, so as his sun of pleasure went down, the darkness of night threw its shadows across his soul. Before, he said clearly as he thought; but now he groped as the blind grope. He felt himself hurried along; he heard

the joyous shouts of his former companions, but he felt no touch of comfort in his soul.

It was at this point in his journey, that one gently whispered in his ear, "Whosoever believeth in me, though he were dead, yet shall he live." He was aroused by these words, and he cried out, "Lord, I believe; help thou my unbelief." Then it was that he beheld, dimly it is true, a form of one obstructing his way, who bore a cross, and the blessed words which he spoke were, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." O, with what rapturous joy did he seize that outstretched hand! and since that day he has been led by that same hand; and in the love-gushing emotion of his soul, he was constantly exclaiming, "*My soul followeth hard after thee!*"

Let us go back with him, and pass through some of those scenes through which he passed, and behold how he followed hard after his celestial guide.

Once in the crowded and jostling way, he had let go the hold of his guide. As we thought, he had recovered that grasp. Before, he had been ascending one rough and thorny path, but now he was in the midst of pleasant fields, with the soft grass beneath his feet. He found himself again surrounded by his gay companions, drinking in the fascinations of his youthful pleasures, and he forgot his guide and the rough road he had just left. He had been deluded. Instead of regaining the hand of his former guide, he had seized that of the Prince of the power of the air, who had been ever dogging his steps; but he knew it not until he felt the hand of his almighty Guide laid upon him. He was brought low by the hand of the Almighty. His companions passed on and left him to die, and he found that he had left the work of his defence, and in his bitterness he cried out, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord, O Lord! I beseech thee, deliver my soul!" His feet had almost slipt; but that heavenly guide forsook him not. He appeared again to lift him up, and again did that soul commence its upward course, following hard after God. Such dangers had been frequent in his journey.

He told of another danger which beset him, but of a very different kind. He had ascended high on the mountain side along the narrow path—the invigorating air and cool mountain breezes had quickened the current of life in his veins. He had all along clung fast to his guide—had followed hard after him—had been gently lifted over the broken fragments that encumbered the way, and he thought that now he might release his hold—he thought that his own strength would carry him on. But alas, how little did he know his own weakness. Forsaking his guide, his head reeled, his feet slid from under him, and he fell headlong down from the dizzy steep, stunned and bleeding in the way.

He told me another incident of his journey: As he toiled up his arduous and narrow way, he was continually met by those who were



returning. They had become tired of the road: their unaccustomed feet could not endure the unevenness of the path. They had been deterred by the view of mountain rising upon mountain in the distance, over which their road lay, and they determined to go down again to the plains, where they might enjoy the pleasant fruit which hung clustering by the wayside.

In other points in the way, he had seen openings, which led into deep and sequestered valleys, and he was invited to enter them, and find rest for his weariness, and relaxation from his exertions; but he had refused these offers, and had followed hard after his guide. Far over the tops of the mountains, far away in the clouds, he thought he could discern the gates of that city which he sought, and so he followed hard after his leader.

It was when thus firm in his resolution to advance, that a deep darkness enveloped him. His guide had disappeared—he found himself wandering alone upon the dark mountain—no, not alone—he had the company of those dark mysterious beings who had been near him throughout his journey. Before they had been noiseless, and almost invisible, but now they triumphed in his perplexity and distress. He is surrounded with myriads of these fearful beings, who, if it was possible, would lead him to believe that he is for ever to remain in this utter abandonment. But even in the midst of this desolation, there was at the bottom of his soul a firm and abiding purpose to follow close after his guide and his Redeemer. The glimpses which he had before caught of heaven's battlements were too glorious to be forgotten now—he was too near the celestial city to fail now in entering it: and at times, even in the depth of his gloom, he thought he could hear the voice of hallelujah wafted from the city, and he cried, "Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me, strong bulls of Bashan have beset me around. They gaped on me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness."

Despair had well nigh done its work. But in that very darkest moment, the clouds seemed to break away before him, and he beheld his guide far up the mountain side, beckoning him on: and as he sprang to his feet with new-born vigour, he exclaimed, "My soul followeth hard after thee. Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him."

We had done with this our last witness—we watched him long. Often we beheld him standing out upon the point of some dizzy height, tottering to his fall, but that heavenly guide was always near with outstretched hand to save him in the moment of peril. We saw him go higher and higher, and he was only hidden from our view by that cloud which hides eternity from man.

We had been so long watching this traveller, that we forgot the vast procession of immortals that was moving before us. We turned our eyes towards them to see if we could perceive any change; but we saw the same never-ending current sweeping to eternity. The same careworn and anxious faces passed before us—the same gay and trifling loiterers sported by the way; the same striving pilgrim following hard after God—the same mysterious beings going to and fro among that multitude. Such is life.

I have been tracing out in Allegory the believer and the unbeliever marshalling to Eternity. I have shown the lover of mammon, unsatisfied and unhappy, passing down the stream of time. His present was fruitless, his future was hopeless.

I have shown the man of pleasure, in the whirl of gaiety and dissipation, believing in his madness that he was happy—how his strength was turned to weakness, how his joy was turned into sadness—going down to the grave. The web of pleasure which he had woven, was his winding sheet—the garlands which he had wreathed, lying withered upon his grave, fit emblems of his future state. He was following after the world.

I have shown the Christian, whose soul followed not after the world. His hope was set in Christ his guide. I pointed out the difficulties and dangers which he encountered in prosperity and in adversity. How he trusted in himself and almost perished. How God deserted him for a time to try his faith, leaving him upon the dark mountain to cope with fearful adversaries, and how he emerged from these trials, shaking off the darkness from his purified garments and exultingly exclaiming, "*My soul followeth hard after thee.*" And what is then left for us but to enter that ever-moving procession, and watch over our footsteps as we hasten on. We have all entered, and those witnesses called forth were but our representatives, speaking our experience. We are all on this world's pilgrimage,

"One army of the living God,  
To his commands we bow  
Part of this host have crossed the flood  
And part are crossing now."

O! with what an eager desire should we follow hard after our blessed Redeemer. How should the ardour of a heaven-born life within us urge us on after that glorious leader. As in the world, when we are approaching some populous city, we find its marks along the wayside multiplying—houses begin to thicken—vehicles of every description fill the road—throng of people hastening to their business or their pleasure. So in the world's pilgrimage, do we not begin to discover the tokens of the end we are approaching! "Gray hairs here and there upon us"—the tottering step and the sightless eye, and we can almost hear the surging of the river of death which rolls just below us. Eternity's city lies beyond. X.

## SOVEREIGN DECREES AND HUMAN FREE-AGENCY.

THE decrees of God afford to the theologian an extensive as well as profound subject of contemplation and study. We wish, however, at present to confine our attention to a single point connected with this subject. That point regards the relation of decrees to human free-agency. How can human liberty consist in harmony with the sovereign purposes of the great Disposer of all things—with the pre-established, absolute certainty of every event? How can God accomplish his eternal designs with unerring certainty through the free, unconstrained actions of his intelligent, rational creatures?

If an individual's acts are fixed and infallibly certain, are they not necessary? and if necessary, how can he yet be said to be free in the performance of them?

We have here presented to us in its plainest, most definite form, the complex knot which has been found so hard to be unravelled, and which many are too soon disposed to dismiss without further effort.

The great difficulty here, undoubtedly, lies concealed in the mere terms—in the ambiguous use of the word necessary, and the indefinite meaning attached to free-agency, or in the entire misconception of those words. Those who are so much encumbered and perplexed with this subject, make necessity synonymous with certainty, whereas these terms mean entirely different and distinct things. A matter may be absolutely certain yet not at all necessary. If this were not so, but if these words denoted the same ideas, then an approach to certainty must of course be an equal approach to necessity. But look at this matter. It may be *very* certain that a man, if in his usual circumstances, and unrestrained, will at stated times perform some accustomed acts or duties. And yet, however certain this may be, there need not be the *least* approach to necessity in the case. The acts are altogether voluntary, in perfect accordance with his desires and intention. He is perfectly free in the matter, and is conscious of as perfect freedom as there could possibly be in the case, because it is wholly at his option. However certain it may be that I shall at a particular time partake of a meal, or rise from my bed, if in ordinary circumstances, yet there need not be the least necessity in the case, for I may be perfectly free to do so or not, according to my pleasure. Necessity then, in its proper sense, means irresistible opposition to, or entire independence of, will. A circumstance, fact, or occurrence may be considered as necessary, as concerns me, when it does not come within the sphere of my volitions, or when it is wholly independent of my wishes and desires; and anything that I can either accomplish or prevent cannot be said to be necessary as regards me. And free-agency in its widest sense is not more nor less than an unrestrained power to act according to will—that is, to act by volition. No matter how these may be originated, they are

free acts. Free acts and volitions, or the exercises of the mind according to its pleasures and inducements in view of existing circumstances, are synonymous terms. By free acts we never mean anything more than volitions or acts of will, and by volitions we never mean anything but free acts. We cannot conceive of a higher freedom than that an intelligent, rational being should be able to act as he pleases or desires, that is, by his volitions or determinations of will.

Thus, then, we see that while freedom and necessity may be essentially and diametrically opposite, yet freedom and certainty may be perfectly consistent with each other. All, then, that remains to be shown is, how God can effect the certainty of free acts. This he does in perfect consistency with the laws of the moral and intellectual nature of the soul, rather by and through those very laws themselves.

Before proceeding to this it may be well to state what is meant by the term *law*, as thus used. A *law* of matter or of mind is nothing but the established, uniform mode in which facts occur as depending upon other facts. At a certain degree of temperature congelation invariably ensues, and at a certain other degree, in given circumstances, ebullition always takes place. And in the case of mind, in certain circumstances and under the operation of certain influences, the same actions and effects will invariably be produced. The law or mode of occurrence of a class of facts cannot of course affect the intrinsic or real nature of those facts, for it is adapted to, and partakes of, that very nature. Physical facts have a physical law, a mode appointed by the great Originator and Upholder of all things, according to which they are to occur, and which has been peculiarly framed and suited for them. And so it is in regard to moral and intellectual facts, and to all of whatever nature. Volitions or free acts are to be regarded then as in their very nature a distinct class of facts, subject as any other classes of facts, to fixed and uniform laws, to established modes of occurrence. That they are thus subject to laws we know from the history of mankind and by daily experience. All our dealings with our fellow men proceed upon this principle. In all our endeavours to persuade men to any course of conduct, good, bad, or indifferent, we must be directed by the laws so far as we can ascertain them according to which their volitions or free actions occur. And could we clearly see the principles of the human mind as God who originally established them must see and know them, there could be no more difficulty than in any other case, in reference to matter or anything else, infallibly to predict the particular phenomenon that would occur in given circumstances. Free actions or volitions then are subject to laws, and consequently are fixed and infallibly certain in the chain of cause and effect. These laws have been appointed and established by God with a wise purpose and foresight, and with a reference to the accomplishment of his great designs. The good results ensuing may be regarded as directly intended and sought while the evils are permitted. But this distinction cannot affect the view here presented. Whatever the

results, they are founded upon the laws, conditions, and circumstances of the soul, and these have been determined and arranged according to the plan and purpose of an all-wise and sovereign God. Where laws, conditions and circumstances in their original form as they proceeded directly from the hand of the Creator, were all perfectly right and good. Sin ensued; not uncaused, not unprovided for, but in virtue of the arrangement and permission of the great sovereign of the universe. Here was a new element; a new aspect was put upon affairs. The soul in all its circumstances became utterly perverse. It was completely reversed in its tendencies and principles. But was the purpose of God frustrated? Did he lose that control of his creature which he had established in the very principles and laws that he had given? or must he now in order to secure his ends assume a new power, and *directly* operate upon the soul even in the production of those vile and unholy exercises which are often the instruments and causes in effecting those ends? No. God doubtless had a view even to sin, and intended that it should exist by his permission. And in arranging the scheme of intervening secondary causes leading to the accomplishment of his ultimate purposes, he did not leave this element out of the account. Where then is the inconsistency? Where is the mystery and insuperable difficulty in reconciling these two great facts—God's purposes and our own free agency? The mystery certainly can be no greater than that he should accomplish his ends through any other law of facts whatever. We can as readily conceive of a law of mind as we can of a law of matter, of the law of volition as of that of gravitation. Since absolute certainty as we have seen is perfectly consistent with the nature of free acts or volitions, we can as easily conceive how, according to a uniform mode, a particular volition is to occur at a particular time and place, as that a heavenly body should by the laws of motion and gravitation appear at a particular moment at a precise point in space. In one sense everything is a mystery to us—utterly incomprehensible. Our own existence, the control of mind over matter, are dark and unfathomable mysteries. But when we thus compare the Almighty's control and direction of the action of intelligent free-agents with other modes of his operations, the *special* mystery or difficulty must in a great degree vanish.

The view that has been here presented, in regard to the determination of the actions of intelligent beings according to the circumstances and principles or laws of the soul, does not conflict with the doctrine of special power being exercised in regeneration and sanctification. Special divine interposition is here needed as we know from the Bible and from experience. But even this, as we also know, by no means sets aside or destroys the laws of human freedom. The *thoughts*, the *desires*, and *affections* are turned and directed heavenward, and the soul moves therefore with perfect *freedom* and *pleasure* in a new direction and new way. Here God's most precious and merciful purposes of course accord perfectly with the exercise of the most entire freedom.

The ordinary light in which many are apt to regard free acts, is as if they were separate, isolated facts—which God indeed by his omniscience views in the distant future, but which are without anything intervening to connect them to himself through which he may overrule them to the accomplishment of his ends. No wonder that there should be a peculiar difficulty in such a view of the subject. But when we thus recognize the inseparable and determining connection, this part of the difficulty at least must disappear.

So far is this fixedness and certainty of the free exercises of his creatures, in God's modes of effecting his ends, from clashing with the true and proper idea of liberty, that they are the very conditions upon which alone we can conceive human freedom to be established. In this case the principle would most emphatically apply, that "where there is no law there is no liberty." For if it were possible that our volitions could be left to contingency—not produced according to established laws—they might occur at any time, and in any manner, and of any character; and where then would be the freedom? Such could not even be as much as the freedom of madmen driven hither and thither by blind impulse. The laws or principles, then, of our being, and that condition of things in which we exist are the bonds which unite our perfect freedom with the eternal and universal decrees of our Almighty governor.

Here we shall doubtless be met by an objection which indolence, folly, and vice are prone to urge. If an individual's destiny is thus undoubtedly established, and in every point certain; if his actions all ensue according to the principles of uniform laws inherent in his own moral and intellectual nature, then where is the need of his own exertions? May he not quietly sit down and await his fate, giving himself no care or concern respecting it? Assuredly not, without incurring the most fearful penalties. For be it remembered that, according to the laws and principles of his nature, and the conditions of that system in which he is placed, no event in his history is supposed to be isolated, but each is intimately and indissolubly connected with the whole series. What folly, then, what madness must there be in all such reasoning! The very decision to sit down and have no further concern in regard to consequences, *may be* that fact in his history upon which his everlasting destiny shall be determined. So far from leading to such a pitiable result, this doctrine ought to have directly the contrary effect. If every act of mine is intimately connected, according to the very principles of my being, with my future weal or woe, have I not every possible inducement to be concerned in regard to my whole course, and to make the most diligent improvement of every advantage? But were it otherwise; were there no established principles; were everything uncertain, where would, or where could, be the encouragement? Blind contingency can present only a dreary and fearful prospect.

Thus has been presented in a brief and condensed form the substance matter of an important and interesting subject—a subject that is generally regarded as extremely obscure and difficult. That I have

succeeded in clearing up all its difficulties is not even to be hoped. To my own mind, however, the whole matter is perfectly satisfactory. I am conscious of personal liberty—that I am a free agent, with power to act according to my will and pleasure. I am also well assured that the infinitely wise God knows the end from the beginning; and directs all things according to *His* will and pleasure. I know also that there are general laws of mind as well as of matter—that God has appointed these laws, and the circumstances in which they were to apply; and that in the existence of these laws of mind consists the very essence of human liberty. Surely may not then the plans and purposes of God be accomplished by the *free, unconstrained* actions of intelligent creatures? And does not this view, too, exempt the Creator from *direct* and *immediate* agency in the production of those vicious and iniquitous actions on the part of men, which lead to the fulfilment of his purposes, while it leaves the way open for *direct* and *special* interposition in the cases of regeneration and sanctification?

H. R.

Edinburg, N. Y.

---

#### AN INTERPRETATION OF HEBREWS XIII. 20, 21.

“Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.” Hebrews xiii. 20, 21.

In the above passage, What is the true connection of the words “through the blood of the everlasting covenant?”

As arranged and pointed in our common English version, they may be connected with the words, “that brought again from the dead our Lord Jesus,” or with the words, “that great Shepherd of the Sheep,” or with the words, “make you perfect in every good work to do his will.” But this ambiguity, in our judgment, does not exist in the original, and it may be removed from our common version, by simply taking away the *comma* after the word “sheep,” and thus making but one clause, instead of two, of the words “that great Shepherd of the sheep through the blood of the everlasting covenant.” With this slight change, the true connection of the several parts of the passage is pointed out: and our Lord Jesus is declared to be the great Shepherd, in virtue of his having ratified with his blood the everlasting covenant, by which the God of peace had engaged to save all for whom Christ had laid down his life.

Had the original words been translated as nearly as possible, in the order in which they occur, the relative position of the words, in our English version, would have been as follows: “The God of peace, that brought again from the dead the Shepherd of the sheep,

great through the blood of the everlasting covenant, our Lord Jesus, make you perfect in every good work to his will," &c. This order of the words is not so agreeable to the ear as the order in our version, yet it leaves no room for doubt as to the true connection of the words, "through the blood of the everlasting covenant;" and it confirms the accuracy of our remark, that the comma before these words should be removed: which would serve to connect them with the words immediately preceding; and thus show the reason why our Lord is styled the great Shepherd: being so called, because the everlasting covenant was ratified in or by his blood. To this ratification our Lord himself doubtless alludes, when at the institution of the memorial of his death, he says, "This cup is the New Testament (or covenant) in my blood which is shed for many, for the remission of sins." Luke xxii. 20; Matthew xxvi. 28.

This explanation of the matter is corroborated by what our Saviour says of himself, under the character of a Shepherd. "I am the good Shepherd: the good Shepherd giveth his life for the sheep." John x. 11.

It is further confirmed by what is said in Acts xx. 28. "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he purchased with his own blood." Whatever difference of opinion there may be as to the propriety of substituting, in the original of the above passage, as some do, *Κύριος* Lord for *θεός* God, there is no dispute as to the fact, that our Lord Jesus is here referred to as having purchased the church or flock with his own blood. Hence he became the great Shepherd: great in virtue of his blood having been shed to redeem his people, and to ratify the eternal covenant.

An expression similar to the Apostle's *μέγαν ἐν αἵματι*, great through the blood, and happily illustrative of it, occurs in the 653d line of the *Oedipus Tyrannus* of Sophocles, viz. *ἐν ὄρκῳ μέγαν*, great in virtue of his oath. A solemn appeal to the gods was regarded as imparting dignity to the person who made it: and the shedding of our Saviour's blood made him mighty to save. J. M.

---

ONE Mr. Barber, a Protestant, was, in the reign of Queen Mary, condemned to the flames. The morning of execution arrived. The intended martyr walked to Smithfield, and was bound to the stake. The faggots were piled round him, and the executioner only waited for the word of command to apply the torch. Just at this crisis, tidings came of the queen's death; which obliged the officers to stop their proceedings, until the pleasure of the new queen (Elizabeth) should be known. In memory of so providential a deliverance, by which the good man was a brand plucked out of the fire, he was no sooner released from his imprisonment and troubles, than he got a picture of Queen Elizabeth made, decorated round with significant ornaments, and ordered in his will that the picture should be transmitted as a memorial to future times, in the eldest branch of his family.



## URIM AND THUMMIM.

## ITS NATURE AND DESIGN.

How few, even of the students of the Bible, understand the true import of these two Hebrew words.

The opinions which have been entertained concerning them are so various and unsatisfactory, that it seems almost a hopeless undertaking to attempt to extricate them from the confusion in which they have been involved.

Although we may not be able to cast any *new* light upon their *nature* and *design*, yet we will be amply compensated for all our trouble of investigation if we can give the reader a correct idea of their use and great importance.

We have the first mention of these words in Exodus xxviii. 30. In Hebrew they mean the *Lights* and the *Perfections*; Samaritan, *Elucidations* and *Perfections*; Syriac, the *Lucid* and the *Perfect*; Arabic, *Illuminations* and *Certainties*; Greek, *δηλωσις και αληθεια*, the *Manifestation* and the *Truth*; Vulgate, *Doctrina et Veritas*; Luther, *Licht und Recht*.

The Hebrew words are considered by many to be *plurales excellentiæ*, denoting *light*—that is, *revelation* and *truth*. The Septuagint and Vulgate seem to adopt a similar rendering under a slight variety of expression.

But let us proceed to inquire into the nature and design of this sacerdotal ornament.

What was it? The word of inspiration is almost silent on the subject. It only informs us that it was something which Moses put into the breast-plate of the High Priest; but subsequent writers have endeavoured to supply the deficiency. Various have been the speculations of learned men in respect to its use, and in what way it was employed in obtaining the mind and will of Jehovah.

We do not consider it necessary to present all the various opinions advanced. They would occupy too much time and space, and tend very little to the edification of the general reader. There are, however, two leading views which we will present. One is, that these words simply denote the twelve precious stones in the breast-plate of the High Priest, or *two* added to the twelve, by the extraordinary brilliancy of which God manifested his pleasure, or displeasure by their dimness. The breast-plate was made of fine cloth, in which were set, in sockets of pure gold, twelve stones, bearing the names of the twelve tribes of Judah engraven on them, (a name on each stone) which being attached to the *Ephod*, or upper vestment of the High Priest, was worn by him on all solemn occasions.

Josephus, the learned and impartial historian of his nation, says: "God declared beforehand by these twelve stones, which the High Priest bore on his breast-plate, when his people should be victorious

in battle, for so great a splendour shown from them before the army began to march, that all the people were sensible of God's being present for their assistance, and that the breast-plate left off shining two hundred years before he composed his work." (Ant. b. iii. 8, 9.)

Another principal opinion is, that this Urim and Thummim were two small oracular images, which were placed in the cavity formed by the folds of the breast-plate, and which uttered their oracles by a voice. This opinion was maintained by several of the Jewish Rabbies, and by Christophonus in his work, *De Vaticinio*, Spencer in his *Dissertatio de Urim et Thummim*, Michaelis, Jahn, and Gesenius. These writers derive their view from the Egyptians, who consulted their *lares*, and had an oracle which they called *Truth*. But this conceit, which is both absurd and impious, and is nearly allied to heathenism, has been ably refuted by the learned Witsius and Dr. Pocock in his Commentary on Hosea, ch. iii. 4.

Many of the earlier Jewish doctors, as R. Solomon, R. Moses, Ben Nachman, R. Becai, R. Levi, Ben Gersom, believe that what is called the Urim and Thummim was an inscription upon a tablet of gold of the *Tetragrammaton*, or the ineffable name of God, (Jehovah) by the mystic nature of which the High Priest was enabled to give *clear* and *perfect* responses to the people.

Le Clerc supposes them to be the names of two precious stones set in a golden collar, and suspended from the neck.

It has been remarked by the old commentators that a striking resemblance existed between the Urim and Thummim of the Jewish High Priest, and the custom recorded by Ælian of the Egyptian Judge and Priest who opened judicial proceedings by suspending an image made of sapphire stone, which was called *Truth*; and Diodorus Siculus says that it consisted of more than one stone, from which some have imagined that Moses took his pattern of the breast-plate. Customs of a similar kind existed among the Romans. But these resemblances were considered to have been derived from the Jews in consequence of their intercourse with them after Solomon's marriage with Pharaoh's daughter. See Bishop Patrick's Commentary, Exod. xxviii. 30.

Sir G. Wilkinson thinks that the figure of truth, whose name in Coptic is *Thmei*, is the origin of the Hebrew Thummim, a word, he remarks, according to the Septuagint, implying truth, and bearing a further analogy in its plural termination.

The other speculations of eminent Jewish and Christian writers on the subject, may be seen in Winer's *Biblisches Real Worterbuch*, and also in Cruden's Concordance.

But as the reader may not possess these books, we will briefly present these views, though they may not add much to his stock of knowledge. R. David Kimchi, R. Abraham Leva, and Aben Ezra maintain that they were things of a mysterious nature, hid and closed up in the doubling of the breast-plate, which Moses only knew about. Weems thinks they were some ornament formed by God himself, and given to Moses. Hottinger says that they mean

no more than that Moses was to choose the most *shining* and *perfect* stones of the various kinds to be placed in the breast-plate. Dr. Prideaux thinks the words chiefly denote the *clearness* of the oracles dictated to the High Priest, and that the Divine answer was given by an audible voice to the High Priest, arrayed and standing before the ark. Jahn supposes that the response was given by the words *yes* and *no*, inscribed on two stones—a third being left blank for *no answer*; and the sacred lot referred to in Prov. xvi. 33, was the Urim and Thummim. Michaelis also considers it as a *lot* which was used in criminal cases to discover, not *convict*, the criminal. Braunius says that the stones which were to be employed had to be of the most *shining* and *perfect* kind, so that the words Urim and Thummim ought rather to be regarded as *epithets* than names.

Boothroyd agrees with Josephus that they were the twelve precious stones in the breast-plate. Prof. Bush, of New York, says, "If the Urim and Thummim were not the same with the gems of the breast-plate, it is wholly inexplicable that the sacred narrative gives no account of them. The silence of the historian on this point must be regarded as strong evidence that they were identical with the stones."

We have enlarged thus fully on the nature of these Hebrew words, that we might give the reader, if possible, some idea of what they were, or rather what learned writers considered them to be.

We now come to speak of their *use*. They were employed to ask counsel of God in difficult and pressing cases relating to the state of Israel. It was the common opinion among the Jews, that it was by the shining and elevation of the letters in the names of the twelve tribes engraven on the stones, that the High Priest obtained his answer. They were always consulted on *public* occasions. Whatever was the medium through which the response was given, the mode in which the Priest acted is perfectly plain. When any national crisis arose for which the law made no provision, the High Priest appeared before God, arrayed in his breast-plate and pontifical garments, and entered into the holy place, and standing before the veil, proposed his questions and received an answer. But *how* this answer was given, is involved in much darkness. Abernethy and Maimonides explain it by the example given in the first chapter of Judges. There the children of Israel, in consequence of the death of Joshua, were in great doubt what to do, and asked counsel of God. The reply given by the High Priest was, "Judah shall go up." These Jewish doctors inform us that the Priest looked into the breast-plate, and saw the letters shining above the rest, and projecting beyond them. Some writers have objected to this view; they say the twelve squares in the breast-plate could not contain all the letters of the Hebrew alphabet. The letters *Caph*, *Teth*, *Tsadhe*, and *Koph* are not found in them. To remedy this defect, the names of Abraham, Isaac and Jacob have been added to the plate. Still the letter *Teth* is wanting; and to supply this deficiency the sentence, "All these are the tribes of Israel," is also annexed.

These we consider the production of Jewish ingenuity, and unworthy of a moment's consideration, only to show the folly of men. Spencer very justly observes that it is a talmudical camel, which no wise man can ever swallow.

Mede says, that the Urim and Thummim were well known to the patriarchs, as divinely appointed means of inquiring of the Lord, and suited to an infantine state of religion.

There are many other curious and fanciful conceits concerning the nature and use of these words, which we deem not necessary to mention. But should the inquirer still desire to know what has been written on the subject, we refer him to Buxton's *Historia Urim et Thummim*; Jennings' *Jewish Antiq.*; Witsius' *Egyptiaca*; Schrœder's *Diss. de Urim et Thummim*; Bellarmann's *Urim und Thummim die ältesten Gemmen*; Stiebriz's *Diss. de Variis de Urim et Thummim*.  
W. M. S.

#### LEAVES FROM THE DIARY OF A DEPARTED CHILD OF SORROW.

*Sunday, May 25th.*—Until this morning I have continued to be greatly distressed with wandering thoughts whilst kneeling at prayer, though I was very earnest in my efforts to fix them. I think I experienced more acute spiritual sorrow yesterday morning than I have ever before known. Never did I feel such fear and trembling in the presence of the Almighty. I had made three successive attempts to draw nigh in spirit unto my Saviour, but was still baffled; I could neither command my feelings nor my attention. I rose after my third failure, really affrighted at my state. I thought that I had perhaps been deceiving myself, that my heart had never yet been rightly touched, or what was even worse, the Lord had withdrawn his favour. I walked my room, I looked upon the comforts which surrounded me, and shuddered at the idea that these poor, perishing, worthless possessions might perhaps be my only portion. I felt my vileness so strongly, that I could not raise my eyes with any confidence, even to the cross of my Redeemer. Thank God, this state was not of long continuance. Though deeply sensible of my own unworthiness, I can now look with comfortable hope upon the merits and mercy of my crucified Saviour. I again find my heart enlarged in prayer. I trust that the Lord has not forgotten to be gracious. I feel more than ever humbled; more than ever feel my necessity for a Redeemer, and therefore I rejoice at the late dark season, as everything must be good for my soul, which at the same time increases self-loathing, and longings after that blessed Spirit, whose influences alone can impart the strength so requisite for the warfare I am called upon to endure, and in which I am so totally deficient.

Dissatisfied as I have felt for some time past with the useless life I indulge myself in, how was I humbled yesterday evening by the account of Mrs. B's active exertions in the cause of humanity! O how little did I feel! How did I hate myself for having squandered in vanity and idleness those hours and days, those months and years, which I suffered to pass away unimproved, before I was cut off from society, and while I had it in my power to have been very useful. This woman, with a scanty support herself, with an understanding and acquirements I have been accustomed to look upon as inferior to my own, has in the last four months, done infinitely more good, than I have in my whole life, or than perhaps I could *even now*, with my changed inclination, *be capable of*, were subsisting impediments removed. If I have ever been lifted up with an idea of superiority over some of my acquaintances, may that hateful pride have now received its death blow! May I never henceforward, dare to look with self-complacency on one, so unenlightened, so slothful, so disobedient, as I have evinced myself! And O that the Lord would yet in great mercy, heal his suffering servant, that strengthening and supporting each other, we might become profitable labourers in the vineyard, though but commencing at the eleventh hour! And it is, if I do not deceive myself, more with a view to this new walk of life that I desire my beloved husband's restoration, than from the simple wish to see him relieved, and once more enjoy his society. Lord, thou knowest!

*May 26th.*—Although I find myself wretchedly deficient in prayer, my heart is not oppressed to-day. The sermon of yesterday was adapted to the state of my mind, and I think of essential service to me. The preacher (a stranger) examined the evidences of "love to God." He described it as varying in the warmth of feeling it excited in different persons, and at different ages; but in all constitutions, and at every period of life, evincing its existence in the soul, by strong desires and endeavours after an increase in holiness and obedience to God, and by constant solicitude to obtain an interest in the Redeemer. These, he said, were the only criterions by which we should judge ourselves. If we found that we were not only without fervour in prayer, but also, upon self-examination, without a predominant desire after righteousness and the favour of our Creator and Saviour, and indifferent whether or not we obtained the purifying influences of the blessed Spirit, he thought we might justly fear that all was not right. But if, on the contrary, our languor was a painful infirmity, from which we were anxious to be relieved; if we neglected no means to remove it; if we felt that the love of Jesus was more desirable than that of any earthly creature, and the indwelling of the Spirit than the enjoyment of any temporal felicities, we ought to banish our apprehensions, and look upon this disposition as proof of a renewed state. Though not expressed in these words, I think this was the purport of his discourse—a comfortable purport to me. For contemptible as all temporal comforts and creature enjoyments appear in comparison with the love of my Redeemer, yet, from some cause I cannot discover, I am much distressed by a frequent inability to fix

my thoughts in prayer. I read, I sing my hymns, I meditate with a collected mind, but I have often scarcely commenced my prayers when my ideas begin to rove. This always afflicts, but I must strive to prevent its disheartening me. St. Paul assures us, that he cannot do what he would. Then why should I be surprised at my weakness? Let me rather rejoice that grace has been vouchsafed me, to long as I do for the spirit of supplication. At times I enjoy it in a soul satisfying degree. It is doubtless better for me, that I should not always. Besides, my mind is certainly much impaired by the long, severe exercise it has undergone, and by the anxiety and sorrow against which I am still continually struggling, and from which I scarcely dare expect relief. This may be, and I trust is, one cause of the lifelessness which I mourn. For another, I must never lose sight of my natural depravity, and instead of tormenting myself with fears of not being accepted hereafter by my gracious Saviour, must labour more and more to conquer these corruptions, which at present unfit me for enjoying a more constant communion with him.

*Thursday, May 27th.*—"Whosoever will come after me, let him deny himself, and take up his cross and follow me." Mark viii. 34. These words have excited me to much reflection this morning. I certainly do desire to come after Christ, but have I fulfilled the prescribed conditions? Oh, no! What self-denial have I displayed in the long indulgence of my grief? I have sometimes talked of resignation, but have I even attempted to make myself worthy of Christ, by weaning my affections from their earthly centre? Have I evidenced anything of Paul's temper, who counted all things but loss, for the excellency of the knowledge of Jesus? Nothing, nothing! My heart and thoughts have clung to their idol. In place of taking up my cross, and following my crucified Saviour in acts of benevolence, and in humble unrepining obedience, I have sunk under the weight of my burden. For many, many months, I scarcely ever felt my sympathy awakened by recitals of what I considered the trifling afflictions of others, so heavy and insupportable did I suffer myself to think of my own. I acted as if I thought existence was continued to me for no other end, but that I might give pain to all my friends, and weep and mourn, till I had myself destroyed whatever strength of mind or body I had been blessed with. This surely was not taking up my cross. And if this continue to be my line of conduct, does not the text imply that I shall not "come after Christ!" I fear that it does. Lord, enable me to shake off the benumbing lethargy! Though I must still pray, that "if it be possible this cup may pass from me," yet strengthen me to receive it freely, if in thine infinite mercy thou dost not devise some relief equally consistent with thy glory and the good of our souls. Teach me the duties of my station and situation, and incline and qualify me to perform them faithfully and diligently, as desirous of following, however distantly, in the steps of thy meek and lowly Son, and as one desirous of forgetting the things that are behind, and of pressing forward to the prize of the high calling of Him who alone is able to wipe away all tears from our eyes. Amen!

*Wednesday, May 28th.*—I would fain describe the sensations I have this morning experienced, but it is impossible; they were feelings which cannot be expressed. I will only record my gratitude for the sweetest, the most reviving communion with my Saviour that I have ever before been blessed with, except once. O, how near did I feel to Him! how sure of His love! how happy in this certainty! how willing to renounce every earthly creature and comfort for a continuance of this holy rest in the precious Lamb of God! How unreservedly did I resign my husband and all my wishes into His hands! How confidently place my little children in His arms of love that He might bless them! Indeed, I was eager, whilst myself so full of faith and trust, to bring into the divine presence my mother, my brother, my dear A., and all my friends and domestics. I did so with earnestness. I implored the necessary graces for all, and nearly for each individually. My heart was full of love to God and man. It was a sweet season. I still feel some of its delightful influences. My husband, I am told, had not so good a night as usual; but I have learned this without any of those rebelling struggles of the heart which generally agitate me on such intelligence. I practically feel that we are in the hands of a kind master who has joys in store for us—the very least of which would outweigh ages of suffering, should it be his will to prepare us for them by such afflictive means. And this belief, O, how dear it is to my heart! I should shudder at the bare idea of exchanging it for all I have lost, or all that the world could add.

*Friday, May 30th.*—I have again to-day been blessed with a delightful intercourse with heaven, if I may presume so to express myself. My heart has again, in spite of its sorrows, been full of peace and joy. My gratitude was lively; it is so still, though the enthusiasm of feeling which broke forth in language of my own, whilst singing my morning hymn of praise, has subsided. My sense of unworthiness was, if possible, stronger than I have ever before experienced, but it was accompanied with such a calm reliance on a merciful Saviour, and such a conviction that His love was beyond compare more precious to me than anything beside, as filled my soul with comfort, and elevating my affections completely above this world, elevated them above the reach of grief. I felt perfectly happy; but I knew this frame could not long continue, and it was so delightful, that I dreaded descending to the family. How can I ever duly thank my God for relieving my oppressed heart with those reviving intervals, and for granting me the grace to desire and to appreciate them as the greatest happiness which could be bestowed on us in this life.

*July 18th.*—More than a month has forever escaped from my hands since my last note was made. Actuated by motives of obedience to God and compassion to a fellow mortal, I have devoted much of this interval to active exertions in behalf of the widowed mother of a large family. This was well. It was, in *my state of mind*, a painful effort to conform to the commands and example of my most

precious Redeemer. But even here what occasional admixture of human weakness have I to deplore. While knowing the tender, considerate Judge, who has beheld my every thought, I am permitted to hope that this effort will be favourably accepted as a proof of my desire to cease to do evil and learn to do well. Yet am I, since it was made, more than ever sensible how entirely I must cast myself upon the mercy of that Saviour; how utterly impossible it is for me to do anything (however praiseworthy it may appear to my fellow mortals,) without an alloy of sin, very perceptible to my own darkened vision, infinitely more so to the penetrating eye of purity. Oh! how does every day's experience and self-examination humble me more and more! What a proneness do I observe in my heart to withdraw its thoughts and affections from the centre on which I would have them ever fixed? What ample cause do I see for thankfulness to the Almighty for having by such various afflictions for many years, kept me as it were aloof from the bustle and temptations of the world! I have no power to resist temptations. Lord, I thank Thee that I have had so few to contend with!—few, I must say, comparatively with what I must otherwise have met with. But, ah! how many do they appear when I look upon the list of transgressions my feeble memory retains! Even of late, under the specious appearance of diligence in the useful labour I had undertaken to perform for Mrs. P., my mind was almost entirely weaned from those meditations and religious exercises it had for some time found so pleasant. This alone would be sufficient cause for lamentation, but its consequence was such an indulgence in sin, as I must ever mourn, such an unpardonable dereliction of duty as I must ever despise myself for. May I never cease to repent it, never cease to watch against a relapse! above all, may the good effect it has wrought in my mind never be obliterated. I now know my weakness; I am more humbled in my mind than I have ever heretofore been. I am more fully sensible of my dependence on the cross of Jesus, and on that alone for mercy. May this godly sorrow ever remain with me, “working repentance unto salvation, not to be repented of.”

*Wednesday, July 9th.*—My slumbering affections needed something to awaken them, and they have found it in the message from Mrs. O., announcing the birth of her son. It instantaneously brought tears of devout sensibility into my eyes. Bless the Lord, O my soul, and all that is within me bless His holy name! was my involuntary, mental ejaculation. I retired to my garret, and on my knees poured out my heart in grateful adoration before the throne of mercy. I felt that the Lord was good and greatly to be praised, and my whole soul was full of love. It is so still. Truly the Lord remembereth kindness in his chastenings. He is faithful but tender. His thoughts are past finding out.

*August 19th.*—On looking back upon my last date, I am alarmed by observing the length of time I have suffered to pass unrecorded. What, I ask myself, can have caused this neglect of a practice I had found useful? Was it solely owing to the agitation of my mind, and



want of opportunity during the three weeks' visit with my children to the farm, and to my subsequent increased anxiety and suspense in regard to my beloved husband's situation? No. I must with shame confess that my silence has arisen more from a decrease of zeal in the performance of my spiritual duties, than from any incapacity to have noted my progress. It is true, the circumstances were the means of alienating my thoughts from the all-important subject. But was this right or necessary? Should the recollection of my dearest earthly love (so forcibly excited by every object at W.) have banished from my heart the love and fear of my better, my everlasting Friend? They should not. They were allowed an undue ascendancy. So, too, has been my recent solicitude. My poor husband, the new method of treating him, increased eagerness for the daily accounts, incessant planning schemes to obtain an interview, have totally engrossed my mind. This should not, it need not have been, had I exerted myself as I ought. I yielded tamely. The consequence is, continual supplies of grace not being diligently sought, have not been supplied. Spiritual indolence has stole into my heart, and nearly diffused to a fatal degree its baneful influence.

Blessed be God, who has not forsaken me! To His mercy I trust that I am indebted for my awakening from this alarming stupor. To His influence, I would dare to trace my present resolve, to renew the regular performance of those religious exercises I had formerly imposed upon myself, but have of late so much curtailed. My having passed six weeks without making notes is nothing, but having nothing but backsliding and lukewarmness to record after such an interval, is grievous. Oh! what watchfulness, what perseverance does not the warfare we are called upon to maintain require! If we relapse one day, we lose more ground than we had gained in many.

*August 20th.*—"Knock, and it shall be opened unto you. Seek, and ye shall find." Sweet words, sweetly verified to me this morning. "With full purpose of, and endeavour after, new obedience," I rose early to my devotions, and have been blessed with more satisfying communion with God, than I have enjoyed, or properly sought for some time. Thus does my covenant friend lead me on towards the end which I had chosen, but have not power to keep steadfastly in view. When I suffer my attention to be withdrawn from the narrow path before me, it is speedily recalled by the heaven-inspired voice of conscience; and when under its guidance, I would quicken my dilatory steps, and renew my nearly suspended journey, in place of the increased difficulties I justly anticipate, I am sweetly received with encouraging smiles. Truly, O my God! thou art long-suffering and abundant in mercy!

But why did I apprehend a cold reception when willing to recall my mind from its earthly sorrows, and fix my thoughts on their spiritual employ? Had I never before read the dialogue between our precious Saviour and the cavilling Pharisee? (Luke vii. 37-50.) Often, but never until now, have I derived *such* heartfelt satisfaction from the perusal. Never so completely taken in the force of the

whole context, nor so deeply felt, that the more our sins, the greater our love of a pardoning Redeemer.

*August 24th.*—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 6. Oh! for that unqualified resignation to the Divine will, which would at all times enable me to read this declaration unawed! This evening my feelings have been, I fear, of a very contrary nature. They are now again subdued by, as it were, an accidental perusal of these words of my Saviour which met my eye, as I rested my head on my Bible to weep unrestrained. Having retired to my favourite haunt, I opened the sacred volume on the desk opposite my garret window, intending to read several chapters; but my eyes wandered over the green and along the paths and roads below, at first unconsciously, for my thoughts were with my husband, but soon the gay appearance of numbers passing to and fro, men, women, and children in their Sunday dresses, all moving with rapid steps, as having some interesting object in view, presented so speaking a contrast to the unvaried melancholy of *my* heart, the monotonous seclusion of *my* life, the listless apathy of *my* movements, and above all the want of any motive to action which weighs so heavy on *my* naturally active spirit, as involuntarily drew forth the bitterest tears I have shed for some time. The bitterest, because my tears have lately been rather those of mournful but entire acquiescence in the appointments of the Lord, than of uncontrollable or unruly griefs under His dispensation. This evening they partook more of discontent and impatience, than of resigned sorrow. Days and years of past happiness, when I too mingled in the busy hum of life, when I too could enjoy a country walk, could inhale the sweet evening air, with a heart whose sensations were in unison with the scene, with the elastic tread of hope and interest, every power of my mind called into action, and every feeling of my heart excited and gratified by converse with a beloved husband, with the only being on earth *who ever could command* my every faculty and feeling. Forcibly did the scene before, contrast with the gloom around and within me, and marshal against my feeble resignation the memory of those past days and years. I was overcome. For a little, I forgot that all was for some wise purpose; that all was the decree of love; that although "weeping endured for a night, joy would come in the morning." I forgot that life was short, but ended in eternity. An eternity for which a life of happiness was seldom a good preparation. I forgot that the Lord "scourgeth every son whom He receiveth," forgot that we are called upon to take up our cross, and with Job exclaim, "O, that I were as in the months that are gone past! But it was not at this moment when I was about deserting myself or my better principles, that I was struck with the import, and probable applicability, of the words I have transcribed, to my case. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." I felt that after having repeatedly made a surrender of myself and all that is dear to me to the Lord, after having entreated that He would do with me what

seemed Him good, I was now "looking back." I felt that indeed I was not fit for the "kingdom of God," whilst my heart was so wrapped up in earthly creatures. I felt alarmed. I aroused myself, and once more am enabled to say, Bitter as my cup is, not my will, but thine be done, oh Lord! if it may not pass from me, I am willing to drink it all.

This evening's experience has taught me much. It has increased my veneration for the holy volume, which has some home truth for every occasion, if we will but examine it; it has shown me that I am more unfit for heaven than I had deemed myself; that I am full of sin, even on a point where I thought myself most innocent. O blessed Redeemer, if indeed thou shalt pardon me, great will be my love, for much, very much have I to be forgiven!

---

### CHRIST'S PROVIDENTIAL GOVERNMENT AND KINGDOM.

[The following is an extract from the very able Sermon, delivered by the Rev. J. C. Lord, D. D., at the opening of the General Assembly, Philadelphia, May 19th, 1853.]

BESIDES the general government of our Lord over mind and matter, and the subsistence in him of all things visible or invisible, the Apostle teaches, inferentially, his providential government over this world. His administration of the affairs of earth is special and peculiar. He has this kingdom by covenant from the Father; it is a part of the purchased possession which as God-man Mediator, he acquired by his obedience, sufferings, and death. When the covenant of works was broken by our first parents, when the sentence of condemnation was pronounced against them and those who sinned in them and fell with them in the first transgression, the government was put upon the shoulder of the Son, and became remedial and mediatorial. As a seed was given him out of all the generations of mankind, as all nations were eventually to be his in the day of millennial glory, when at the name of Jesus every knee shall bow, it became necessary that he should exercise a general mediatorial government, in which forbearance and mercy should be shown both to the evil and the good, who were to remain together as the tares and the wheat until the harvest—in which sentence against an evil work should not be speedily executed—in which the guilty nations, however depraved and idolatrous, should still be perpetuated as the progenitors of those promised to him in the eternal covenant of redemption—of those for whom he was slain from the foundation of the world, and who by his one offering were perfected for ever, and who are to be effectually called and sanctified. The perplexing question, "Wherefore do the wicked live?" in its application to communities and races sunk in ignorance

and barbarism, can only be fully answered by the fact, that their descendants are Christ's purchased possession when he shall appear as the desire of all nations, in the day of their gathering together in him, when the mountain of the Lord's house shall be established on the tops of the mountains, and all nations shall flow unto it. Our race was spared and perpetuated for this, all mercies, whether temporal or spiritual, were purchased by his death, all government was laid upon him as Mediator, all events are ordered by him with reference to the church which is his body, all things from the beginning have tended to the grand issue of his final triumph as King in Zion, when the stone cut out of the mountain without hands shall fill the whole earth.

The Apostle asserts in the text that all things were created for him. If this be true of other worlds, it is especially true of ours, and of its entire history. All things here tend to his glory, and to the final establishment of his spiritual kingdom; the wrath of man is made to praise him, all power is given him as Mediatorial monarch, and he orders all things to subserve the interests of his Church, of which he is in another sense, and in a different manner, both King and Head. The history of this world will never be fully understood or explained until in the light of eternity we see the bearing of all the changes, the disorders, and the revolutions, which have affected the fortunes of communities and races, upon the final triumph of the Church. Limited as our view now is, we see enough to prove that even the afflictions of the people of Christ are ordered for the advancement of the gospel. When he would republish among the ancient nations, sunk in the grossest heathenism, the great fact of his eternal power and godhead, he sent his people, for their sins, into captivity, to weep by the rivers of Babylon, that the truth might shine upon the mountain of the Chaldean monarchy over the whole world. There he walked with Shadrach, Meshech, and Abednego, in the midst of the fires; there he delivered his servant Daniel, and revealed by him the future history of the race; there he enforced from Nebuchadnezzar a proclamation of the signs and wonders of the true God, addressed to all people, nations, and languages that dwell in all the earth; there the fingers of a man's hand appeared upon the walls of Belshazzar's palace, announcing the doom of the first universal empire, whose iniquities were now full, and whose office was now accomplished. When afterwards he would extend the blessings of the gospel to the ends of the earth, he scattered the disciples from Jerusalem by the sword of persecution. Through three centuries of affliction he made the blood of the martyrs the seed of the Church. An eminent modern historian, speaking of this century, and the progress of Christianity and civilization as the result of the terrible tragedy of the first French revolution, declares that the forces which are now accomplishing the Divine purposes, "sprang from the efforts of Voltaire and the Encyclopædists to deride and destroy Christianity. Such is the system of the divine administration," continues

our author, "it is hard to say whether it is most supported by the efforts of its enemies or the sacrifices of its friends."\*

No affliction has happened to the people of Christ contrary to his will; no apostacy has arisen which has not been predicted by his Spirit; no MAN OF SIN has been revealed usurping the throne of God in the temple of the Church, whom he has not promised to destroy with the breath of his mouth and the brightness of his coming; no empire has been founded in which was not the germ of some good thing for the elect; no discoverer has revealed a new continent, or explored some hidden island of the deep, but for the furtherance of the gospel; no merchant has dared the perils of distant oceans for the sake of gain, who was not sent to open a way for the word of God; no inventor has found new methods of traversing the sea, or compelled the lightnings to bear the messages of men, or driven the iron wheel on the broad iron ways, fulfilling that word, "They shall seem like torches, they shall run like the lightnings," but for the breaking down of the barriers which separate the distant and darkened nations from the light of life. No sceptic has compassed sea and land to find arguments against the truth, but for a more perfect confirmation of the Scriptures; no persecutor has been allowed to force men and women before the judgment-seats of human tribunals for the word of God and the testimony of Jesus, but for the purpose of illustrating the power of that faith which overcomes the world, and rejoices to be counted worthy to suffer for Christ's sake; no weapon forged against his people has prospered; he has carried the counsel of the froward headlong, and taken the wise in their own craftiness. No wars have been waged among men, no conflicts of armed hosts, no shock of battle, deciding the fate of empires, but the victory was his whose chariots are twenty thousand and thousands of thousands. No city was ever besieged and ruined but the Lord was encamped against it; no beleagured walls were ever delivered from the assault and deadly imminent breach, which were not defended by the hosts that Gehazi saw, guarding the towers where the prophet had taken refuge from his persecutors. Amid all the storms that have assailed the ark which has borne the Church along her troubled pathway through the angry waters, a voice has been heard above the roar of the tempest—"the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." When the kings of the earth have set themselves, and the rulers taken counsel together against the Lord and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us," a voice has risen above the tumult, saying, "Wherefore do the heathen rage, and the people imagine a vain thing, for he that sitteth in the heavens shall laugh, the Lord shall hold them in derision; yet have I set my king upon my holy hill of Zion: thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

\* Allison's History of Europe, p. 50.

All events are subservient to the grand result, when, in the dispensation of the fullness of times, God shall gather in one all things in Christ, both which are in heaven and which are in earth, even in *Him*. All results are according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church which is his body, the fullness of him who filleth all in all.

The kingdom of Christ, as head over all things to the Church, is particularly brought to view in the text. It constitutes the climax of the Apostle's glowing description and comprehensive statement of the infinite power and eternal Godhead of the Son: "All things were created by him and for him, and he is before all things, and by him all things consist, and he is the head of the body—the Church." That this kingdom sustains important relations to the universal government of God, is clear, from the declaration of the Apostle, that he "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God." This is the mystery which, from the beginning of the world, hath been hid in God, it is into the things of this kingdom that the angels desire to look; it is a kingdom extraordinary, peculiar, and diverse from all others, in various respects.

In the first place, it is an intermediate kingdom, existing between two eternities, having its origin in the counsels of the Trinity, before the world was; its commencement, after the covenant of works was broken in the Apostacy, and its termination when its design shall have been fully accomplished, for "then cometh the end when he shall have put down all rule, and all authority, and power, for he must reign till he hath put all enemies under his feet."

In the second place, this kingdom is peculiar and diverse from all others, because it is sustained and its government administered without the infliction of penalties. The Mediator-monarch bears no sword of judgment; no terrors clothe his brow; no thunders, echoing from the jagged precipices of the mount of condemnation, herald his approach, as he comes to take possession of his throne in the church. His office as King in Zion is not to condemn, but to save; not to bind, but to loose, to open the prison doors, to let the captives go free. He appeared in the likeness of men, and in the form of a servant, when he came to redeem and reign. He assumed the headship of his spiritual kingdom—not as when he led the embattled hosts of heaven against the apostate company who kept not their first estate; not as when from Sinai he uttered the words of the law amid blackness, and darkness, and trumpet, when Horeb trembled to its base, and staggered like a palsied giant at the touch of God; not with that voice

and the sound of that trump which, heard once more, shall change the living and wake the dead—came Christ to his mediatorial throne; he did not strive or cry, or lift up his voice in the streets, and though oppressed and afflicted yet he opened not his mouth. Not in clouds and with fire, as he shall descend to the final judgment, robed in dreadful majesty, with an innumerable company of angels, taking vengeance on them that know not God—did the Redeemer appear in the church; but as one who had not where to lay his head, despised and rejected of men, a man of sorrows and acquainted with grief; in appearance criminal, being taken from prison and judgment, and condemned to the accursed death of the cross. This was the price of the purchased possession, for this he has a seed to serve him, for this the pleasure of the Lord shall prosper in his hands. What king has ever appeared in such a form; what kingdom was ever founded in such a manner; what government but this has had its origin in the apparent defeat and real humiliation and death of its founder and lawgiver?

In the third place, this kingdom is diverse from all others, because it has none but voluntary subjects. Its laws are not written upon tables of stone, but upon the fleshy tables of the heart; its enactments are engraven by the finger of God upon the affections, as it is written, "I will put my law in their inward parts, and write it in their hearts." It enforces and sustains the precepts of the universal law that binds all creatures and all worlds, but in a different manner, and by new and extraordinary motives, made effectual by the renewing energy of the Holy Ghost. The people of Christ are made willing in the day of his power, his love constrains them, his cross subdues them, and the believer is led to exclaim with the Apostle, God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.

In the fourth place, this government accomplishes what none other does, for it secures the happiness of all its subjects. The King of Zion hath by one offering perfected for ever them that are sanctified. Not one of them is lost of all those given to him; he keeps their feet from falling, and presents them faultless and spotless in his imputed righteousness, before the presence of the Father with exceeding joy.

In the fifth place, the kingdom of Christ in the Church is independent of the kingdom of this world; it has no appointed connection with, or dependence upon them; it has its own head, its own laws, and its specific and distinct jurisdiction. While human government is a divine institution as to its *fact*, following as to its mode the will of the governed, their caprices, or their necessities, its laws and principles of administration are always borrowed from the general government of God. It knows nothing of redemption, of remission of sins by atonement, or substitution; it proposes no pardons upon the condition of repentance; its language is that of the divine law, This do and live, and, The soul that sinneth it shall die. "My kingdom is not of this world," said the Son of God in the hall of judgment; "if my kingdom were of this world, then would my servants fight

that I should not be delivered to the Jews." The Church has no jurisdiction over the legislative, judicial, or executive powers in human governments; neither is she in subjection to them in respect to her order, her government, or symbols; she is not authorized to use their coercive agency to effect her purposes, nor are they allowed to appoint her officers, to dictate her faith, or enforce her discipline. Acting each within their proper sphere, the Church and the State can never come in conflict, and yet their union is more to be dreaded than their antagonism. The Church has come out of the fires of governmental persecution like gold seven times purified, but where has her union with the State been followed by other results than confusion, corruption, and apostasy? Kings and magistrates become nursing fathers to the Church, not by any interference with her independent jurisdiction, but by the influence of their example as subjects of the spiritual kingdom of Christ—adorning the doctrine of God their Saviour by a holy conversation.

Most wonderful of all, is the fact that this government within a government, so paradoxical, so diverse from all others, this special intermediate kingdom, set up amid the operations of the general government of God, over all beings and all events, yet opposes no principle of its administration, interferes with none of the sanctions of the universal law, removes none of its foundations, weakens none of its motives, discharges none of its penalties. The eternal Son came to his kingdom, not to destroy, but to fulfil the law, to honour, and magnify, and justify its claims; what the law demanded, both in respect to precept and penalty, he exactly discharged, and so became the end of the law for righteousness to every one that believeth.

---

"MY BELOVED IS MINE, AND I AM HIS." \*

Long did I toil, and knew no earthly rest;  
 Far did I rove, and found no certain home:  
 At last I sought them in His sheltering breast,  
 Who opes His arms, and bids the weary come.  
 With Him I found a home, a rest divine;  
 And I since then am His, and He is mine.

Yes, He is mine! and nought of earthly things,  
 Not all the charms of pleasure, wealth, or power,  
 The fame of heroes, or the pomp of kings,  
 Could tempt me to forego His love an hour;  
 Go, worthless world, I say, with all that's thine!  
 Go! I my Saviour's am, and He is mine.

The good I have is from His stores supplied:  
 The ill is only what he deems the best.  
 He for my friend, I'm rich with naught beside;  
 And poor without Him, though of all possessed.  
 Changes may come—I take, or I resign,  
 Content, while I am His, and He is mine.

\* These were favourite lines of our friend and fellow-labourer, the late Wm. H. MITCHELL, publisher of this Magazine.—Ed.



Whate'er may change, in Him no change is seen,  
 A glorious sun that wanes not, nor declines :  
 Above the clouds and storms He walks serene,  
 And on His people's inward darkness shines,  
 All may depart—I fret not nor repine,  
 While I my Saviour's am, and He is mine.

He stays me falling, lifts me up when down,  
 Reclaims me wandering, guards from every foe,  
 Plants on my worthless brow the victor's crown,  
 Which in return before His feet I throw,  
 Grieved that I cannot better grace His shrine,  
 Who deigns to own me His, as He is mine.

While here, alas! I know but half His love,  
 But half discern Him, and but half adore ;  
 But when I meet Him in the realms above,  
 I hope to love Him better, praise Him more,  
 And feel, and tell, amid the choir divine,  
 How fully I am His, and He is mine!

REV. H. F. LYTT.

---



---

## Household Thoughts.

---

### MEDITATIONS IN SICKNESS.

*My Dear Friend, Miss W.*

DEEPLY do I sympathize with you in your sickness, of which I only heard yesterday. I have been gladdened by your pleasant intercourse in the joyous hours of health; and now that you are sick, can I do nothing to give back a portion of your contributions? If I try to do it in the form of religious thoughts, you will not be surprised; for religion has comfort for sickness, and there is no comfort like it. Please accept, then, the enclosed Reflections as a token of my interest in your welfare; and forgive my want of skill, if in aiming to strike the harp of Zion for your ear, I have brought out a single note not in harmony with God's holy truth.

Your friend in Christ.

\*\*\*

### MEDITATIONS IN SICKNESS.

GOD has placed me on this sick bed. By his divine hand the curious frame-work of my body was constructed; and in his wisdom he has made it both fair and frail. I know that I am dust: but, blessed be God, he created me, and has a gracious purpose, I trust, in my life. He, who numbers all the hairs of my head, knows what is best for me, and has placed me on a bed of pain. "Shall I receive good at the hand of the Lord, and not receive evil?"

I will not repine. My sufferings have been great; but not greater than those of others—not greater than I deserve—not as great as my Saviour's. It is good for me to suffer. Lessons of wisdom are taught by pain. I have been too much occupied with the world, have been living with too few thoughts of God, have been often tempted to forget Him in my youth. Heavenly Father; sanctify these sufferings to my good! Help me to bear up under them, remembering that they come from thee, that thou dost not afflict willingly, and that a kind design pervades all my sorrows.

My mercies are great. My pains are assuaged, though I am weak. There is every comfort around my sick bed. My dear mother and sister are with me; and kind friends sympathize with me, and, I hope, pray for me. There is much to cheer me. The light of this Sabbath is pleasant. It reminds me of my spiritual privileges. I have often been to the house of God, and have had solemn and delightful thoughts in his worship. There have I dedicated myself to Him. There will I rejoice to go again, to offer prayer, to sing his praise, to hear his word. Though I am now shut out from the sanctuary, I can still think of my Saviour. He is precious to me. Oh Lord how great are thy mercies! "In the multitude of my thoughts within me, thy comforts delight my soul."

My sickness reminds me that I am not to live forever. "My times are in thy hand." If my sins are forgiven through Jesus Christ, why should my thoughts be gloomy, when I think of eternity? I cannot calculate on a very long life, at the best. I must be resigned to go whenever God may call, whether in the early period of youth, in mature life, or farther on in its course. If I have taken Christ for my portion, I need have no fears; immortality succeeds time, and incorruption will clothe "this corruptible."

Lord! help me in my weakness! In my sorrows, I look to thee, for thou canst help and thou alone. Let me not be deceived in my hopes. Enable me to search my heart and to examine myself. Send thy Holy Spirit to be my light and my comforter! I am a frail child of the dust. My best purposes are full of imperfection. Be with thy young servant in this hour of her trial, and bless her as thou didst thy sorrowing children in the days of thy flesh. Lay thy benignant hand upon me, and own me as one of thy daughters. In sickness, I will endeavour to praise thee; and, if permitted to rise from my bed of languishing, thou shalt bear witness, thy grace helping me, to my gratitude and love. Lord, revive me and quicken me, and prepare me to do and suffer all thy will, for thy name's sake! Amen!

## PARENTAL FAITHFULNESS REWARDED.

A FEW years since I resided in the family of a physician of extensive practice, the parents of which were both well educated and devotedly pious. They had several children, and what was peculiarly remarkable, was the subjection of every branch of this family to its proper head. The children were trained to feel, and they conducted accordingly, that they were never to hope to obtain anything by crying or complaint. They seemed to know it to be their duty, and sought the occasion to prefer others to themselves; and while thus endeavouring to conform to the great rule of benevolence—seldom if ever disappointed—they were happy children, characterized by all that can command for youth respect and confidence. One day I said to the mother, a woman of strong and cultivated mind, “You are greatly privileged in your children. How is it, that their dispositions appear so kind, even, and contented?” “We are, indeed, happy in this respect,” said she, “but we owe it all to the grace of God. We have never had any other reliance for the safety and happiness of our children even in this life, or for our enjoyment in them.” “Other Christian parents,” I replied, “who seem to possess the same reliance have not the same happiness that you have.” I wished thus to draw from her some particular account of the manner in which she had trained her children, but she was not disposed to give it. Never were woman’s virtues more strongly marked, yet you could not perceive that she knew she possessed them; nor was she found inadvertently honouring herself, or so speaking against others, pointing out or lamenting their defects, that it could be inferred she thought better of herself than of them.

Not satisfied with her answer, and desirous of more particular information, I put the question distinctly to the father. His reply was, “I owe all that is good and happy in my children to the blessing of God on the efforts of my wife. She has truly trained them in the way they should go, and the promise has been fulfilled—they have not departed from it. Before they could speak or reason, she treated them as God’s, not ours—praying with them and for them; and as soon as they could speak and understand she taught them their duty in such a manner as seems to have made religion to them a cheerful and lovely service. From the first, she regularly made it a part of each day’s work, till they came to regard it as much a matter of course, and to look to it as cheerfully as their meals.” I had never before heard him speak so highly in her praise, and this did not seem so intended, though greater commendation could not well have been bestowed. I never heard him utter compliments to her or of her on any occasion. I often wondered at this; for he appeared to love her much, as she also did to reverence him. There was none of that flattering language or gesture so often observed between married people, and which is so grateful to self-love. I have consid-

ered this as, perhaps, one cause of the peculiar character of his wife. She was not one who sought a religious reputation or to be conspicuous. Her piety seemed not in her view to be worthy of remark. Had she been accustomed to praise she might have thought herself deserving of such notice, and have acquired such a taste for it, and been so in the habit of looking for it, as to repine, if not openly complain, when it was withheld. Praise too often blights and dwarfs our piety. But her piety was something so natural, that though the want of it might be cause of blame, its manifestation in all its branches could not entitle to praise, or bear to be rewarded, without imposing new and greater obligations. The discharge of her whole duty was so congenial, a yoke so easy, a burden so light, that when contemplated as a small, a permitted return, for benefits received, it was itself a reward—her life from day to day; and to commend it, was to humble her and surprise her, as if with something opposed to the current of her thoughts and feelings. She has gone to her high reward. We may now praise her, not so much to honour her, as the religion she adorned. She was a noble instance of what WOMAN MAY BE. Her husband was a man of qualities, stern and difficult to comply with, but he respected her; she held a sway over him, and was herself never uncontrolled. His wishes were anticipated, his character was well understood, and thus she knew when to reason and when to yield, and was equally judicious in both. Compliance with the wishes of others was no frustration of her own; it gave her the consciousness of victory, and made her empire the more complete. She was devoid of that self-esteem which deems it an act of inferiority to be of service to others, and was best pleased with the happiness she conferred, regarding it as the only legitimate field and proof of woman's sway. All this was done so naturally, so evenly, as not to obtrude the idea of any study to please, any task in duty, but still to leave evident that charity which "seeketh not her own" and "never faileth."

During this conversation the father told me, that he considered his little son, who died about a twelvemonth before, in his ninth year, to have become pious in his earliest years through the instrumentality of his mother. He had never had occasion to correct him—for he was a child of remarkable ripeness of mind for his age—and so far as he could judge, he had been ready to think him almost faultless. As a single exception, he mentioned the following circumstance: He had established, as a rule with all his children, that he would certainly punish them for lying and deception, if for nothing else. On some occasion, when this son and a colored boy of his were present with other children, mischief had been done. Suspecting the colored boy had taken part in it he inquired of his son if he knew this to be the case. The child, with some embarrassment, said he did not. He still thought he must know; and on the following day he called him up, and again questioned him, "Did you, my son," said he, "tell me THE TRUTH?" Pausing a little, the boy cast himself upon his father, and with tears starting from his eyes, said, "No, papa, I DID NOT. The coloured boy told me that if I informed you he would kill me;

and I, through fear, promised him I would not." He had seemed unhappy ever since his father inquired of him; and his heart now sought relief in brokenness and contrition. The child's statement was found to be true in all respects. He was deeply penitent, and the father doubted if it was his duty to chastise him. He asked his son what he should do. "You must whip me, father, as you always said you should, or you will tell a lie," was the answer. He reasoned with him, and considering the peculiar circumstances of the case offered to pardon him. But this the child could not consent to have done, on the ground that his father would tell a falsehood, if he did not punish him. So earnest was his son in this view of the case that the father did not dare let him go unpunished from the fear of weakening the child's confidence in his own rectitude. The boy himself went for the rod with which he wished his father to punish him, and took off his coat, and when the strokes seemed too light complained of his father that he did not strike more in earnest. Such was the scene that the heart-broken father was obliged to whip him severely. When this was done, the first words of the child were, "Now, papa, forgive me, and pray God to forgive me."

How remarkable was the conduct of this child contrasted with that of children generally. They are satisfied if they can escape punishment, how greatly soever they may deserve it. They complain of their parents for correcting them; think themselves wronged, and often indulge in angry feelings. This child never needed to be punished again. He was a good child; he loved his Saviour; he never gave his parents pain; he loved others better than himself. In his last sickness his chief anxiety seemed to be the trouble he was giving his parents who watched over him. He could not rest at night unless they took their usual sleep. On the night of his death he begged his parents to retire early, saying that he did not need them, and should rest better if they would do so. About one o'clock in the morning he desired them to be called up; as they entered, he said, "I have sent for you to say to you that I am about to die and go where my Saviour is. Do not grieve—do not be sorry. I am willing to die; be godly, and you will soon join me."

Such is the end of the good child; such is the reward of parental faithfulness. "Suffer little children to come unto me, for of such is the kingdom of heaven." There is a POWER in regulated, gracious affection to pluck from death its sting and from the grave its victory. There is a sense in which there is no death to the Christian—his dying is but a casting aside of imperfection and a clothing of himself with immortality.

---

DILIGENT IN BUSINESS, FERVENT IN SPIRIT.—I resolve to neglect nothing to secure my eternal peace, more than if I had been certified that I should die within the day; nor to mind anything which my secular duties demand of me, less than if I had been insured I should live fifty years more.—*McCheyne*.

## A MOTHER'S COUNSELS TO HER DAUGHTER.

I. FIRST of all give yourself up to God your Creator, to do and suffer his will all your days.

II. Obey your parents, for God requires you to do so, and the love and care of your parents towards you should make it your delight to obey them and make them happy.

III. Read the Scriptures seriously and with your understanding every day.

IV. Kneel before the Lord your Maker, and seek His blessing every morning before you begin the business of the day, and every night before you lie down to sleep.

V. Be sure to do some good every day you live.

VI. Be contented with the circumstances in which the providence of God places you.

VII. Be kind and gentle towards others, whatever treatment you may receive from them.

VIII. Always ask what God will have you to do, and not what the world expects of you.

IX. Think less of yourself than others seem to think of you, for you know yourself better than they do.

X. Think charitably of others, for you know not the apologies they may have for what you consider their faults.

XI. Never neglect one duty upon the pretext of attending to another. Duties never conflict.

XII. Let your whole life be governed by the one great purpose of glorifying God on earth, that you may be prepared to serve him forever in heaven.

## AN EPITAPH FOR AN INFANT.

BENEATH this stone, in sweet repose,  
Is laid a mother's dearest pride,  
A flower that scarce had waked to life,  
And light, and beauty, ere it died ;  
God, in his wisdom, has recalled  
The precious boon his love had given,  
And though the casket moulders here,  
" *The gem is sparkling now in heaven.*

## Historical and Biographical.

---

### COL. STEVENS, MAKEMIE'S FRIEND.

THE Rev. FRANCIS MAKEMIE came to America in consequence of an invitation sent by "Col. Stevens in Maryland, beside Virginia," to the Presbytery of Lagan, Ireland, in 1680. It would seem, from the accompanying letter, that the residence and grave of Col. Stevens have been identified. Our brother in the ministry, the Rev. J. L. Vallandigham, is pastor of Rehoboth Church, which has been generally supposed to be the oldest of the churches planted by Makemie. The letter is a very interesting one. Old facts are coming to light slowly; and we trust that brother Vallandigham will now make a thorough search for the grave of *Francis Makemie*, which must be in his neighbourhood.—Ed.

PRINCESS ANNE, MD., *February 17th, 1853.*

REV. C. VAN RENSSALAER, D. D.

*Dear Brother:*—I have read, with much interest and pleasure, in a late number of the "Presbyterian Magazine," your article on "The Presbyterian Church in the United States." In that article, you say, speaking of Makemie, "He must have emigrated as early as 1682. Application was made to Lagan Presbytery, in Ireland, in December, 1680, for a minister to come to the colonies, by "Col. Stevens, in Maryland, beside Virginia."

This Col. Stevens lived and died within a mile of Rehoboth Church, and his sepulchre is with us unto this day. I have recently visited it. The following is the inscription on the slab which covers his remains:

"Here lyeth the body of William  
Stevens, Esq., who departed this  
Life the 23d of December, 1687,  
Aged 57 years. He was 22 years  
Judge of this County Court, one of  
His Lordship's Councill, and one of the  
Deputy Lieutenants of this  
Province of Maryland.  
Vivit Post Funera Virtus."

I was first informed of the existence of this grave last summer. My informant was an aged gentleman, residing in the vicinity of Rehoboth. He accompanied me to the grave, which is on a farm

adjoining his own. The ruins of Col. Stevens' dwelling, which was a large and elegant brick mansion, are still visible. The Col. was a man of talents and learning, and distinguished for his wealth and influence. He owned the land on which Rehoboth now stands, and large tracts adjoining. His *whole tract*, which was very extensive, was called "Rehoboth;" but its precise limits cannot now be defined.

That this is the same gentleman who, in 1680, made application to Lagan Presbytery for a minister, I am well persuaded—indeed, I have no doubt of it. He suits the description. "Col. Stevens in Maryland, beside Virginia." He lived in Maryland within five miles of the Virginia line; was living there in 1680.

And if he be the same, does it not furnish additional proof of what is already generally conceded, that Rehoboth Church, in Somerset county, Maryland, is the oldest Presbyterian Church in the United States? Col. Stevens made application for a minister: the Rev. Francis Makemie was sent—and where, but in his own immediate vicinity, would the Col. have him settled.

He probably organized the church of Rehoboth, in 1682 or 3, and the other Presbyterian Churches of Somerset and Worcester counties, very shortly after.

With regard to the *kind* of Presbyterianism that Makemie planted here, I would only say, that if it was of the *loose* sort intimated by the editor of a "Quarterly Review," it has certainly, in the lapse of a century and a half, undergone a great change, for more *thorough* and *decided* Presbyterians than those who constitute my charge, I have never seen; indeed, the Presbyterians of Somerset and Worcester counties, are *distinguished* for their warm attachment to the doctrines and order of the church of their fathers.

Supposing that the facts here stated in relation to Col. Stevens might be unknown to you, and would be interesting, I have concluded to communicate them.

Truly and sincerely yours, &c.,

JAMES L. VALLANDIGHAM.

### THE SEVENTH PRESBYTERIAN CHURCH, CINCINNATI.

THE Seventh Presb. Ch., Cincinnati, is pleasantly located on the west side of Broadway, between Fourth and Fifth streets.

It is 68 feet wide in front, by 115 in depth, exclusive of a Lecture room in the rear 40 by 68 feet.

The internal arrangement is peculiar, at least in this section of the country. The Church and Lecture room being upon the same floor, no basement is necessary, whilst the apartments are rendered vastly more elegant, cheerful and convenient.

The style of architecture is "Gothic." The front, which is built of the finest freestone, beautifully dressed, is divided by the tower into three parts, each of which contains a spacious doorway, opening into its corresponding vestibule, and thence into the several aisles of the Church.



The tower is 145 feet high, divided, as is usual with Gothic churches, into entrance, organ, clock, and belfry sections. It is finished with boldly projecting angular buttresses, which diminish in offsets as they ascend, and are terminated with highly enriched pinnacles.

The belfry windows are coupled with slender heptagonal shafts running up between each, also furnished with carved summits. This section, with its long, narrow windows, its richly ornamented cornice, deeply paneled battlements, and various pinnacles shooting their slender spires far above the roof, is probably not surpassed for richness and beauty by anything of the kind in the United States—certainly not in the West.

The interior of the Church is high and spacious. Fine large windows, filled with colored glass, abundantly light the apartment, which at night is illuminated by a superb chandelier of original design and chaste workmanship.

The ceiling is composed of intersecting arches, which, springing from pendants between the windows, spread themselves in a fan-like form towards the centre of the room, where they gradually die away with a peculiarly light and pleasing effect. Foliated enrichments, corresponding with the style, are introduced, where the ribs intersect or meet, thus relieving the plainness of the ceiling, without marring its simplicity or offending the eye by an appearance of trifling ornament.

The pulpit, choir, gallery, and pews, are perfectly original and exceedingly elaborate, both in mouldings and carved work. The gallery is one of the most costly and imaginative specimens of its kind anywhere to be seen; while the pulpit, with its fine reredos, is scarcely a whit inferior. The pews are also of a beautiful design, and unusually large.

The Lecture Room, immediately at the rear of the Church, is a plain, substantial building. The principal apartment is light, pleasant and convenient. In the second story are rooms for the Pastor's study, Session, Trustees, Ladies' Missionary Society, Sexton's residence, &c.

Throughout the whole Church edifice, there prevails a spirit of elegance, simplicity and comfort, that will ever preserve its popularity as a place of worship.

The edifice was solemnly dedicated to the worship of Almighty God, on Sabbath, November 2d, A. D. 1851. The dedication sermon was preached at 11 o'clock, A. M., by Rev. WM. C. ANDERSON, D. D., President of Miami University, Oxford, O., from the text—2 Chronicles vi. 41: "Now, therefore, arise, O LORD God, into thy resting place, thou; and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in thy goodness."

In the afternoon at 3 o'clock, the Lord's Supper was celebrated—many others from sister churches uniting with them in the ordinance.

At 7 o'clock in the evening, Rev. WILLIS LORD, D. D., the Pastor, preached a sermon from 1st Cor., 1st chap. and clause of 21st verse: "The world by wisdom knew not God."

The Church is in a prosperous condition, and is one of the influential Churches of the great Mississippi Valley

## Review and Criticism.

---

*Reason and Faith, and other Miscellanies of HENRY ROGERS.* Boston: Crosby, Nichols & Co. New York: Francis & Co. 1853. pp. 458.

THIS is a collection of the writer's contributions to the *Edinburgh Review*, from 1840 to 1849. The title is taken from a long article on the antagonism of the German and Oxford Schools to the true principles of Christianity. Several of the papers are of that interesting class of reviews which give a condensed selection of the best points of a book, and its most entertaining passages. Of the eight subjects, all have special interest for the theological and religious readers; and the essay on "Sacred Eloquence," contains many hints on the composition and delivery, as well as the subjects of sermons, admirably adapted to our times. Thomas Fuller, Andrew Marvell, Luther, and Pascal, are among the other topics.

---

*Female Piety: or, the Young Woman's Friend and Guide through Life to Immortality.* By JOHN ANGELL JAMES. New York. Carters. 1853.

Twelve sermons by Mr. James to young women. The announcement is sufficient to recommend and to attract. Nothing can be expected from this pen that is not sincerely and earnestly evangelical. The advice of the volume is addressed to woman in every sphere and relation, including the senior classes of those who support themselves by their labour—manual or intellectual. Something must always be allowed in books of this description—even where they are composed of *sermons*, for the spirit of chivalry. A tone of flattery must, more or less, affect its style. When we see in the reprint of English books, such orthography as "counselor," "center," "paradisaic," we are led to question whether our publishers have a right to put those who follow the true standard of our language, at such a disadvantage by the transmutation.

---

*The Finland Family: or, Fancies taken for Facts.* By Mrs. SUSAN PEYTON CORNWALL. New York: M. W. Dodd.

If this tale does not put superstitious notions into young heads by the very means so well intended of exposing them, it may be of service. But we are inclined to believe that the best way of putting a stop to the old wives' fables of omens, unlucky days, &c., is to train children in common sense, and in the knowledge of a good and wise Providence, "preserving and governing all his creatures, and all their actions."

---

Address delivered at the University of Pennsylvania, before the society of Alumni, &c. By the Rev. GEORGE PORRS, D. D. Philadelphia. King & Baird. 1853.

A wise man, of eloquent utterance, finds a great theme in "the social conservatism in our colleges and seminaries of learning." This address, which was highly applauded by the enlightened audience that heard it, will be read with profit by the scholar and by all classes. We present an extract in relation to education:

“Here lies a large field for educators. They must resist with a wise and steady firmness the tendency manifest in many quarters to furnish an education, which, under the pretence of giving a *practical* training—*practical* indeed!—stimulates the quickened blood, instead of lifting the soul into the calm regions of spiritual thought, where it may find a rational composure which it needs now more than ever. No education which stops short of this—which ignores this—much more, which openly or by indirection impugns this—which treats the human creation as a mere bundle of sensations—which obtrudes into the highest place the physical sciences, which have so arrogantly claimed as exclusively their own the titles of positive and practical; no education, which on the ground that all are not agreed in religion shall exclude a distinctive Christianity, and teach nothing that will shock even the delicate nerves of atheism; no education, however polished it may be, which does this, can fail ultimately to sharpen the tools and strengthen the arms of social evil, and help men to become adepts in what one may well call “the sublime-mechanics of depravity.” The question of a popular education, and education for the masses, is one of unspeakable moment; and no one who has watched the current of discussion which it has created, can have failed to notice that the materializing philosophism of the day is not without hopes of making such a popular system the medium of diffusing its peculiar principles. Beginning in negations, it will first of all quietly aim to substitute in the place of morality which draws its impulses, laws, and sanctions from the word of God, that inert morality (we call it by the gentlest name) which rests its power upon a mere expediency and present utility; an exchange of granite rock for shifting mud. And what must be the consequence, if the drift of educational training shall be to teach the youth of our land that all knowledge which bears upon their spiritual nature, their duty and destiny, is unworthy of concern, and impractical, because it will not help to build a ship, work a farm or a steam-mill, or heal a broken leg? Yet such teaching falls in only too well with the tendency of the unquiet spirit of the age. Ah! were it possible to simply drop the knowledge of God and moral law out of the catalogue of human sciences, the evils will be enormous, but not so immediately destructive to the texture of society. But no such merely negative position is possible. Man has a heart, and if it be not prepossessed with good, it will be with evil. There the places in that heart which cannot be filled by any material science, and which, if not filled by a positive morality, will be by a positive immorality, which will ultimately break the cobweb restraints of mere expediency, and and in a series of frauds, violences, and sensualities, such as the worst of superstitions never engendered.”

---

A Commentary on the Song of Solomon. By the Rev. GEORGE BURROWES, Professor in Lafayette College. Wm. S. Martien. Philadelphia. 1853.

Professor Burrowes possesses excellent qualities for a commentator, sound sense, learning, and piety. He has written a work that will take its place by the side of the sterling commentaries in the theological library. The following is the “Summary of the Song,” according to the views of Professor Burrowes:

“This book consists of three parts: The first includes chapter i. verse 1 to chapter ii. verse 7. The second extends from chapter ii. verse 8, to chapter vii. verse 9. The third includes the remainder of the book, chapter vii. verse 10, to chapter viii. verse 14.

I. The way in which the soul longing for the manifestation of the love of Christ is led along in the gratification of that desire, from one degree to

another of pious enjoyment, until attaining the greatest delight possible for the saint in the present world. Chap. i. 1; chap. ii. 7.

These periods of enjoyment are separated by vicissitudes of fortune and diversity of feeling, through which the believer is brought to those more cheering scenes in his progress to heaven. These seasons may be repeated in our experience, some of them more than once, before we attain those which succeed. 1. We enjoy the love of Jesus, as manifested in private communion, in "his chambers." Chap. i. 4. 2. In the way of duty and self-denial. Chap. i. 7—11. 3. In sitting with the King in the circle of his friends, and enjoying, as one of them, the delights of social communion with him. Chap. i. 12—14. 4. In delightful repose with him amid enlarged prospects of spiritual beauty. Chap. i. 15—17. 5. In the protection and delights set forth in chap. ii. 1—3. 6. And in enjoying, at last, the pleasures mentioned in chap. ii. 4—7, the greatest possible on earth.

II. An exhibition of motives by which the Lord Jesus would allure such soul away from the present world, for being with him in glory. Chap. ii. 8; chap. vii. 9.

As we are treated throughout our redemption and discipline here, like beings possessing a will, the spiritual decays and sluggishness into which we are liable to fall, must be counteracted by the presentation of powerful motives to the mind; and our faith can be best matured by strengthening the soul, as is done in these periods of great enjoyment, and then leaving us in that strength, without such sensible pleasures, to manifest our steadfastness by struggling against difficulty and the absence of Jesus, by dependence on his word and promises and love. Hence our Lord allures us—

1. By the beauty of heaven, as a place he has prepared for us, and where he is awaiting us. Chap. ii. 8—17.

2. By the splendour of the reception awaiting us there, no less than by the security and grandeur of our conveyance towards glory. Chap. iii. 1—21.

3. By his great love for us—an affection so intense as to be incapable of being fully expressed by the strongest illustrations, and so strong as to remain constant, even amid our neglect. Chap. iv. 1; chap. vii. 9.

III. The effect produced on the heart of the saint by these manifestations of love, and by these motives. Chap. vii. 10; chap. viii. 14. 1. Assurance of hope. Chap. vii. 10. 2. Desire to be much alone in communion with Christ. Chap. vii. 11. 3. Willingness to engage in labours of holiness and love. Verse 12. 4. Consecration to him of our best and most valued gifts and possessions. Verse 13. 5. Desire that everything hindering the full interchange of affection between Jesus and our soul may be removed. Chap. viii. 1—2. 6. The desire to guard against every sin and every act at all likely to cause the withdrawal of Jesus's love. Verse 3—4. 7. The pleasing consciousness of leaning on Jesus, and being upheld by his everlasting arms. Verse 5. 8. Desire to lie continually near the heart of Jesus, and to be sustained by his power. Verse 6. 9. Willingness to sacrifice everything coming between us and Christ. Verse 6. 10. A conviction of the meanness of everything the world could offer for bribing us to renounce Christ. Verse 7. 11. An interest for the salvation of the impenitent. Verse 8—10. 12. A sense of our accountability as stewards of God, holding our property and our all in trust. Verse 12. 13. The privilege of access continually to the throne of grace, with full encouragement from our Lord for addressing to him our voices in prayer and praise. Verse 13. 14. The desire for the completion of our redemption, and for the

perfecting of his love to us and of our love to him, by the second coming of our Lord. Verse 14."

---

*The Right and Left Hand Blessings of God.* By the Rev. NATHANIEL WEST, D. D. Presbyterian Board of Publication.

The foundation of this excellent treatise is the text, "Length of days is in her right hand, and in her left hand riches and honour." We earnestly invite our readers to examine the subject, as handled by Dr. West. Mingled with valuable doctrinal instruction, there will be found many practical hints of the greatest importance. The style is vigorous and manly, and the scriptures are constantly referred to in proof of all the positions. The following is a brief extract:

The main difference between the right and left hand blessings of God is, that he gives real blessings with his left hand, but does not settle them irrespective of reverses in this life, upon either the good or the evil. The gift of his right hand being "eternal life," is settled on the good forever. This is free from all fatal reverses. It is "sure to all the seed." Rom. vi. 23; iv. 16. Again, in the donations of God's left hand, Solomon couples "riches and honour," as if these two for the most part were inseparable companions. "God gives to a man riches and honour." Eccl. vi. 2. Riches and wealth are the stairs by which a man climbs up to dignity and power in this world. They are the oil to keep the lamp of honour burning. Honour is looked upon as a bare robe, if riches do not embroider it with lace and jewels. Riches, on the other hand, form but a dead carcass of honour, if a soul is not found to quicken it. Fitly, therefore, do riches and honour bear each other company.

But, although there is a double benefit in God's left hand, and only a single one in his right hand, yet does the latter exceed the former even in this life, and in the life to come; exceeds it as far as everlastingness exceeds mortality. But both God's hands are giving. He has, as one observes, *manum plenam, extensam, expansam*—hands full, extended, open. This shows that however much God gives, he has nothing less, and however much we receive, we have no cause to fear diminution in his future giving. From the grand Mediator of our requests, our blessed Saviour, we are assured, if our suits only reach his ear, we shall always receive what we ask, or what we should have asked.

---

*Letters to a Recent Convert.* BY A PASTOR. Presbyterian Board of Publication.

These letters embrace the subjects which naturally engage the attention of the young believer; and the discussions are conducted with the frankness and ability which belong to such topics. The following are the titles of the different chapters: steadfastness, watchfulness, repentance, faith, assurance, holiness, election, prayer, the scriptures, reading, doing good, Jesus only. Recent converts, as well as older ones, need to keep the truth always before them.

## The Religious World.

---

[In our next we shall give an account of the proceedings of the General Assembly; and a synopsis of the operations of the Boards of the Presbyterian Church.—Ed.]

### AMERICAN BIBLE SOCIETY.

WE present a brief abstract of facts :

Thirty-two agents have been in the service, two of whom, Rev. Dr. Bond, of Missouri, and Rev. Mr. Pollock, of Alabama, have died much lamented.

Of the books sent forth, more or less have gone to every State and Territory, to the West Indies, to Brazil, to all the Republics of Spanish America, to Turkey, India, China, and to several Islands of the Pacific.

Grants of money have been made toward printing and circulating the Scriptures in France and Russia, and at twelve Foreign Missionary stations to the amount of \$24,000.

Sixty-five Life Directors, and 1,318 Life Members, have been constituted during the year. Sixty-seven new Auxiliary Societies have been formed, most of them in the new States and Territories.

The entire receipts of the year have been \$346,542 62, an increase of \$37,797 61 over those of the previous year. The number of Bibles and Testaments issued has been 799,370, being an increase of 133,355 copies over the issues of the previous year, and making an aggregate of 9,088,352 since the formation of the Society. Of these issues of the year 63,772 have been as donations, and very many others sold, to be paid for when resold by the Auxiliaries.

---

### AMERICAN HOME MISSIONARY SOCIETY.

**SUMMARY OF RESULTS.**—The Society has had in its service the last year, 1,087 ministers of the gospel, in 27 different States and Territories; in the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of these, 584 have been the pastors or stated supplies of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labours over still wider fields.

Ten missionaries have preached to congregations of coloured people, and 71 in foreign languages—17 to Welsh, and 46 to German congregations; and others to congregations of Norwegians, Swedes, Swiss, Hollanders, and Frenchmen.

The number of congregations and Missionary stations supplied, in whole or in part, is 2,160.

The aggregate of ministerial labour performed is equal to 878 years.

The number of pupils in Sabbath schools is 72,500.

There have been added to the churches 6,079, viz: 3,362 on profession, and 2,717 by letter. Fifty-six missionaries make mention in their reports of revivals of religion in their congregations, and 426 Missionaries report 2,888 hopeful conversions.

Forty-seven churches have been organized by the Missionaries during the year, and 39, that have been dependent, have assumed the support of their own ministry.

Fifty-four houses of worship have been completed; 50 repaired, and 66 others are in the process of erection.

Eighty-nine young men, in connection with the Missionary churches, are in preparation for the Gospel ministry.

**THE TREASURY.**—Receipts, \$171,734 24; Liabilities, \$185,184 01; Payments, \$174,439 24; leaving \$10,744 77 still due to Missionaries for labour performed; toward canceling which, there is a balance in the treasury of \$7,202 15.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.'

THE receipts of the society during the year ending April 1, were \$67,507, being an advance on the preceding year of more than \$11,000. The expenditures were \$65,742, being \$10,000 more than they were in the year ending April 1, 1851.

The number of missionaries, missionary agents, and other labourers in the service of the society, at home and abroad, was 118 last year, being eight more than were employed in the year preceding.

The Board have systematized the agency department more thoroughly, and rendered it more effective. An increased amount has been gratuitous. The missionaries and missionary agents in this field have been eighty-five. They have rendered a great amount and variety of service—some of them in preaching to organized congregations, others in holding meetings in school-rooms and private houses, and many more in visiting from house to house, reading the Word of God to those who were willing to hear, and praying with such as would permit them. The languages in which they have made known the Gospel have been English, Irish, French, German, Spanish, and Italian.

Besides extending aid to societies in foreign lands with which the American and Foreign Christian Union co-operates, the Board have employed thirty-three missionaries, who have received all their support from the American and Foreign Christian Union.

#### AMERICAN TRACT SOCIETY.

NEW Publications 157, in ten languages, of which 23 are volumes; total publications, 1,832, including 274 volumes; total approved for circulation abroad, in about 119 languages and dialects, 2,801. Of the American Messenger, over 200,000 are issued monthly; German Messenger, 25,000;

Child's Paper, about 250,000. Illustrated Christian Almanac for 1853, 250,000; Christian Almanac in German, 30,000.

Circulated during the year 9,173,640 publications, including 881,766 volumes, and embracing 268,902,315 pages. Total since the formation of the society, 137,893,480 publications, including 8,416,830 vols. Gratuitous distribution for the year, in five thousand and thirty-six distinct grants by the committee, 63,989,976 pages, besides 8,234,865 to life directors and life members; value over \$48,000.

Receipts in donations, including \$17,967 27 in legacies, \$147,374 64; for sales, including periodicals, \$237,252 21; total \$385,286 68. Expenditures, for publishing books and periodicals, \$233,211 29; for colportage, \$79,711 28; cash remitted to foreign and pagan lands, \$20,000; total expended, \$385,075 07. Due for printing paper, \$16,670 29; due on the society's house, \$43,192 91.

**COLPORTAGE.**—Whole number of colporteurs who have laboured the whole or part of the year, 642, of whom 117 were devoted chiefly to the German and other foreign population, and 126 were students from colleges and seminaries. Of these, 41 laboured in New England, 195 in the Middle States, 395 in the Southern and Western, and 11 in Canada. Families visited during the year, 530,758; conversed or prayed with, 260,414; found destitute of all religious books except the Bible, 54,600; destitute of the Bible, 28,243; Roman Catholic families visited, 43,824. Total number of families visited by the society's colporteurs, 3,253,189.

**FOREIGN AND PAGAN LANDS.**—The \$20,000 remitted in cash has been distributed to thirty-nine missions and stations as needed to meet the wants of the ensuing year; \$4,300 to continental Europe; \$1,800 for countries on the Mediterranean; \$3,800 for southern India; \$3,000 for northern India; \$4,600 for Burmah, Assam, Siam, and China; and 2,500 for the Sandwich Islands, Africa, and our own Aborigines.

---

## Selections.

---

### POPERY AND THE SIGNS OF THE TIMES.

THE Report of the American and Foreign Christian Union enumerates some of the "signs of the times" in regard to Popery.

I. In the Protestant world there is the development, in some churches, of a spirit of formalism—of a disposition to seek for Christian doctrine and modes of worship not simply and exclusively in the written Word of God, but in the reported dogmas and practices of the church in the early and even middle ages. The aid of the "Historic Church," as it is termed, is called in to supply the teachings of the "Apostolic Church." By this door errors of the most dangerous and subversive nature are creeping in. This is seen in some churches in Great Britain and Germany, as well as in our own country.

II. In the Papal world there have been developments of a very marked character within the last few years:



1. There has been an extraordinary increase of *Mariolatry*, or worship of the Virgin Mary, and the dogma of her immaculate conception bids fair to be established authoritatively before long.

2. There has been a wonderful recurrence to false and base miracles. There has been nothing like this since the Reformation in the sixteenth century.

3. There has been an extensive revival of the spirit of intolerance and persecution. The *Univers*, and other leading Romish journals, openly defend, and even advocate persecution and the employment of coercion on the part of the civil power to repress heresy. The old pretensions of the Papacy are put forth with boldness.

4. Rome seeks to gain possession of as large a portion as possible of the education of the youth of this country. There is a widely ramifying scheme for the accomplishment of this, as her movements in Boston, New York, Jersey City, Detroit, Chicago, Cincinnati, Pittsburg, and Baltimore fully prove. She now opposes the public schools, and calls them godless. A few years ago she opposed them as sectarian, because the Bible was read in them. What she desires, when expressed in plain English, is, to have the aid of the School Fund to sustain her sectarian schools.

III. But there are signs that are unfavourable to Rome, and announce her coming downfall:—

1. She is alienating the masses, especially of the middle and industrial classes—even of her own children—in many countries, by her unequivocal preference of despotism to all true liberty, civil or religious, wherever she dares to act according to her natural instincts.

2. Her oppressive and intolerant course is giving depth and solidity to the good work going on in France, Belgium, Sardinia, Ireland and Canada.

3. The persecution of the *Madiai* and others in Florence and elsewhere, for possessing and reading the sacred Scriptures, and endeavouring to impart to their friends and others their convictions on the subject of religion, is opening the eyes of thousands to the essentially wicked and odious character of Rome, and her opposition to the true gospel of Christ.

4. The separation of the true from the false, the precious from the vile, that is going on in the Protestant world, is eminently favourable to the triumph of the true gospel.

5. Never for two centuries has there been so much success in spreading the truth in papal lands, as during the last ten years, in France, Belgium, Italy, Ireland and Canada.

6. Rome has neither been able to “shut the door” in some portions of what she considers as her own domain, nor to prevent it from being opened in others.

7. The spirit which her efforts to overthrow our public schools have called forth in Detroit, Cincinnati, and elsewhere, has been such as ought to convince her that her attempts are hopeless, and to encourage our confidence in the cause in which we are engaged.

8. There are many influences at work in this country which render it very difficult for Rome to keep her people in chains of darkness, hence that “awful falling away” of which Father Mullen spoke of in his letters to his friends in Ireland last year.

9. And lastly, it is a most encouraging indication that God has given to England and these United States, the two most Protestant countries in the world, such vast facilities and means for the spread of the truth. The colonial world is theirs; theirs, too, is most of the commerce of the world. To them He is giving an immense portion of the wealth of this world. The vast gold mines of California and Australia belong to them. Why is all this, if it be not that God has a great work for them to do?

---

A MARVELLOUS GOSPEL.—What a marvellous gospel is that which opens a free portal to friendship with God for every sinner who will, and into which if any sinner enter, he will find purification as well as peace.—[*Chalmers*.]

## THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

To weary hearts, to mourning homes,  
 God's meekest Angel gently comes;  
 No power has he to banish pain,  
 Or give us back our lost again,  
 And yet, in tenderest love, our dear  
 And Heavenly Father sends him here.

There's quiet in that Angel's glance,  
 There's rest in his still countenance,  
 He mocks no grief with idle cheer,  
 Nor wounds with words the mourner's ear;  
 But ills and woes he may not cure,  
 He kindly helps us to endure.

Angel of Patience! sent to calm  
 Our feverish brow with cooling balm;  
 To lay the storms of hope and fear,  
 And reconcile life's smile and tear;  
 And throbs of wounded pride to still,  
 And make our own our Father's will!

Oh! thou who mournest on thy way,  
 With longings for the close of day,  
 He walks with thee, that Angel kind,  
 And gently whispers, "Be resigned!  
 Bear up, bear on, the end shall tell  
 The dear Lord ordereth all things well."  
 [National Era.

## OLD FASHIONED THOUGHTS.

It seemeth but little worth to be remembered after one is dead, as those that might remember us will themselves soon be forgotten.

In the company of the gay, with their flauntings and jestings and merriments, I am saddened by thinking how near each one of them standeth to his own grave.

One, in the fulness of health, saith boldly he feareth not death, for he seeth it only in the misty distance; but when it cometh nearer and toucheth him, he trembleth and shrinketh back with dread. The humble and good man, peradventure, suffereth long from the bondage of this fear, and yet death cometh to him smiling, and with a friendly hand, leadeth him gently into Paradise.

One estimateth me too highly, another, peradventure, giveth not the credit which I may deserve. What matters it? How stand I in God's esteem?

My youthful eyes did often view things in disproportion, the landscape before me being painted in gay colours. I have had time to travel up to it for close inspection, and many rough points jut out not so pleasant to the eye.

In youth we use whip and spur to make time travel the faster, but when age cometh upon us we would fain employ the curb to diminish its speed.

He that confineth his hopes to this world, naturally looketh upon the grave gloomily as the final end; but he that looketh upward continually, and dwelleth in heaven by anticipation, goeth joyfully to the grave as his tiring room where he layeth aside his old garments to put on his reception robes for the king's presence.—[Presbyterian.

## OUR PRAYERS DO NOT DIE WITH US.

THOUGH we die, our prayers do not die with us; they outlive us, and those we leave behind may reap the benefit of them when we are turned to dust. For my own part, I must profess, before the world, that I have a high value for this mercy, and do, from the bottom of my heart, bless the Lord, who gave me a religious and tender father, who often poured out his soul to God for me; and, being full of love to his children, often carried them before the Lord, prayed and pleaded with God for them, wept and made supplications for them. The prayers and blessings left by him before the Lord, I esteem above the fairest inheritance on earth.

Oh! it is no small mercy to have thousands of fervent prayers lying before the Lord in heaven for us. Oh, that we would all be faithful to this duty! Surely our love, especially to the souls of our relatives, should not grow cold.

[Flavel.

## DOING GOOD.

EVERY mind has a mission to fulfil, an influence to be felt, either for good or evil; and none are so lost, so degraded, but that some spark of moral fire is burning within their bosom; and that little spark, though faint and feeble, may kindle a bright and glowing flame. Say not it is too insignificant, too trifling, to accomplish any useful end. Whatever is good, is worthy of preservation, is worthy of cultivation. The little germ of truth you throw by the way-side, will not be lost—it will not perish; no! it will be regarded by angels, and shall flourish forever! We should not fail, then, to speak one kind word at least, to cheer the wounded spirit. Think not, when some wanderer crosses your way, that a word of warning will be of no avail; though the erring one may scorn your counsel, that friendly word will come to him again, and lead the spirit that has gone astray, back to the path of virtue. Words of counsel spoken in love, will never be forgotten; faithful memory will treasure them up, and the fitting time will come for them to do their good work.

Think not, then, a look of kindness, an act of love, however trifling may seem the word of friendly admonition, think them not thrown away, whenever the opportunity to speak, to act, is seen; then do your duty—your good deed will be recorded in heaven, and you will find even here on earth a full and satisfactory reward.

## CHOIRS.

In a late work entitled "The Rector of St. Bardolph's," is the following graphic description of the mode of singing a hymn "in fugue," as practiced at St. Bardolph's:

When you heard the brass rings rattle over the rod to which the red curtain was attached, shutting up the choristers in the seclusion of their perched-up-loft, then you might know that some grand exploits of vocalism were to come off. The sexton, who has been despatched in good season to obtain from the rector the number of the psalm and hymn, having returned with a small slip of paper

on which they were indicated in pencil, a great whispering and consultation having taken place, which resulted in the selection of tunes, Mr. Tubingen placed the music book on the rack, and the bellows of the little-big organ was put in play. Never was a more brilliant sparkle and scintillation elicited from the windy bellows of a blacksmith's forge. The head and shoulders of the organist swayed up and down like those of a Chinese eater of the narcotic drug, in the accompaniment of an improvisation upon the keys, which made the whole congregation involuntary twist their necks and look aloft, and at last, with a full choral blast from tenor, bass, and treble, the magical effect was complete.

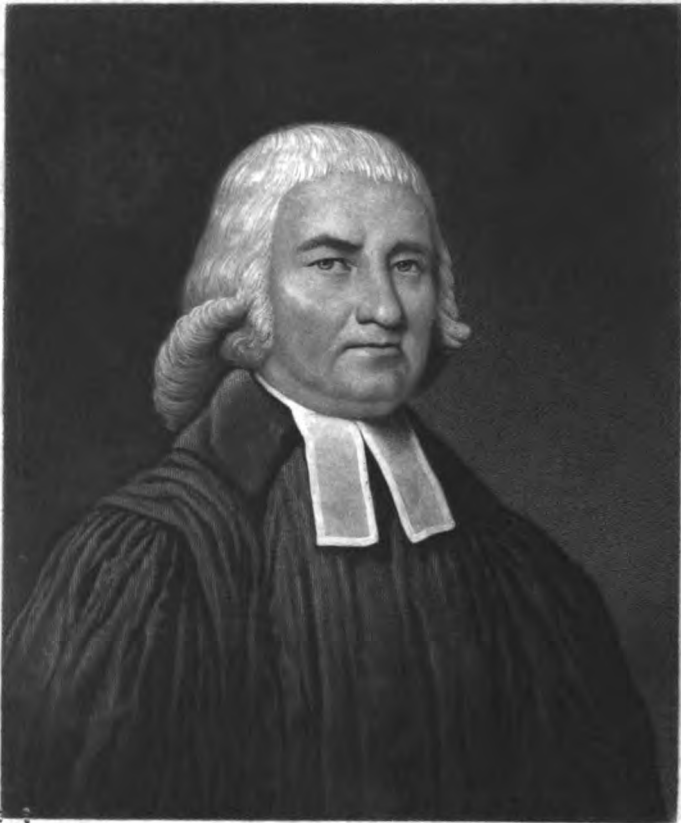
There were, no doubt, many present who came expressly to 'hear the music,' the acknowledgment of which fact inspired the artists with a desire to do themselves justice. It is true some of the old people did not like the concatenation of sounds. These, however, were considered behind the age, and the opinion of such as worthy of small respect in the onward "march of improvement!" They were swept away in their slender opposition by the force of public opinion, if not by a whirlwind of sound. At any rate, death was fast removing them, one by one, while their deaf ears were becoming sealed to such annoyances. It was to the great surprise of the rector that the choir one day struck upon the *Te Deum*, which he had been hitherto accustomed to read, and through various turns and windings, and repetitions, they discoursed upon it for a full half-hour. It was, however, the last time that they so distinguished themselves before the musical world. There was no piece of cathedral composition which the choir at St. Bardolph's did not consider themselves competent to perform, and had they been allowed their own way, would have sung the sermon, and made more out of the *Amen* than any other part. Mr. Hivoz had indeed composed something original out of the theme of an *Amen*, full fifteen minutes long; and we are sure that when it was finished, no hearer of sound judgment but would have instinctively ejaculated with his whole heart, *Amen!* But the triumph of all the voices was in some of the *fugue* tunes, in which they emulated to interrupt and out-strip each other, as in the one hundred and thirty-third psalm:

True love is like that precious oil  
Which poured on Aaron's head,  
Ran down his beard, and o'er his robes  
Its costly moisture shed.

In the prodigious effort of this performance the ear-splitting combination of the several voices hardly bore a resemblance to that oily current poured on Aaron's head, and which

Ran down his beard and o'er his robes——  
Ran down his beard——  
—— ———his robes  
And o'er his robes——  
Ran down his beard——ran down his  
—— ———o'er his robes——  
His robes, his robes, ran down his beard,  
Ran down his——  
—— ———o'er his robes  
Ran down his beard  
—— ——— h-i-s-b-e-ard  
It's costly moist——  
Ran down his beard——  
—— ———ure——beard——his——beard——his——shed  
ran down his beard——his——down  
his robe——its costly moist——his beard  
ure shed——his——cost——his robes——ure shed,  
I-t-s-e-o-s-t-l-i-e mois-ture——shed!

It was of this very composition similarly performed that the late Bishop Seabury on one of his visitations, was asked his opinion, and his reply was, that he had paid no attention to the music; but that his sympathies were so much excited for poor Aaron, that he was afraid he would not have a hair left!



ENGRAVED BY J.S. WILKINSON

*Wm. Macpherson*

THE  
PRESBYTERIAN MAGAZINE.

JULY, 1853.

---

---

Miscellaneous Articles.

MODERN ARTS OF DIVINATION, AND INSANITY.\*

Deuteronomy 18 : 9-12. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord ; and because of these abominations, the Lord thy God doth drive them out from before thee."

I. LET us first consider how these arts of divination are viewed in the Scriptures. For the revealed wisdom of God is an all-sufficient guide of life for all generations of men ; and we shall find that every contingency which could arise, in which the need of divine direction could be felt, has been accurately foreseen, and fully provided for, by him who *declares the end from the beginning. To the law then and to the testimony ; if they speak not according to this word, it is because there is no light in them.*

The words of the text, my brethren, were delivered by Moses in the name of Jehovah to the people of Israel, when they were about to pass over Jordan into their promised land, and just before the Great Lawgiver ascended Mount Nebo to die. In them he gives a comprehensive catalogue of almost all the arts and practices of divination that have ever been known in the world ; and solemnly prohibits them, as heathen abominations, which are sure to bring the curse of God upon their victims. *When thou art come into the*

\* This article is part of a sermon, preached by the Rev. J. H. McILVAINE, of Rochester, N. Y. Its general train of remark will commend itself to all sound thinkers. Divination is one of the delusions of the day, old as Paganism. It is sustained chiefly by jugglery and deception ; and a wise man will keep away from it. The connexion between this art and insanity is a fearful omen.—*Ed.*

*land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.*

1. *There shalt not be found among you any that maketh his son or his daughter to pass through the fire.* This expression, *to pass through the fire*, describes a rite of the idolatrous worshippers of Moloch, which, as it would seem, did not always destroy the lives of the children. For king Ahaz, among his other abominations, *made his son to pass through the fire*; and this son seems to have been the same with Hezekiah, who reigned after his father. It is probable that this was a form of divination, in which the children were in some way exposed to the action of fire, and by which a prosperous and happy life was divined for those who escaped.

2. *Or that useth divination.* This specification seems to refer to particular kinds of divination, as by the idolatrous use of the lot; by the divining rod; by arrows, upon which were written directions to do, or not to do, any given thing, and which were drawn at random from the quiver; by the voices and the flight of birds; and from the entrails of victims, whether animal or human, which were slain for sacrifice.

3. *Or an observer of times*—one who pretended to foretell future events from the motions of the clouds, and perhaps from those of the heavenly bodies. The prophet Isaiah thus speaks to those who were deluded by these arts in his day, *Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame.*

4. 6. *Or an enchanter . . . Or a charmer*—those who sought to confirm their pretensions to magical powers by charming venomous serpents, by prescribing charms, and by muttering spells to cure diseases, and to avert other calamities.

5. 8. *Or a witch . . . Or a wizard.* These words, both in the Hebrew and English, are applied to those, whether male or female, who pretend to superior knowledge or wisdom derived from magical arts. . . . *Thou shalt not suffer a witch to live.*

7. *Or a consulter with familiar spirits*—literally one who consults with the bottle or wine-skin. There is not a doubt but that those who practised this form of divination were ventriloquists. Either they caused their stomachs to protrude like a wine-skin blown up, as was so frequently noticed in the Salem witchcraft, and by speaking in a strange voice as out of their stomachs, persuaded the ignorant people that they had a demon inside of them, by which they could divine; or they carried a wine-skin about with them, and gave their oracles as if from a spirit confined in it by magic. Hence in the Septuagint, the Greek version of the Scriptures which was made by the Jews themselves, this phrase is translated by a word which exactly corresponds in form and meaning to our *ventriloquist*. This kind of divination, in spite of the

curse pronounced upon it in a great number of places, and in a great variety of forms, seems to have been a favorite superstition with the people of Israel. *And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, and thy speech shall whisper* (in the margin, *peep or chirp*, i. e., make a sound like that of callow birds) *out of the dust. . . .* *Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. . . . The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from his people.* The same thing is spoken of also in the New Testament in the case of a certain damsel possessed with a spirit of divination, literally a spirit of Python . . . which brought her masters much gain by soothsaying. From the use of the word Python here, it would seem that this form of divination was identical with one that prevailed extensively among the Greeks and Romans. Those who practised this art are frequently called *witches* and *wizards* in the Scriptures; and they pretended also to consultation with the spirits of the dead.

9. *Or a necromancer*—literally, an interrogator of the dead, whether by means of familiar spirits or otherwise. *And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep (or chirp) and mutter, then ye shall answer, Should not a people seek unto their God? Should they seek for the living unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. . . . Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and **MAKETH DIVINERS MAD.** . . . And Manasseh did evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. . . . For he made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. . . . Wherefore the Lord brought upon him the captains of the host of the king of Assyria, which took him among the thorns, and bound him with fetters, and carried him captive to Babylon.* It was of one of these necromancers that Saul asked counsel after he was abandoned of God, and just before his mournful suicide. *And Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. . . . And he said unto her, Divine unto me by the familiar spirit, and bring me up from the dead him whom I shall name unto thee. . . . So Saul died for his transgression which he had committed . . . for asking counsel of one that had a familiar spirit, to inquire of it.*

These, my friends, are but a few selections from a vast number



of passages in which the arts and practices of divination are described, condemned, and prohibited; and in which their evil consequences are pointed out, in that they bring upon those who are guilty of them the most direct and most fearful judgments of God.

But that these ancient forms of divination by consultation with familiar spirits, and with the spirits of the dead, were the same with those which are now becoming so prevalent among us, is evident. For whether the spirits manifest their presence by moving chairs and tables, or by mutterings and chirpings,—whether the oracles are given by a strange voice, as out of a bottle or wineskin, or out of the stomach, or the ground, or by raps spelling out the words with the letters of the alphabet, or by guiding the diviner's hand to write full communications,—is evidently a matter of indifference. The very heart and substance of this thing,—if it be lawful so to speak of that which substance and heart has none,—both in ancient and modern times, is consultation with familiar spirits and with the spirits of the dead. Even that which formerly gave significancy to the word *familiar*, in this connexion, is now brought into full view,—as it was also in the Salem witchcraft,—by the preference of the spirits for some persons before others; so that they follow their chosen “mediums” from place to place, and often refuse to give their oracles when they are not present. Nothing can be more certain than that this new method, so called, of communicating with the spiritual world is as old as pagan idolatry. It had its birth in heathen darkness, and its most vigorous life in connexion with divination by the flight and the voices of birds, by the entrails of brutes and human victims for sacrifice, by the motions of the clouds and the stars, by charmed cups and basins, and by the divining-rod; and it was one of the rites of the worship of “Moloch, bloody king.” They who are ready to hail this divination as the harbinger of a new era of light and blessing for humanity, such as has never before been known, should understand this. It did indeed usher in a new era for the Canaanites, but it was the era of their total destruction. It can predict nothing better for its victims in these days. It formerly prevailed over almost the whole heathen world. Why did it not renew the minds of the heathen, and save them from their darkness, uncleanness, and cruelty? What these arts of divination can do for man has been fully tried; and the return to them now reveals nothing better than a horrible proclivity in the present generation to the most stupid and demoralizing of heathen superstitions.

II. Let us now inquire what this evil is that is contained in these arts of divination, and for which they are prohibited under such fearful penalties in the word of God.

And here let it be observed, that true faith in God gives us the assurance of some great evil in whatsoever he has forbidden, whether we can see what that evil is, or not. This is confirmed

by all experience. For, whenever we disobey the commands of God, we always find, by our own sorrowful experience, that he forbids only what proves to be evil for us. And when we behold rebellion against him acted out on a large scale in the world, we look on to see what evil will come out of it. In this, we think, we are never disappointed; for all the evil which humanity suffers seems to us to be the logical and inevitable consequence of doing what God has stigmatized as wrong, and prohibited, in his word.

What, then, is that hidden evil in these arts of divination, which was known at first only to God, and in view of which he has forbidden them to man? It had been well for us if we had rested content with the solution of this question as we find it in the Scriptures. It is mournful that we are now able to answer it with such fulness and certainty from the experience of multitudes whom this delusion has led into insanity. For one at least of the evils contained in these practices is no longer hidden or uncertain; it has come forth and shown itself, in the eyes of all men, as a deadly blow at the *sanity of the human mind*.

1. What that is, my friends, in which our sanity consists, cannot be told in a word. But let us consider that God has established certain fundamental and immutable laws of the material and intellectual worlds,—inertia and gravitation of matter, action and reaction, cause and effect, and the like. The conception of these laws *as uniform* in their operations is essential to rationality. Whilst our minds reflect these laws as uniform, and we act according to their general import, we are so far sane. But he whose mind ceases to reflect them, and who conceives of them as generally disturbed, or as no longer in operation, and who acts accordingly, is demonstrably insane. For example: let a man fall into the delusion that the law of gravitation is no longer in force, and he is as ready to jump from the top of a house, or to stand under a falling rock, as he is to walk or to eat. Thus, but a short time ago, in this city, two women, by direction of one of these oracles, jumped into the Erie Canal at the dead of night, and were saved from drowning only by being dragged out again. Such persons are insane. This is true of all the great laws of nature upon which our well-being depends, whether they are known as a theory or not;—they have been accurately reflected in the minds of all sane persons from the foundation of the world.

But belief in these arts is inconsistent with faith in the uniformity of the laws of nature; the two cannot coexist in the same mind. When raps and unearthly sounds are made and heard,—when chairs and tables and other heavier bodies are moved and carried from place to place,—when these, and a multitude of similar phenomena, take place apart from all natural causes,—when human hands are no longer under the control of those to whose bodies they belong, but are moved to write out long communications by other than human volitions,—and when, as is supposed, all these

things are done by the agency of bodiless spirits,—the order of nature is confused and broken up. If spirits are allowed thus to interfere with the operations of natural causes, all uniformity, and consequently all certainty, are at an end. It is no longer possible to count upon the uniform course of nature; and human conduct upon the assumption of such uniformity becomes absurd. It is as natural to expect the moon to be drawn from her sphere,—a feat actually and frequently performed by the ancient witches, if we might believe what is reported of them,—as that she should continue in her divinely-prescribed orbit. This divine order, which makes the world a Cosmos, being no more, according to the representations of these Medeas and Canidias and Cornelius Agrippas of modern times, the universe returns to its original chaos, which of necessity reflects in itself a chaotic state of the human mind. Hence, the effect of these arts is insanity. And if this confusion of the order of nature should be conceived of by all men as so general that tables and chairs and other bodies should be as likely to be moved by spiritual agency as by natural causes, and a man jumping from a precipice should be as likely to be borne up by spirits as to fall and be dashed to pieces, that would be universal insanity.

2. The laws of nature might, indeed, be suspended in singular cases, for the purpose of drawing the attention of mankind to necessary manifestations of the Deity as a God above nature. Yet even for this purpose it must be done sparingly, and in a form worthy of the intervention of the Supreme Being. But these diviners give us no new law of morality, higher than that which we already have in the words, "*Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;*" for the sanction of which something out of the ordinary course of nature might possibly be supposed. We hear of no new truth revealed through them. Even the immortality of the soul, and the blessed life beyond the grave, destroying the fear of death, upon the establishment of which they so vainly pride themselves, is an old truth, confirmed to man more powerfully than they, admitting all their pretensions, have yet been able to do it, five, and three, and two thousand years ago, by the translation of Enoch and Elijah, and by the resurrection and ascension of Christ. Nothing even that is pernicious and degrading have they been able to invent or discover, but such things as were better understood, and more skilfully practised, by the besotted heathens, than themselves; and nothing truly valuable have they been able so much as to think of, but what was previously and fully revealed in the Scriptures. Nay, these violations of the order of nature by the intervention of spirits, are supposed to take place in the most absurd forms, and for the most trivial purposes conceivable. And here we have opened to us another element of the power of these arts to produce insanity. For all rational conceptions of immortality, and such as tend to elevate

and purify and invigorate the mind, are necessarily clothed with a certain dignity and solemnity and sacredness. But when the august spirits of the dead, for whom we feel an instinctive reverence, even when we conceive of them as suffering the just punishment of their sins, are revealed to us as at the beck and nod of those who now pretend to evoke them, and cause them for purposes of gain to play such pranks as these, all just and awful views of the life after death are horribly confused and degraded. Immortality would be a curse and not a blessing to the pious dead, if its employments were such as they are represented by these abominable arts. Death to them, instead of being a translation to a higher and most glorious life, as revealed in the word of God, would be a degradation to a mean and contemptible existence, infinitely below that which they enjoyed here, and to the employments of which they would have been utterly ashamed whilst they lived in the body. Such views of the life after death are already tainted with madness. For nothing can be more certain than that he who thinks that the heaven-born soul, after it has entered upon its immortal existence, has nothing better to do than to communicate to persons in one place intelligence whether those in another are asleep or awake, to tell people's ages, to divine how many shells, or balls, or pieces of coin, a man holds in his hand, to make tables and chairs to dance, and door latches to fly up and down, to stroke the faces of fools in the dark, and to pull their hair, and to prescribe medicines for sick horses, and cows, and pigs,—such a man has already fallen into a confusion and darkness of mind which verges on insanity. With such conceptions of the future, his views of the present life cannot but be crazed.

3. Also it is indispensable to health and vigor of mind that all its faculties should continue to be exercised. Indeed, this mental activity, in its reflex influence upon the mind itself, is a greater good to man than any that can be thereby obtained out of himself. It is thus only that the faculties are invigorated and perfected, and the strong man is formed, as the arm of the blacksmith is strengthened by hammering iron. The prudential understanding especially, which is given to us chiefly for the preservation, protection, and support of the mortal life, needs to be constantly exercised in reasoning according to the fundamental laws of nature, and of the nature of man; in calculating from these and other elements, what is probable and what is improbable; and in determining in a logical and rational manner, what it is wise and prudent to do. Whatever allows it to fall into disuse,—whatever makes such reasonings and calculations and judgments no longer necessary,—destroys its energy and brings it into decay, as disuse of the muscles of the body induces weakness and disease. This is not a bare inference from the analogy between the body and the mind; it is demonstrated and exemplified in all experience, that neglect to exercise these mental faculties in their legitimate sphere, induces imbecility, and ultimately one of the worst forms of madness.

Hence it is that God is so careful not to invade the province of the prudential and scientific understanding in the revelations of Scripture. Whatsoever belonging to this sphere may be found in his word, such as the political economy of the Jews, was not given for its own sake, but for its spiritual significance as type and symbol. It is either of a purely historical, or of a positive and temporary character, and has no universal or permanent obligation. The allusions in Scripture to matters of natural science, assume the popular conceptions which prevailed at the time it was revealed; and do not pretend to correct them, except where they involve some moral and spiritual error. If we had received from God a revelation of all scientific truth, or if he had informed us where and how we are to build cities, lay down railroads, invest capital, and by what specific medicines our diseases are to be cured, this, by superseding the exercise of our own mental faculties, would have proved a curse and not a blessing. The general truth here expressed is perfectly certain, though it may have some limitations and exceptions.

Now these diviners do not confine themselves to the revelation of spiritual things; but they invade the sphere, and give their oracles upon the concerns of the prudential wisdom of man. And since they have thus confounded the distinction between faith and science, let it be asked here, Why have they not divined for us an Ericsson propeller, or an Ericsson caloric engine, or an air-boat, or some effectual application of electricity or galvanism to heavy machinery? Why have they not discovered how their pretended spiritual power to move household furniture, could be applied to turn a mill, or grind an axe, or saw wood, or draw water? Why have they not discovered something or other which could be turned to some good account? One useful discovery, though of minor importance, would do more to establish their pretensions than if they should rap upon all the doors of a populous city, or should move chairs and tables enough to seat and feed the whole army of Xerxes.—But if the most useful discoveries and inventions should be made by these arts, and if their oracles for the guidance of the affairs of the mortal life should be invariably correct, that would supersede the use and exercise of the prudential understanding, and thus lead to imbecility, and ultimately to insanity. Take, for example, those bankers at Chicago. They were directed by their oracles how to conduct all their business; they were informed of those whose notes they might safely accept without endorsement, and whose they should reject; they were commanded to make investments of their capital here, and not there; to enter into this speculation, and to avoid that; and they obeyed with implicit credulity. Thus all banking knowledge and skill of their own, was superseded as useless; all exercise of the understanding in their business ceased; and insanity necessarily ensued. Suppose now that all bankers were to rely upon such oracles, and should be

wisely directed by a board composed of the spirits of the most accomplished money-changers that have ever lived, all study of the laws of banking, and all use and exercise in their business of the understanding, would cease; and this whole class of men would sink into imbecility, and from that to insanity. And suppose all men were to follow their example, and could receive infallible oracles to tell them what to do, and what to leave undone, throughout the whole sphere of the mortal life, and of the prudential wisdom, the human understanding would fall into total disuse and inactivity; all science and all vigor of mind would perish; and universal madness would be the ultimate, inevitable result.

4. But these oracles are not always infallible, nor true, nor wise. On the contrary, they are confessedly often incorrect, discrepant, contradictory, and require their victims to commit the greatest absurdities. This fact is so undeniable, that the diviners themselves have been driven to invent a theory to account for it. And what is that theory? Why, forsooth, nothing else but the supposition that the answers are given as often by wicked and lying spirits, who are seeking to delude, as by the true and good who are sent to enlighten mankind. Blind, blind leaders of the blind! Why do they not perceive that this very supposition overthrows all the rational evidence which they could have, that spirits of any sort have anything to do with the matter? For all that can be relied upon, as evidence of spiritual agency at all, is the supposed correctness and truthfulness of the answers given. Where this fails, the faith of those who are duped has no conceivable foundation out of its own absurdity. But still clinging to their delusion, they have no means of determining which are the true spirits, and which the false; the true and the false, the certain and the uncertain, become indistinguishably confounded; when a horrible fear, which, if they have any seriousness, they must feel—the fear of being led away into fatal error by lying and malignant spirits—soon accomplishes the total overthrow of reason. This, by the way, explains one of the most obvious facts of this delusion. For it is the most sincere and serious-minded, who, being once involved, are soonest driven into madness; it is the half-believers and those who are seeking to impose upon others, who retain their reason upon its badly eminent throne.

5. We must now consider also, that the most fruitful of all immediate causes of insanity, is the undue excitement of the imagination, that awful power which is the image in man of the creative energy of God, and which *calleth those things which be not as though they were*. This faculty, as is well known, is closely connected with what is called in popular language, the nerves, and the nervous system. Perhaps there is no form of madness which does not arise, so to speak, from the overstraining of the nerves until they seem to crack and give way; when the imagination, like the main-spring of a watch, the balance wheel having ceased to perform its

functions, sets the whole mental machinery into an uncontrollable whirr, until it runs down.

Now where there is any faith in these arts of consultation with the spirits of the dead, their power to stimulate the imagination into preternatural activity is enormous. For all the phenomena supposed to be witnessed, are produced by a hidden agency, which puts the mind upon the rack to conceive what it can be. Visible and heavy bodies are thought to be moved in a wonderful manner, and unearthly sounds are supposed to be heard, without any normal or uniform cause. But if these things were actually so, the wonders of natural magic should teach us to ascribe them to the unknown operations of known or unknown causes—for science has not yet exhausted nature—rather than to any spiritual agency. Notwithstanding, by a leap of the imagination, in direct opposition to all scientific methods, by a pure and fanciful conjecture, precisely like that which formerly ascribed the fall of meteoric stones to the *prince of the power of the air*; like that by which the Mohammedans affirm that shooting stars are the firebrands which the good angels throw at the devils to drive them away from the gates of Paradise; and like that by which the savage yet ascribes the motions of the watch and of the mariner's compass, to the agency of spirits;—by just such an effort of the imagination, these phenomena are supposed to be produced by the spirits of the dead. This fancy once entertained, has an irresistible power to rack the nervous system, and to stimulate the imagination to still greater and more lawless activity. For God has implanted deep in the nature of man a mighty repugnance against all commerce with the dead. Whence these wildly-staring eyes, this hair bristling like reeds, and these unearthly thrills and shudderings, in the man who thinks he sees a ghost? It is the abhorrence of God himself in nature, of this sin against nature and God, of seeking for the living unto the dead. And this horrible racking of the nervous system, and this fierce ungovernable activity of the imagination, are inseparable from those who have any faith in these abominable arts. In vain they may speak of their calmness and serene joy whilst they converse with their deceased friends, and learn of their state and blessedness beyond the grave. Their steadiness of nerve is like that of the warrior in the midst of the battle; their joy is like that of the headlong charge of cavalry—it arises from the tremendous nature of their excitement, and not from the absence of it, as they suppose. And when parents converse with their dead children, husbands with their dead wives, brothers and sisters, the living and the dead, together, Hades is unveiled, and the excited imagination, already urged to the brink of madness, breaks away from all restraints to roam at large through the wide and viewless regions of the dead. Let this go on a little while, and it cannot but end in utter insanity.

6. It would seem that these are causes sufficient to overthrow

the reason of those who are concerned with these arts of divination. Yet one other remains to be told. For they who seek for the living unto the dead, do therein, as we have seen, impiously rebel against the word and the authority of God. *Rebellion is as the sin of witchcraft.* The divinely-prescribed penalty of this sin is distinctly set forth, not only in general, and as connected with that of other transgressions, but also specifically and by itself. *They shall eat of the fruit of their own way, and be filled with their own devices. . . . Jehovah shall smite them with blindness and MADNESS and astonishment of heart. . . . I am Jehovah . . . that frustrateth the tokens of the liars, and MAKETH DIVINERS MAD.* Here we see that blindness and insanity were the well-known consequences of these practices of divination no less in ancient than in modern times—that blindness and madness are the curses which are pronounced by the judicial authority of God upon diviners of every age. If, therefore, any spiritual agency be connected with these manifestations, it is not that which causes chairs and tables to dance, and raps to be heard, and hands to write apart from human volitions; but it is the agency of the *god of this world, blinding the minds of them that believe not lest the light of the glorious gospel of Christ should shine unto them—* it is the justice of Jehovah offended and outraged, giving up *them that love not the truth to all deceivableness by means of signs and lying wonders, and sending upon them that have pleasure in unrighteousness, strong delusion that they should believe a lie.*

---

### THE GOODNESS OF GOD IN CONCEALING FUTURE EVENTS.

THE past is known to each one of us. Its joys and sorrows, its trials and temptations, its mercies valued and slighted, its golden opportunities improved and neglected, all live in memory. They are recorded, too, in God's book of remembrance, and will one day pass in solemn review before us. Momentous consideration! May it incite us to faithfulness in duty, and lead to the diligent improvement of time, and the means of grace with which we are favoured. The future, however, is all dim, indistinct, and uncertain. The number of years we shall live is unknown to us; how these years will be spent,—whether in peace and happiness, surrounded by friends and comforts, or in adversity and affliction, is known only to the Great Disposer of events, who is merciful and wise, and doeth all things well.

How truly has it been said, "the veil that hides futurity from our view, is a veil woven by the hand of mercy." Could we look down the vista of time, to the utmost bound of our mortal exist-



tence, and see everything around us bright and joyous,—no disappointment, no cloud to rest upon the horizon of our hopes, no severing of tender ties by the unrelenting hand of death,—we might love to penetrate futurity. But this cannot be. We all have a cup of sorrow to drink, sooner or later, while sojourning here; for we are but pilgrims and strangers. This is not the Christian's home. This is the enemy's country, and we are passing through it to the Celestial City, and we cannot here be exempt from trials. Therefore the goodness of God is clearly manifest in concealing from us what shall befall us before we end our pilgrimage, and reach the home of the soul,—the Heaven purchased by the sufferings and death of our blessed Saviour.

Perhaps we are now happy and prosperous, rejoicing in a pleasant home, and surrounded by children and friends. But our prospects may suddenly be blighted. Sickness may come, and poverty may come, and death *will* come. Many of us have entered upon the present year in the enjoyment of every earthly comfort. We know not how we may end it. The Lord is good, as well as wise, in concealing from us the future. We ourselves may this year be called to stand before God in judgment. While the knowledge of this event would have a tendency, if we are Christians, to urge us to gird up the loins of our minds, and have our lamps trimmed and burning, to be ready for the coming of the Bridegroom,—it would also have a tendency to unfit us for duty and usefulness. This year death may invade the household group. The dear husband or wife, the father or mother of the little ones, may be removed from earth. Our beloved parents, or brothers, or sisters, may bid us a final farewell; or one or more of the dear children may sicken and die. Blessed be God that the future is concealed from mortal ken. Let us enjoy the present, be thankful for its blessings and privileges, mourn over the sins of the past, and repent and forsake them, and endeavor by consistent lives and holy conversation to glorify God.

We had a cherished darling, who came to us from God, and tarried with us nearly two brief years. Could we have known his stay with us was to be so short, how different would have been our conduct and feelings towards him from what they were! God was good, as well as wise, in concealing this from us. We loved our precious Willie; we loved him ardently; but, oh! we would have idolized him, if we had known in twenty short months the grave would hide him from our mortal vision. He sickened and died; and we laid his little body in the earth, where Jesus will watch over it until he bids it rise, a glorified body, and fits it for union to his soul in the Paradise of God. His soul, washed in the blood of atonement, we doubt not, surrounds the throne with myriads of children, and,

“While bright seraphs their eyes are veiling,  
They see the face of the Holy One.”

Many of the dispensations of Providence are dark and mysterious, and we know not why they are; but our faith assures us that what we know not now we shall know hereafter; but the wisdom of God is clearly manifest in veiling the future from us. We see *now* that this concealment is in goodness and mercy, and we bless His holy name.

R. M. E.

PHILADELPHIA, February 3d, 1853.

---

## LEAVES FROM THE DIARY OF A DEPARTED CHILD OF SORROW.

*August 28th.*—I HAVE just been pouring out my heart in a hymn of thanksgiving and praise to my Heavenly Father. Much cause have I for thankfulness that the heavy clouds which have so long enveloped me, at length appear to be breaking away a little. I trusted that the Lord would lead me,—would, if it was His will that I should be reunited to my husband, prepare the way before me. Shall I not hope that He is doing so! I was told that it would be improper to risk the agitation of an interview at present. Yesterday evening he promised Mr. N. that he would walk in the garden with him to-day, and Mr. N. does not question being able shortly to induce him to see me. This cheering ray of sunshine has filled my breast with hope that at last, when man's resources have failed, the Lord is about to magnify his own power. I may be building on too slight a circumstance, but I will not think so. I know there is nothing too hard for the Lord. I know He pities, whilst he scourges his children. I know that He does not keep his anger for ever. I will, therefore, trust in obtaining relief whenever He shall deem such mercy consistent with his glory, and our good. Thus knowing and thus trusting, I will hope that this is the appointed time. If I prove mistaken, to the same kind friend will I look for support and patience. He can make all things work together for our good. His will be done!

*August 29th.*—Almost dark; but I must record my gratitude that I never forget to bless God for the relief my mind has this day experienced. The total seclusion to his chamber, in which my husband had so long indulged himself, was to me one of the most distressing symptoms of his complaint, as having a natural tendency to increase and fix it upon him. In proportion to my anxiety on this account, is my satisfaction on the performance of his promise to Mr. N. O may this be the forerunner of more and more acts of complaisance and yielding! Methinks I am more encouraged by the influence this worthy man has obtained over him than I should now be by the flattering opinion of the most experienced physicians. He is an humble Christian, whose name, I think, "is

written in Heaven." It is to such our Saviour declares, that power is given,—it is over such he rejoiced, saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." It is by the success of such instruments that the Almighty subdues the spirits of the proud, causes the humble to "hear it, and rejoice," and makes "our glory to show forth His praises." So be it. O Lord, my hopes all rest on thee. My desire is, that our relief should prove to the world the riches of Thy grace, mercy, and power. Grant it, Lord, for thy name's sake,—for the sake of thy blessed Son!"

*September 1st.*—I want to make some note that may help me to recall to mind the fervor of this morning's devotions, and the gratitude and hope which still cause my heart to rejoice in the Lord, and to trust in His name. After fourteen months of despair, my beloved husband yesterday talked a little of hope. He did more, he desired A. to tell me that "he begged I would pray for him." Oh, how did this message penetrate my heart! How has it, if possible, redoubled my importunity at the throne of mercy. Never, in my life, did I pray with more faith and earnestness than this morning. I literally concluded with groanings which cannot be uttered. I remained on my knees several minutes after I had ceased praying, with a feeling as though I could not let go my hold on the Saviour,—could not quit his presence until I had obtained my suit. O my husband, if the petitions of such a sinner can avail anything, you will yet rejoice in the God of your salvation! And I will hope that they may avail (not because I imagine myself one of "the righteous," to whose prayers much is promised), but because they ascend from one whose eyes are fixed on God alone for help,—whose plea is the mercy and merits of the Redeemer, who is our righteousness, and who is able to save to the uttermost all who trust in him. Lord, I do trust; help thou mine unbelief! Never have I dared to indulge so much in pleasing anticipations as since this message from my husband. Methinks the merciful Jesus surely will encourage his approach. To my mind, he now appears as the prodigal son, a great way off, just presuming to turn his thoughts homewards. Blessed Spirit! shed but a little more light in his soul, lead him but a few paces nearer, bring him within view of the cross, and all will be well. Jesus is but waiting to behold him at a distance, that he may joyfully welcome his return,—may show him all His love and delight, that a son which was lost is found,—a soul that was dead is alive again.

*September 2d.*—How mercifully is the Lord now dealing with me. Let me not forget gratitude. Should it even be according to Divine appointment that my husband's disease should be renewed with increased vigour, yet, let me ever bless His name for the present mitigation—how short soever its duration, it is an unmerited

favour. We had deserved nothing but judgment at His hand, and behold, in the midst of judgment, mercy. But I will hope He is about to return to His tried servant. Has He not assured us, that "He will not always chide, neither will He keep His anger for ever." "For as the heaven is high above the earth, so great is His mercy towards them that fear Him." In this mercy is my trust, for surely my husband has deeply feared the Lord.

How little do we know of the worth of the Bible, until in affliction we turn over its pages. It is, then, when the consolations of earthly friends can avail nothing, when our spirit faints within us, and we find no prop in the whole world on which to lean, that the inexhaustible riches of this precious volume is opened to our souls. I now almost fear to hear the opinions of my friends, lest they should serve to damp my growing hopes; but eagerly do I open the sacred Book, that I may see more and more of the power and mercy of my God, my covenant God, in whose hands I have placed myself and my husband. It is in dwelling on His attributes, learning His sweet promises, observing His faithfulness, and the wonders of His love, that I find a consolation which nothing else can afford. I read with avidity what He has done for others, and remember with joy unspeakable that His hand is not shortened. I love now to open my Bible at random, in the hope that my attention will be guided to those parts best adapted to my wants. To-day I read vi. and vii. chapters of 2 Kings, and feel more than ever convinced that nothing is too much to expect from the God of Elisha. He has permitted the light of my dear husband's understanding to be darkened, but He can, with as much ease, restore it to its original vigor, as He could open the eyes of the blinded Syrians. And He will not deal more hardly with His captive, than He permitted the king of Israel to do with the bewildered host. Eventually, He will not, I am sure; but for this life, Lord, thou only knowest what is good for us. Thy will be done!

*September 4th.*—Still the most cheering accounts from my husband. The medicine has operated beneficially, and unexpectedly he consented to repeat the dose, notwithstanding the severity of its operation, thus demonstrating the existence of at least a faint hope in his breast that it might possibly be useful. May the blessed Comforter fan this little spark, until it shall enkindle into a flame of faith and trust, never again to be extinguished.

My reading this morning has been the xiii. and xiv. chapters of Luke. Everything now seems to encourage me. Surely I have no reason to conclude my beloved partner's affliction must be for life. Is there any evidence that the cure of the woman, who was bowed together by the "spirit of infirmity," which had held her eighteen years, was rendered more difficult to the Saviour by the duration of the malady? None at all. Jesus pitied her, and willed her restoration—"immediately she was made straight and glorified God." Jesus, raised from the dead, has equal power with Jesus, a

man of sorrows; and it is this Jesus, acquainted with grief, and at the right hand of power, who is our physician—the *seeming* inveteracy of the disease presents not the smallest obstacle to His skill.

Thus am I encouraged to pour forth my soul in the most fervent prayer for my poor, penitent, despairing husband; and sure, if importunity and reliance on Divine Power can prevail, I shall be heard, for I am most earnest.

*September 5th.*—Luke xiv. 26.—“If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.” This declaration of our Lord calls for much self-examination. If it means that dear earthly connexions must not be permitted a strong hold on our affections, that we must *at all times* derive more delight from contemplating the wonders of redeeming love, and from prayerful intercourse with Heaven, than from the tenderest endearments and sympathies of friendship, who is a disciple of Christ? Many have renounced the society of their families for His service, but the renunciation was not preceded by an alienation of their hearts from them. It was a sacrifice they made to a superior love of Jesus, but it was a painful sacrifice. The religion of Christ cannot be designed to destroy natural affection. On this point I feel no doubts; but may I not deceive myself when I say, my love to Jesus is superior to all my other loves? I know that my present separation from a most dear husband is by Divine appointment, and yet my anxiety to be restored to him is unutterable. If I had made the required surrender of my heart to Jesus, would, or would not, this be the case? I certainly enjoy a peace that passeth understanding, a soul-satisfying bliss in resting on my Saviour, that I have never derived from any other source; but this is only occasional. My grovelling thoughts still linger round the images of past felicity. My husband, I fear, is more in my thoughts than God. Ought this to be so? I fear not. But yet I am sure I would not exchange even the occasional communion with Heaven, that sometimes sanctifies and blesses my hours of devotion, for all the joys of my youth. I *think* I *could* for ever deny myself the society of my dearest kindred, did my Saviour demand this. I *think* I *would* voluntarily do so, did I believe such an act would be acceptable to Heaven, or would bring me nearer the cross. Lord, Thou knowest! Thou also knowest whether this decided preference of Thee, connected at the same time with the tenderest attachment to my husband, and the most ardent desire to be reunited to him, amounts to what Thou demandest of Thy followers! Oh! if it does not, enable me still more unreservedly to fix my affections on Thee! I desire to examine myself impartially, but my heart is deceitful above all things. Lord, do Thou give me a clue, which shall unravel all its intricacies!

Accounts still continue favourable, but I had so deep a view of

my vileness and danger this morning, that my supplications were almost entirely for pardon and sanctification. The promises of the Lord are sure. My husband's everlasting welfare is secure. He had turned unto God—God must turn unto him. Where, then, is the rest? Why spend my anxious thoughts about this life? It will soon be lost in eternity. What is there worth desiring but pardon and sanctification? It is these alone, through the blood of the Redeemer, that can perfect and perpetuate our union. These, let me "strive" to obtain. Let me ever keep in mind, that many shall "seek to enter in, and shall not be able." Sometimes I think, perhaps the Lord has dried up the springs of my earthly joys, that I may be constrained to lay up "treasure in Heaven." Knowing my want of energy in Divine things, and proneness to rest on present enjoyments, He has removed all these, has cut me off from all pleasure in this world, that I may have every inducement to *strive earnestly* for an entrance into that kingdom where no sorrow, no apathy, no loneliness can be experienced. Lord, take from me this heart of stone, and give me a heart of flesh, that I may be moulded according to the purposes of Thy wisdom and love. Behold, I again place myself, and all who are dear to me, in Thy hands. Do with us what seemeth good unto Thee. Save but our souls alive, for the rest, Thy will be done!

*Sunday, September 6th.*—Surely I do hunger and thirst after righteousness—surely I desire, above all things, to be filled with the bread of life. I cannot be mistaken. The mere formalist never felt such a sense of unworthiness, such a necessity, and so importunate a desire for sanctification as I do, as I have, particularly this morning. And yet I know not how it is, though I weep over my iniquities, and shudder at the precipice before me, though (notwithstanding my temporal sorrows weigh so heavy on my heart), I pray more fervently for a deeper conviction of sin than for any other thing, yet do I often fear that all is not right. When I read the lives of pious persons, and observe the reformation which penitence, by the blessing of God, has wrought in their lives and hearts, I cannot but tremble lest my cold, unfruitful repentance, should not be unto salvation; lest I should be denied entrance, after all, as a *seeker* in the place of a *striver*. Yet sure I am, that to be perfected in holiness is the paramount desire of my soul. I am just going to church, where I have besought the Lord to manifest Himself unto me. Oh, that my prayer may be answered! Amen!

## A GRAY DAY IN APRIL.\*

O'ERFLOWED by April mist, the April sun  
 Stands like a spot of silver on the sky,  
 And my pale shadow gliding at my side  
 Scarce paints the ground. A doubtful radiance dwells  
 Over broad fields and round back-rolling hills;  
 The heaven is uniform gray, and from its edge  
 The bold firm pencilling of blue mountain tops  
 Is almost blurred away. The wind's long sigh,  
 Like the sea Ariel's in his prison shell,  
 Stirs through the light-clad wood, and thither leads,  
 Edging the marsh, and loitering up the slope,  
 The footpath trodden through the grassy fields.

Spring flowers are up—the numb life that hath lain  
 Under the brown leaves like a chrysalis  
 Is suddenly free. The long wood aisles are bright  
 With the anemone, that sylvan star  
 Hung in the dawn of Spring. The fern leaves still  
 Curl to their stalk, but in the open fields  
 The violet-buds are blue. Later will come  
 The elder hedging with its summer snow,  
 Roadside and runlet, by the meadow marsh,  
 High banks of reddening laurel. Last of all,  
 The tall field flower that at the door of Autumn  
 Knocks with its golden wand.

All still—how still!  
 Along the hollows float slow waifs of sound,  
 Echo of echoes! For the careless wind  
 Drops half his freight of melody, and brings  
 Of the bird's song a note, and leaves behind  
 The brook's full music, and imperfectly  
 Conveys the laughter and linked voices blown  
 This way across the fields, from noisy groups  
 Bound to their hill-side school.

My dog lies near,  
 Limbs crossed and head uplift—and steady eyes  
 Searching the gleamy distance.

It is good,  
 Good for the languid frame and restless spirit,  
 A day like this. Thought fades into a dream;  
 The jubilant music of creation's hymn,  
 Yearly renewed, sounds faint, as if withdrawn  
 Into the skies, and the irregular pulses  
 Beat slow true time. Life, the wild wounded bird,  
 From circling skyward, earthward, sinks at last  
 Into the bloomy grass, so glad to rest  
 It scarcely feels the arrow in its side.

EDITH MAY.

\* These lines were written for the PRESBYTERIAN MAGAZINE by the talented authoress, well known in the poetical world under the assumed name of EDITH MAY. Her volume of poems, lately published, contains some of the choicest flowers of literature. We thank our young friend for the "Gray Day in April," and hope that her favours may be continued according to health and leisure.—*Ed.*

## CHURCH EXTENSION IN CITIES.\*

As a general rule, *cities present vastly the most important of all points for Church Extension efforts.* We trust that a few obvious considerations will make this assertion easily admissible.

Where are the great *centres of popular and general intelligence?* Where do these movements of the mind usually originate, which awaken and direct the energies of the country towards either good or evil moral issues? It is undoubtedly in the great cities. Let a mass meeting be gathered in London, or New York, or Philadelphia, on any subject of general interest, political, commercial, moral, or religious, and its report goes booming far away, like the thunders of a cannon among the mountains, waking a thousand reverberations even to the remotest solitudes.

The cities, through their *publishing houses*, furnish the literature of the land, in all its various grades and branches. Through this channel they are constantly exerting a strong and all-pervading formative influence over the moral as well as the literary tastes of the nation.

The *newspaper press* is one of the most powerful machines now at work upon the human mind, imparting its lessons for better or for worse, line upon line, and day by day. It is beyond dispute, that manifold more of newspaper reading than of book reading is done in our country every day, including the use of school-books and Bibles. Yet it requires no very acute observer to perceive that a few scores of the newspapers of the large cities, adopting first the mental cast and tendencies of city readers, are continually going forth to give their tone and character to the newspaper press in even the remotest towns and smallest villages. What may be the newspaper issue of this city, we are not prepared to state; but it has been recently computed that "the New York daily papers alone consume twenty-eight acres of paper every day." Thus the cities, through the medium of their presses, are exerting a prodigious influence in the formation of national morals.

The *wealth* which accumulates more largely and more rapidly in great cities than anywhere else, must ever make their moral and religious character a matter of highest concern for the Church of Christ. The *world* looks thither for sustentation for its great enterprises. Hardly any great work of internal improvement is undertaken, but turns to them for the needed capital. Scarcely a railroad or canal is made, even westward to Winconsin or Minnesota, but draws some portion of the needful funds from Boston, New York, or Philadelphia. It is the wealth of cities which gives

\* This article forms part of a very able sermon, recently preached by the Rev. Wm. E. Schenck, Superintendent of Church Extension in the Presbytery of Philadelphia.



life, activity, and energy to the trade and commerce of the world: we may perhaps add, even to its politics and to its wars. It has been so from the days of Babylon, Nineveh, and Tyre. By the very nature of things, it must ever continue to be so. *Satan* looks to the great cities to support him in his most daring undertakings, and in his most pernicious schemes. It is the wealth of cities which sustains his theatres, his splendid gambling-saloons, and all his most attractive haunts of debauchery and licentiousness. Only let this be withheld from his malignant grasp, and many of his most splendid, alluring, and ruinous devices would at once come to naught. It is thither too, and thither properly, that the *Church of Christ* has ever looked for the most liberal aid in her plans for carrying forward the evangelization of the world. A careful examination of the statistical reports of the last year, has demonstrated that considerably more than one-fourth of the entire receipts of the four Boards of the Presbyterian Church, was derived from the three cities of New York, Philadelphia, and Baltimore; and that, although the income of these Boards is drawn from twenty-five Synods and from one hundred and forty Presbyteries, spread over almost the entire extent of the United States. Doubtless an examination of any of the other great philanthropic or religious organizations of the day, would show a very similar dependence on the larger cities for their resources. They are the Christians of our cities usually, who also give the most effectual assistance in founding and endowing our institutions of religious learning. And the more completely any large city can be pervaded with the spirit of the gospel, and the more evangelical churches organized and thoroughly established in it, the more numerous will such fountains of benefaction be, and the more copious the streams flowing thence. Hence, one of the most effectual methods of securing the diffusion of gospel truth on our western prairies, or our Pacific slope, or even among the far-off millions of China and India, is to aim at the vigorous and thorough evangelization of the large cities of the land.

The position of large cities as *centres of social intercourse*, gives them yet additional importance. It is amazing what a tide of human beings is in these days of locomotion, setting into, and out of our large cities. If multitudes of these come and go after only a few weeks of sojourn, even they acquire a new tinge of character, and are made better or worse by their visit. But there are other multitudes who resort to cities, as apprentices, as clerks, as students, as mechanics, as business men, and in a variety of other capacities, who remain long enough to acquire new characters, new habits, new moral and religious tastes, which they afterwards carry away to diffuse in their respective homes and neighbourhoods. Thus, there is a constant interchange and circulation of the population, thousands annually resorting to the city to receive there a social education, which is sooner or later carried away to exercise

its influence somewhere else. Multitudes who in the city acquire property, retire to villages or country places to enjoy it. Thus, in every town and village, and in almost every country neighbourhood, you will find that some of the most enterprising and influential individuals have received, at least a part of their moral and religious training in one of the large cities, the impression of which, for weal or woe, they are now stamping upon the smaller communities around them.

The mere *aggregation* of human beings in large cities gives them an importance which is peculiarly their own. A separated woody fibre has scarcely any strength; yet of such fibres are made up the strongest timbers. A single drop of water is an insignificant object; yet a collection of such drops is that mighty ocean, which can support upon its bosom the hugest ships. So is there, by the mere fact of their aggregation, a moral power for good or for evil possessed by the masses in large cities, a power nowhere possessed by the same number of segregated individuals. It is probable that the collective population of such a city as this exerts a greater influence, day by day, upon the mind and morals of the nation, than do five times the same number of individuals scattered abroad in single families or in villages.

And while such is the external influence of aggregation, there is also an internal and corresponding influence. It creates a capability for the spread of moral and religious principles within the mass itself. Contiguity begets sympathy; and sympathy prepares the way for the reception either of truth or falsehood. A contagious disease may, in an isolated family, seize upon a victim or two, and then disappear, while in a crowded city it will far likelier carry off its hundreds or its thousands. Just so, vice, heresy, and infidelity, are likelier to spread in a city than anywhere else. And on the contrary, and for the very same reason, all faithful and judicious efforts to promulge the gospel may be expected to be more successful there than elsewhere.

Now, if the above remarks are truthful, we may expect that our divine Saviour and his inspired Apostles did not overlook the superior importance of large cities, while putting forth their efforts to extend the blessings of the gospel. Nor did they. We read much in the Gospels of our Saviour's labours in the cities of Palestine, and above all in Jerusalem, its great metropolis. The Apostles, also, with inspired wisdom, selected the large and influential cities to be the scenes of their most earnest ministrations. The cities of Asia Minor, Antioch, Damascus, Ephesus, Philippi, Thessalonica, Athens, Corinth, Rome, were all speedily visited, and infant churches planted there. And from their day down to this, all ecclesiastical history is full of proofs that they are the cities which should receive the most earnest and persevering efforts of the Church. Give us now the thorough evangelization of great and wicked Paris, and in a single generation all France would be

seen an enlightened and zealous Protestant nation. Give us the thorough evangelization of five cities,—Paris, Vienna, Rome, Constantinople, and St. Petersburg,—and in a single generation the entire religious aspect of the European continent will have undergone a change. Give us the thorough evangelization of eight cities in our own Republic,—Boston, New York, Philadelphia, Baltimore, Cincinnati, St. Louis, New Orleans, and San Francisco,—and in ten years a deadly wound will have been given through all the land to heresy, to superstition, and to infidelity, while the Church of Christ, in all its plans and efforts to do good, will have received an impulse which would be felt “as life from the dead.”

We pass to a *second* general remark. It is this: That *large cities present the most appalling destitutions to be found in Christian lands.* Of the cities of heathendom, where all is destitution, we will here say nothing. Nor will we at present speak of the fearfully irreligious character of the cities of the European continent. But it will surely be wise for us to turn to Britain, allied as we are to her, not only by a blood relationship, but also by an avowed adherence to the same Protestant faith, that we may seek to learn something from her more prolonged experience. What her cities are, we may expect ours to become, under the same course of religious treatment, or rather of neglect. What, then, is the religious condition of the chief British cities. Sad indeed. Sad enough, my hearers, to make the most hopeful heart tremble for Great Britain's future. The startling fact was lately published in the *Edinburgh Witness*, that it had ascertained that, in the city of London alone, “more than one million of its adult population attend no place of worship whatever.” “It is by no means an uncommon occurrence,” says the *London City Mission Magazine* of last year, “for whole streets to be found without a single individual who attends public worship, or recognises the claims of God. Of the working classes, and especially of the working *men*, of the metropolis, there is only the merest fraction who are to be seen within its churches or its chapels,—a proportion so small as perfectly to appal the Christian heart.” Let any one examine Mayhew's “*London Labours and the London Poor*,”—a work recently republished in this country,—and he will find all this confirmed, and more than confirmed, by the minute and elaborate investigations there detailed. Think of thirty thousand souls in only one of the subdivisions of the market-trade in that vast metropolis, living in utter disregard of God's holy day, of marriage, and of all religion, most of them having scarcely in their lives seen the interior of any house of God! If we look to Manchester, Birmingham, Sheffield, and the other great seats of British trade and manufactures, we find in them all the most repulsive masses of festering moral corruption. They are the very strongholds of Chartism,

Socialism, and every form, and phase, and degree, of infidelity. And it is from these very sources that Mormonism, that disgusting child of imposture and lust, is even now drawing its recruits, gathering them to our own Far West, and forming there, in the shape of a Mormon State, a cancerous excrescence on the face of this great Republic.

We may look even to Presbyterian Scotland, above all other lands "the garden of the Lord," for an illustration of the need of vigorous and timely Church Extension efforts in our great cities. In the year 1837, an official report was made to the British House of Commons, in which was "established and proclaimed the fact, that one-third part of the entire population of Edinburgh had no fixed connexion with any Christian church." "A statement, however, couched in such general terms, could give no adequate conception of the religious condition of the lower classes of the community, *more than three-fourths* of whom (and in many sections the proportion was much higher) had forsaken the ordinances and renounced all visible profession of Christianity."\* The condition of Glasgow may be inferred from the following statement made in the last Free Church Assembly. "Since the date of our disruption, nine years ago, a population nearly equal to Dundee, or Aberdeen, or the half of Edinburgh, has been added to the previous inhabitants of Glasgow. Seventy thousand souls have been added. But if Dundee had really gone to Glasgow, it would have carried twenty-nine evangelical congregations along with it; if Aberdeen had gone, it would have carried thirty-nine or forty such congregations along with it; and the half of Edinburgh would have done the same. As the matter actually stands, there has been all this enormous increase of the people, while we doubt if the additional evangelical congregations be as many as half a dozen. If this be allowed to go on, Glasgow will be lost, and the country will be lost." Well might England's historian, Macaulay, lift up a solemn warning to Great Britain, as he lately did in a speech at Edinburgh. "I remember," says he, "that Adam Smith and Gibbon have told us that there would never again be a destruction of civilization by barbarians. The flood, they said, would no more return to cover the earth; and they seemed to reason justly; for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked, From whence were to come those Huns, and from whence were to come those Vandals, who were again to destroy civilization? Alas! it did not occur to them that civilization itself might engender the barbarians who should destroy it. It did not occur to them that in the very heart of great capitals, in the very neighbourhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and ignorance and misery might pro-

\* Life of Dr. Chalmers, vol. iv., p. 385.

duce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric."

There is need that the Church of Christ in this country, as well as in Great Britain, gave careful heed to this voice of warning. Our cities, as compared with those of Britain, are yet young. But we are far from sure, that in proportion to their age, they are behind in ignorance and irreligion. Nay, we fear they are beginning to exhibit a marvellous precocity in this respect. We believe that there is more ignorance, vice, and infidelity, in the city of Boston, than in all the rest of Massachusetts, more in the city of New York, than in all the rest of the Empire State; more in the County of Philadelphia, than in all the rest of Pennsylvania. You may shoot an arrow from a window of the largest library of the city of New York, into the darkest and wickedest vicinity to be found probably on this Continent. Within twenty minutes' walk of Independence Hall in our own city, may be found neighborhoods swarming with a population whose squalidness, misery, and vice, it would be both loathsome and impossible to depict. We have seen in print a statement which seems well-nigh incredible, that New York now has seven times more criminals in proportion to its population than has London. In Philadelphia during the past year (1852), the number of persons locked up at the city police offices, was 7,565 prisoners, being an increase of 1,423 over the year 1851, and in the proportion, if the same prisoners had in no case been arrested more than once, of one to less than every sixty of the inhabitants. The speaker has seen in this city, a single range of rude, dilapidated dwellings, in which hundreds of human beings, men, women, and children, are continually huddled together, ignorant, debased, half-clothed, squalid, profane, spending their days in beggary and crime, and sleeping at night upon a filthy, straw-strewn floor. This is but a single specimen of the barbarism to which whole masses of neglected vice and irreligion are ever tending in all of our great cities. And while there is such a native growth, Europe is pouring in upon us her thousands and tens of thousands of paupers and of criminals, large numbers of whom congregate in our great cities, helping to extend more rapidly their already fearful destitutions.

There is one fact which emphatically points the attention of the American philanthropist and Christian towards our cities. It is *the manifest and remarkable tendency of population in the United States to flow towards the towns and cities*. The late census has revealed the fact that the increase of town population is largely more rapid than that of the country. A leading Parisian journal\* recently brought this fact forward, and drew from it at once many interesting deductions as to the future trade and commerce of the

\* The *Journal des Debats*.

country. Let the Christian draw from it the inference that our cities pre-eminently need, and should speedily receive an enlarged and vigorous gospel culture. No cities in the world are growing so rapidly as our American cities. In the year 1790, only 63 years ago, three cities only in the Union contained each over 20,000 souls. Now there are seven cities of over 100,000 each, and thirty of over 20,000. During the ten years from 1840 to 1850, the population of Boston has increased more than 35,000; that of New York more than 200,000; that of Brooklyn more than 60,000; that of Philadelphia over 150,000; that of Cincinnati over 70,000; that of St. Louis over 66,000; and so on. Chicago, Milwaukee, and several other cities, now numbering over 20,000 inhabitants each, have almost sprung into existence within that short period of ten years. Already the fourteen principal cities of the Union contain a population one-fourth greater than the fourteen largest cities of the Austrian empire. New York, including its suburban towns, now stands only after London and Paris, as the third city of the civilized world, and Philadelphia is the sixth. From the manifest tendency of our immigrant population to congregate in cities, from the evident and growing disposition in our native population to forsake an agricultural for a city life, and also from the rapid increase of trade, commerce, and manufactures, it may confidently be predicted that no long time will have elapsed before many of the largest cities of the civilized world will be found in these United States. What is to be the moral and religious character of these future centres of teeming population and accumulated wealth and power? What is to be their moral and religious influence upon the nation and upon mankind? These are very solemn questions. And considering our political and religious position among the nations of the earth, it may be the very question upon whose answer shall turn the interests and destinies of the entire race through coming centuries. Long ago, when our cities were yet comparatively villages, one of the most eminent of American statesmen,\* taking no Christian view of this matter, declared that large cities were "the sores of the body politic." Unevangelized, unsanctified, they must indeed be so, and the sad truth will then be terribly developed in the future history of our beloved country. Unevangelized, not pervaded in a good degree by the salutary influence of the gospel, they must become centres of corruption, towards which will tend all the noxious and nauseous humors of the nation, and where those humors will sooner or later break forth with irritating pains and overflowing putrescence. One thing, then, is as evident and clear as sunlight; it is, that a wise and timely provision should be made, while yet the resources of the Church bear some encouraging proportion to the great and momentous work to be accomplished.

\* Thomas Jefferson.

## BELLS.

ATHWART the quiet morning air  
 The bells toll out their solemn chime,  
 Whose sounds come laden as they were  
 Dropped from the lips of Time.

They tell me of the days of Eld,  
 Of warfare—death—the marriage vow;  
 They speak of whatso'er has held  
 The peasant from the plough.

But most the glorious sound reveals  
 The clangour of that bell, which broke  
 The sky with Declaration peals,  
 When Liberty awoke!

Anon, when Truth's triumphal car  
 Shall mount, regardless of the Past,  
 From useless implements of war  
 A mightier shall be cast!

And worthier far a nation's pride  
 The toll upon the blessed air,  
 Which, swelling long and loud and wide,  
 Shall endless Peace declare!

THOMAS BUCHANAN READ.

---



---

## Household Thoughts.

---

### A FATHER IN AFFLICTION.

[The following brief allusion to the death of a child will awaken tender emotions in parental hearts. It is necessary to say, in explanation, that the tidings of the sickness of the child were received by the father whilst absent from home. We trust he will pardon the publication of the letter. Would that all parents would take cheering views of Providence in their affliction.—*Ed.*]

"MY DEAR \* \* \*,—I write to apprise you of the bereavement that God, in his all-wise Providence, has again called us to experience at his hands in the removal of another one of the cherished objects of our affection—our dear little \* \* \*.

"I had, on the receipt of \* \* \* 's letter, apprising us of his illness, fearful forebodings that his delicate organization would yield under the pressure of an aggravated form of disease, such as she described that to be which had overtaken him, and which proved so rapidly fatal in its progress.

“It will ever be a source of great gratification that we were permitted to reach home, and once more see his sweet face, and hear the tones of his loved voice, ere they were for ever hushed in death.

“I am fully convinced that he recognised our voices, and responded to our greeting, by those little exclamations that fall upon a parent’s ear, and, without need of interpretation, are as distinctly understood as spoken words. We reached home at about seven. After ten, our dear boy began to sink rapidly, but retained his consciousness until his last breath. He continued to open his lips at his mother’s bidding, and to swallow the draughts that were given from time to time to cool his parched mouth.

“He had given indications of a convulsive nature during the evening; and, as his mother was applying some warm applications to his feet, just before the clock struck twelve, he raised his eyes as if to heaven, then closed them, and after one or two gasps surrendered his pure spirit to God who gave it.

“His disease was scarlet fever, of a type precisely like that that took from us our little \* \* \*. A protracted agony was spared him; and, thanking God for having so richly blessed to us his short existence, we console ourselves with the reflection that—

“‘An angel now,  
He treads the sapphire floors of Paradise;  
All darkness wiped from his refulgent brow,  
Sin, sorrow, suffering banished from his eyes;  
Victorious over death, to him appears  
The vista’d joys of Heaven’s eternal years.’

“Your affectionate

\* \* \*

“April 30th, 1853.”

---

## THE INFANT IN HEAVEN.

[DR. CHALMERS furnishes the following touching expression of his opinion on the subject of infant salvation. It is given in strong and beautiful language.]

“This affords, we think, something more than a dubious glimpse into the question, that is often put by a distracted mother when her babe is taken away from her, when all the converse it ever had with the world amounted to the gaze upon it a few months, or a few opening smiles, which marked the dawn of self-enjoyment; and ere it had reached, perhaps, the lip of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it.

“Oh, it little knew what an interest it had created in that home where it was so passing a visitant, nor when carried to its early



grave what a tide of emotions it would raise among the few acquaintances it left behind. There was no positive unbelief in its bosom—no love at all for the darkness rather than the light—nor had it yet fallen into that great condemnation which will attach itself to all that perish, because of unbelief, that their deeds are evil.

“When we couple with this the known disposition of our great forerunner—the love that he manifested to children on earth, how he suffered them to approach his person, and lavishing endearments and kindness upon them in Jerusalem, told the disciples that the presence and company of such as these in Heaven formed one ingredient of the joy that was set before him—tell us if Christianity does not throw a pleasing radiance around an infant’s tomb? And should any parent who hears us feel softened by the touching remembrance of a light that twinkled a few short months under his roof, and at the end of his little period expired; we cannot think we venture too far when we say that he is only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in Heaven.

“The blossom which withered here upon its stalk, has been transplanted there to a place of endurance; and it will then gladden the eye which now weeps out the agony of affection that has been sorely wounded; and in the name of Him who if on earth would have wept with them, do we bid all believers present to sorrow not even as others which have no hope, but to take comfort in the thought of that country where there is no sorrow and no separation.

“And when a mother meets on high,  
The babe she lost in infancy,  
Hath she not then for pains and fear—  
The days of woe, the watchful night—  
For all her sorrow, all her fear—  
An ever payment of delight?”

---

## THE GOOD WIFE.

SHE commandeth her husband in any equal matter, by constantly obeying him. It was always observed that what the English gained of the French in battle by valor, the French regained of the English by cunning in treaties. So if the husband should chance by his power, in his passion, to prejudice his wife’s right, she wisely knoweth, by compounding and complying, to rectify it again.

She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water. And then mildly she argues the matter, not so much to condemn him as to acquit herself.

She keeps home if she have not her husband's company or leave for her patent to go abroad. For the house is the woman's centre.

Her clothes are rather comely than costly, and she makes plain cloth to be velvet by her handsome wearing it. She is none of our dainty dames, who love to appear in variety of suits every day new, as if a good gown, like a stratagem in war, were to be used but once.

Her husband's secret she will not divulge. Especially she is careful to conceal his infirmities. If he be none of the wisest, she so orders it that he appears on the public stage but seldom, and then he hath conned his part so well that he comes off with great applause.

In her husband's sickness she feels more grief than she shows. Partly that she may not dishearten him, and partly because she is not at leisure to seem so sorrowful, that she may be the more serviceable.

The heaviest work of her servants she maketh light by orderly and seasonable enjoying it. Wherefore her service is accounted a preferment, and her teaching better than her wages.—*Thomas Fuller. (Holy State.)*

---

## Biographical and Historical.

---

### BIOGRAPHICAL SKETCH OF ALEXANDER MACWHORTER, D.D.

[The following sketch is an extract from the sermon preached at the funeral of Dr. Macwhorter, by the Rev. Edward E. Griffin, his successor in the pastoral office at Newark, N. J.]

DR. MACWHORTER was of Scotch extraction. His maternal ancestors were among the first emigrants from Scotland to the north of Ireland; and the family of his father removed to the same country about the time of his father's birth. By his mother he had the honor of descending from martyrs. Both of her maternal grandparents fell a sacrifice to papal fury in the great Irish massacre of 1641, while England was convulsed by the civil wars of Charles I.\* None of the family survived this horrid scene except her mother, who, at that time an infant, was concealed by her nurse, and preserved from impending death. On so minute a providence did the future existence of this luminary of the Church depend. His immediate parents, Hugh and Jane, lived in the County of Armagh, in the north of Ireland, where his father was for many years a linen-merchant. The eldest of their children, whose name was Alexander, was a son of

\* They were hanged on a tree before their own door.

distinguished talents and piety, and, being intended for the gospel ministry, spent two years at the University of Edinburgh. At his solicitation, the family removed to America, about the year 1730, and settled in the County of Newcastle, Delaware, where his father became a distinguished farmer, and an elder of the church, under the pastoral care at first of Mr. Hutchinson and afterwards of Mr. Rodgers, now Dr. Rodgers, of New York. Alexander died before he had completed his studies, leaving a most excellent character; and our future pastor, being born about a month after, bore his brother's name. But so affected were the family with their recent affliction, that his name was not suffered to be pronounced in the house for six months after his birth.

The second Alexander, the youngest of eleven children, was born July 15th, 1734, o. s. It was his happiness to be blessed with parents eminent for piety, and abundant in their labors to train up their children in the nurture and admonition of the Lord. He remembered, till the day of his death, the tender solicitude of a father who would often take him alone into the woods, and of a mother who no less frequently would retire with him to a private apartment, to exhort him with tears, and to entreat him by all the anguish of a parent's heart, to be reconciled to God. These faithful admonitions would often awaken him to temporary seriousness and prayer; and though they did not at once produce an abiding effect, they were not lost.

In February, 1748, when he was in his fourteenth year, he was deprived of his excellent father, who at his death left four children, all of whom were so many proofs of the happy effects of parental faithfulness. They were all communicants in the Church, and lived and died agreeably to their profession. The three eldest being already settled in North Carolina, their mother, in the following autumn, removed into that state, accompanied by Alexander, who left his paternal estate, in Delaware, under the care of a guardian. Here first commenced his permanent religious impressions, under a sermon preached by Mr. John Brown (one of those evangelical preachers who in that day were called *New Lights*), from Ps. vii. 12: "If he turn not, he will whet his sword; he hath bent his bow and made it ready." An arrow of a different nature reached his heart. The horrors of guilt, and the terrors of eternal judgment, from that moment assailed him, and for near three years filled him with indescribable distress. He used daily to repair to a copse of pines near his brother's house, where he resided; and there, to use his own expressive words, *would dash himself on the ground, looking for the earth to open and swallow him up.* Thus the seed of truth, which had been planted by a father's care and watered by a mother's tears, was preparing to shoot.

After spending two or three years in Carolina, he took his leave (and, as it proved, his *final* leave) of his mother, to pursue his education under the direction of his guardian.\* At first he was entered in a private school in a small hamlet in Delaware, which has since grown to a village, by the name of Newark. Thence he was removed to a public school at West Nottingham, Cecil County, Maryland, under the care of the Rev. Mr.

\* Before his father's death, Dr. Rodgers, who had taken the charge of the congregation, had remarked the promising talents of this youth, at a time when he and the other children of the neighbourhood were assembled to be catechised by their minister. And now, after his return from Carolina, he received from Dr. Rodgers some affectionate attentions, which laid the foundation of that intimate friendship which ever after subsisted between them.

Finley, afterwards President of the College of New Jersey. Here the darkness which had long involved him was dispersed; and he was enabled for the first time to rest his soul on Christ, to a degree that gave him confidence, shortly after, to enter into communion with Mr. Finley's church.

Having continued two years in that school, in May, 1756, being in his twenty-second year, he joined the junior class in the college which was then in Newark, N. J. Thus he began his public career in science in the very place which was destined to be the scene of his future usefulness. The ground on which his youthful feet trod was reserved to be the resting-place of his weary limbs, after the labours of more than half a century.

It was already determined to remove the college to Princeton, on which account President Burr's pastoral relation to this church had the year before been dissolved. In October of this year the college was removed; and Mr. Macwhorter belonged to the first class which graduated at Princeton. He took his degree in the autumn of 1757, a few days after the lamented death of Mr. Burr.

Having thus completed his academical studies, he was on the point of returning to North Carolina, to take his mother's counsel in regard to the future course of his life, when he received the afflicting news of her death. This changed his purpose, and he entered upon the study of divinity, under the instruction of the Rev. William Tennent, the pious and justly celebrated minister of Freehold, in this state.

In the August following (1758), he was licensed to preach by the Presbytery of New Brunswick, which sat at Princeton, and in October was married to Mary Cumming, daughter of Robert Cumming, Esq., of Freehold, a respectable merchant, and high sheriff of the County of Monmouth. By this marriage he was introduced into a family connexion with his reverend instructor, Mr. Tennent.

The congregation at Newark, after the dismissal of Mr. Burr, fell into a state of unhappy division, which continued near four years. In the collision of interests and passions, too common on such occasions, the people were long divided between different candidates, until Mr. Macwhorter, on the 28th day of June, 1759, preached his first sermon to them. At once they fixed their eyes on him as the object of their united choice.

Mr. Macwhorter had been appointed by the Synod of New York and Philadelphia to a mission among his friends in North Carolina; and with that view he was ordained by his Presbytery, at Cranberry, on the 4th day of July. But Providence had formed other designs concerning him. At that very meeting of Presbytery, commissioners from Newark appeared, and, by their solicitations, seconded by the influence of Mr. Tennent, obtained him for a supply. The people were so well satisfied with his ministerial qualifications, that they harmoniously agreed to present him a call, and he was installed the same summer, at the age of twenty-five, within two years after he had graduated.

In the course of his ministry, he bore an important part in all the leading measures which, for near half a century, have been adopted to promote the order and interest of the Presbyterian Church in the United States.

He was among the first subscribers to the Widows' Fund, which was established in 1761, and, in later life, was for many years a director of that benevolent institution.

In 1764, the Synod renewed his appointment to the mission into North Carolina; which gave him an opportunity to revisit his family friends, from whom he had been separated more than twelve years. But this mission came near costing him his life. While in Carolina, he was seized with the bilious fever incident to the climate, which left him with a hectic, accompanied with expectoration of blood, that for two years threatened to put an early period to his usefulness. Yet, in this scene of affliction, it pleased God, in the winter of 1764-5, to encourage him with a revival of religion in his congregation. In the following summer, he received a call from the united congregations of Centre and Poplar Tent, in North Carolina; which, though it presented him an opportunity to settle among the children and descendants of his father, he thought it his duty to reject. In 1766, the state of his health became so critical, that he was induced to try the experiment of a northern journey; and a tour which he made to Boston in the autumn of this year proved the means of his sudden and complete restoration. From his first settlement in this place, he had been regularly subject to an attack of the pleurisy once or twice a year; but after this return of health, he experienced no recurrence of the disorder as long as he lived. Except a few short periods of illness, and a paralytic affection in his hands, which he inherited from his father, and which grew upon him as he advanced in years, he enjoyed vigorous health even to old age.

Soon after his return from Boston, the congregation in that town, which had three years before become vacant by the death of Mr. Cumming, his brother-in-law, proposed to him to take a dismissal from his people, preparatory to receiving a call from them, as they had conscientious scruples about calling a settled minister. This preliminary step he refused to take, and the business went no farther.

In 1772, he was elected a trustee of the College of New Jersey, and continued a very important member of that board till a few months before his death.

The same year commenced the second revival of religion under his ministry, which proved more extensive than the former, and continued about two years. At the close of this period, in 1774, the congregation, under the animating influence of their pastor, engaged, with a laudable spirit, to erect a new church. A considerable sum was raised for this purpose, and a quantity of materials collected;\* but the Revolutionary war, which commenced about this time, interrupted the design; and, in the confusion which followed for several years, all the materials were lost.

Newark, from its central and exposed situation, shared largely in the troubles of the war. Through the whole of that anxious period, Mr. Macwhorter was an active friend of his country, and partook, with his afflicted congregation, in the hardships and perils of the Revolution. This same year (1775), he was appointed by Congress to visit that district of North Carolina in which he had been before, to employ his influence to bring over the enemies of the Revolution to the American interest. But whatever zeal and abilities were exerted in this enterprise, it issued, agreeably to his prediction to Dr. Franklin, with little success.

In 1776, he was honored with the degree of Doctor of Divinity by the corporation of Yale College.

\* This design was carried so far, that, early in 1775, the trenches were opened for the foundation of the new building.

In the following winter, when the American affairs were at the lowest point of depression,—when Washington, with a handful of half-starved and half-naked troops, had fled through Jersey, and abandoned the state to the ravages of the British arms,—the warm patriotism of our venerable father carried him to the army, encamped on the Pennsylvania shore, opposite to the city of Trenton, to concert with Washington measures for the protection of this state. And he was there on the memorable 26th of December, when the American troops, crossing the Delaware, took the Hessians, and turned the tide of war.

In the summer of 1778, at the solicitation of his friend, General Knox, he accepted of the chaplainship of his brigade, which lay then with the main army at White Plains. During the few months that he held this station, Washington was frequently his auditor, and he was often Washington's guest.

In the month of July he returned to his family, and in November following received a regular call from the Congregational Church in the city of Charleston. On this occasion it was suggested to him that the friends of our college had fixed their eyes on him as the future successor of President Witherspoon; but, notwithstanding this, his mind still inclined towards Charleston. He had the call under consideration till February, but found at last that the state of his family, and the critical situation of Charleston, threatened at that time with an invasion, presented difficulties which it was impossible to surmount.

In the following summer (1779), he received a call from the congregation of Charlotte, Mecklenburg County, North Carolina, accompanied with an invitation from the trustees of Charlotte Academy to accept the Presidency of that institution.

This was an infant seminary, which promised, under the fostering care of such a president, to become an important seat of learning. It was situated in the midst of his relatives, and in a part of the country where he might hope to be removed from the alarms of war. His congregation, too, had become much deranged by the calamities of the Revolution, and his salary was deemed insufficient for his support. All these things considered, he judged it to be his duty to accept the call: and his friends in the congregation, under existing circumstances, did not oppose his removal. His pastoral relation to this Church was accordingly dissolved; and in October he took his leave of Newark, furnished, by the liberality of his afflicted people, with every article needful for his journey.

Scarcely was he settled in his new abode, when the troubles of the war found him there. The army of Cornwallis, scouring the country, entered Charlotte. The Doctor with his family fled. Upon his return, he found that he had lost his library and furniture, with almost everything that he possessed. He remained in Charlotte about a month after this calamity; but apprehending new inroads from the enemy, he quitted the place in the autumn of 1780, and returned to Abington, in Pennsylvania, where he engaged to preach for the winter. The people of Newark, hearing of his misfortunes, and influenced by the mingled emotions of sympathy and respect, invited him to make them a visit. This he did in February, 1781. They soon after sent him a regular call; in consequence of which he returned in April with his family; and though he was never reinstated, he was considered and acted as the pastor of the congregation until his death.

In the autumn of 1783, just at the close of the war, the trustees of Washington Academy, in Somerset County, Maryland, ignorant that Dr. Macwhorter was permanently settled, offered him the presidency of that institution, with a salary of £300 a year. But though the principal object of the institution was the education of pious youth for the gospel ministry, and though the neighbouring country opened an extensive field for his ministerial labours, his attachment to a congregation which had recently given him such ingenuous proofs of affection, rendered it impossible for him to accept this invitation.

The following year (1784), the long troubles of the pastor and congregation, were succeeded by a glorious revival of religion, which continued for two years. In no period of the Doctor's ministry, was he observed to be so deeply laden with a sense of everlasting things, and so ardent in his desire to win souls to Christ. Besides his labours on the Sabbath, he preached several times in the week, and spent a part of almost every day in catechising, exhorting from house to house, or attending religious societies. In this precious season, more than a hundred souls were added to the Church.

This revival led to an important change in the practice and discipline of the Church. One evening, in the autumn of 1785, when the Doctor's mind was deeply impressed with divine things, he expressed to two of his friends, in a private conversation in which he was unusually tender and communicative, his concern for the want of discipline, and the looseness which prevailed in the Church; which he attributed to what has been called, *the half-way practice*. It is still in the recollection of those persons, in what a solemn and indignant manner he deplored this practice, which, he averred, was contrary to the usage of the primitive church, and the opinion of the best fathers. He had found it here, he said, when he was settled;—but added, with a sigh, how to get rid of it he did not know. He stated the necessity of drawing a line of separation between the clean and the unclean, and proceeded, in a distinct manner, to sketch the plan which he approved; which was precisely the same that the session afterwards sanctioned.

As the subject was in a measure new to his friends, they listened to it not without surprise; but the veneration which they felt for their pastor, and the influence of his opinion, roused them at once to serious attention to this matter. They soon became convinced, and were the means of convincing others. Under the solemn impression of that period, the practice which the pastor had condemned began to be contemplated in the congregation with increasing concern. Still the hazard of a change was dreaded, and the doubts of some were to be overcome. The more timid apprehended that a departure from long-established usage, might lead to contentions and divisions. At length, however, after much inquiry and deliberation, the session, in 1790, took up the subject in earnest. The Doctor publicly advocated the proposed reformation, forcibly alleging that no half-way members can be found in the Bible, that there are but two classes of men, and that they who are qualified to offer their children in baptism, are equally fit for the other sacrament. The decisive manner in which he treated these topics, and others less distinctly recollected by the surviving elders, removed every bar; and it was solemnly and unanimously decided, *that from that time, no persons should own the covenant with a view to offer their children in baptism, and to neglect the Lord's*

*Supper; and that the examination of candidates for communion, which had been left to the minister only, should in future be conducted before the session.*—And this has been the practice of the Church ever since.

While this business was in agitation, the design of erecting a new church, which had been interrupted by the war, was resumed, and met at once with so much encouragement, that in September, 1787, in less than a month after the business was moved, the Doctor had the pleasure of laying the foundation-stone; not, however, on the same lot that had been selected before the war. Urged forward by the influence of some, and encouraged by the liberality of all, he himself obtained by subscription a large proportion of the sum expended on this spacious and elegant building. He went into other congregations to solicit money and materials; and so zealous was he to serve and animate the congregation, that, during the following winter, he was daily in the forests, selecting timber which had been given him, and encouraging the workmen. On the first day of January, 1791, the house was opened for public worship, and was soon after elegantly completed; and it “stands,” in the modest language of your benefactor, “as a monument of the generosity and public spirit of this society.” But *your* language will be: “It stands as a monument of the love and indefatigable exertions of our deceased pastor.” And *my* prayer is, that it may stand as a lasting remembrancer of his many warnings and instructions which these walls have reflected upon your ears.

While the new church was erecting, the Doctor's attention was called to another subject of a still more important nature. He was one of those great and good men who, in 1788, had principal influence in settling “The Confession of Faith,” and framing the Constitution of the Presbyterian Church in the United States, and in transferring the authority of the highest judicatory from the Synod to a General Assembly, which met first in May, 1789. Ten years after, when a Board of Trustees for the General Assembly was incorporated by the Legislature of Pennsylvania, at their session in the winter of 1798–9, he was named in the charter as one of the Board, and continued to hold this trust until the growing infirmities of age induced him, in 1803, to resign it.

In 1796, he was blessed with another revival of religion in the congregation, by means of which thirty or forty new members were added to the church. In 1802, the fifth and last revival under his ministry commenced. This continued two years; and in that period, one hundred and forty new members, besides those received from other churches, were added to our communion, of whom one hundred and thirteen were received in the course of twelve months.

In former years, Dr. Macwhorter had been employed by the trustees of our College to obtain subscriptions in this town for the benefit of that seminary; and when, by the late disastrous conflagration, the College edifice was consumed, they appointed him, in the spring of 1802, to solicit benefactions in New England, to aid in the erection of a new College. Advanced as he was in years, his public spirit would not suffer him to shrink from the task; and in the issue he brought more than seven thousand dollars into the College funds. On very many less important occasions, his singular skill and public spirit were called forth in a similar way; but these it is neither proper nor possible to enumerate.

My reverend father lived to a good old age. As I have heard him say, *he lived to see two worlds die.* He trod the path of life with those who



have long since gone to rest. Your fathers knew him; and he helped to fit those for heaven whose aged dust now sleeps in that hallowed ground. He baptized most of you, and will shortly meet those faces at the bar of God which he covered with the sacramental water.

Yes, he lived to a good old age, and saw what changes the current of threescore years will make in a transitory world. In the spring of 1800, at the close of the last General Assembly that he attended, he felt a desire to visit once more the place of his nativity, which he had not seen for more than forty years. He made an excursion to Newcastle County; and when he arrived on the ground which had often been paced over with his infant steps, he knew it not. Everything was changed. The information of strangers was necessary to tell him that there his father lived. A cellar, half-filled by time, marked the spot where he first drew breath. He could find none that knew him, and but one aged person that ever knew the family. He requested only to be supplied with a glass from the spring that used to slake his boyish thirst, that he might say, "I have tasted that spring again;" and, this desire fulfilled, he hastily turned, and left the scene for ever.

On the evening of the 25th of December,\* he received an injury from a fall, from which he never recovered. He went to the house of God no more. In the first stages of his illness, he said little which discovered the state of his mind, except the often-repeated sentence, "It is the Lord, and he does that which is perfectly right." In February, when the dissolution of his aged consort was manifestly approaching, and his own nature was sinking under infirmities, his younger son was taken off by a disease so rapid in its progress that his parents, though in the neighbourhood, knew not that he was sick till they heard that he was dead. At that awful moment, I visited the father with a trembling heart, expecting to find him overwhelmed with these complicated calamities. But I found him composed and submissive, to a degree that told me I had never known this man of God before. From that time, the submission and piety of his heart shone forth with increased loveliness; his constitutional reserve was in a measure gone, and his conversation often breathed the tenderness and sweetness of gospel humility and comfort. On the 2d day of April, the wife of his youth closed the long scene of her sufferings, with all the interesting tokens of childlike piety. He sustained the shock, as he had done his other afflictions, with submission and patience. He had now nothing to do but to make arrangements for his own approaching dissolution. He sent an affectionate and impressive farewell to his brethren of the Presbytery; he distributed his volumes of sermons among his children, grandchildren, and relatives; and gave directions about his funeral. I could never discover in him any solicitude about death, except an anxiety to be gone. "I die slow; I never expected to die so slow," he would sometimes say. One day I ventured to suggest to him a hope that he might yet be continued with us, and begged him not to despond. "I have no despondency," said he; "death and I have long been intimates." To a hint that I could not do without him, he replied, with paternal tenderness, "God will give you strength according to your day; only trust in him, and he will support you under every trial." I never discovered any impatience in him, except when he was told that he was better, and might possibly recover. When reminded

\* 1806.

that he was going to the companions of his youth, he replied, with emotion, "Yes, there is a precious company of them! oh, what a precious company!" When it was suggested that the God whom he had long and faithfully served would not forsake him in old age, he answered, with quickness and apparent uneasiness, *that he had no faithfulness of his own to rely on; that a review of his life afforded him little satisfaction; that it had been miserably polluted; and that his only hope rested on the atonement of Christ.* He repeatedly lamented, in strong language, the imperfection of his life, and discarded every hope but that which the gospel affords. I said to him, about three weeks ago, "You do not at any time find your prospects clouded?" He replied, "No, blessed be God! I have a steady hope." Always patient, and always composed, he sometimes appeared transported with Pisgah views. A few evenings before his death, he was observed wrestling with God for his release from the flesh. While he lay in the struggles of death, I asked him whether he still enjoyed the light of God's countenance. He lifted his hands and eyes in a way of strong affirmation. The last word which he uttered was expressive of a desire that we should unite with him in prayer. A few minutes before he expired, he gave his hands to two of his friends, as a farewell token, and expressed by signs a wish to unite with us once more in prayer. As the supplication was making that God would release him, and receive his departing spirit, he extended both of his arms towards heaven, at full length, seemingly in the transports of faith and desire. It was the last motion that he made. His hands fell, and moved no more. That moment the difficulty of his respiration ceased; he appeared perfectly at rest, and, in five minutes, breathed forth his soul, without a struggle, into the bosom of his God. He expired thirty-seven minutes past seven o'clock, on Monday evening, the 20th of July [1807], aged seventy-three years and five days.

Thus lived, and thus died, Dr. Alexander Macwhorter, after having served this people in the gospel ministry forty-eight years.

"The memory of the just is blessed. Let me die the death of the righteous, and let my last end be like his!"

---

## AN ORIGINAL LETTER ABOUT CHURCH AFFAIRS IN NEW YORK.

THE following letter from a Scotchman who had been very zealous for the settlement of Mr. Bellamy at New York, brings to light the interesting fact that the 1st Presbyterian Church in that city had attempted to secure Davies for their pastor. Mr. LOWDEN was well read in divinity, and his other letters show him to have been a sensible, pious man, well skilled in the use of his pen on religious topics. The individuals of whom he speaks so disparagingly were those few who had not cheerfully concurred in the call to Bellamy, such as William Smith, Jun., John Morrin Scott, and Wm. Scott.

K. H.

"NEW YORK, 7th Oct., 1754.

"REV. AND DEAR SIR,—

"Our Church is still in worse circumstances than ever. We see no prospect as yet of obtaining a faithful minister. \* \* \*

"By order of Synod Messrs. Finlay and Blair came here, in order to call a committee in the congregation of such men as might be thought fit to act for the congregation in things relating to a call and re-settlement of a minister, as our elders appeared too indolent in the matter. But the congregation was opposed with much vehemence by some of the gentlemen, which much surprised the ministers; they abused some in the public congregation, and their behaviour convinced the people more and more that the Church's real good was little their care or concern; so you see where we are still.

"They talk of putting to vote in the congregation for Mr. Bostwick and Mr. Blair. Mr. Finlay's voice is exceeding low, though pretty much liked, and is thought would not suit this congregation; but I believe can't obtain either. We have been refused Mr. Davies. We find those that opposed you would oppose Mr. Edwards also. The various accounts among the people and ministers hindered their making any attempt for Mr. E——ds. . . . I really believe your own people have you not more in esteem than we. We would entreat you to remember us at the throne of grace. Things are all hushed with regard to yourself, all giving up the point for lost. . . . A word of advice from you would be refreshing to me now as well as to others; you may do much good by it.

"Yours (in much haste),

"REV. MR. BELLAMY."

"SAML. LOWDEN.

## Review and Criticism.

*The Bible in the Counting-House: A Course of Lectures to Merchants.* By H. A. BOARDMAN, D.D.

This volume is a companion to *THE BIBLE IN THE FAMILY* by the same author; and "is offered to the mercantile classes with the hope that, through the Divine blessing, its suggestions may afford them some assistance in adjusting the casuistries of trade, and subordinating its aims and implements to the higher ends of life." We entirely agree with the able author of this work that the merchants need special instruction on the topics pertaining to their profession. No class of men are placed under greater temptations, or live more in contact with the worldliness of the age. However much we respect many who are engaged in mercantile pursuits, we deprecate the influence of ordinary commercial morality and practice upon the minds of young men. Far better would it be for most of the latter, if, instead of coming to the cities to acquire a fortune in a little time, they were content to be farmers, or mechanics, or teachers. Commerce, however, is a great branch of business, and must have its votaries. Let these, then, be instructed in the great principles of their profession; and let a volume, like that under consideration, receive attention at their hands.

The following list shows the topics which Dr. Boardman has discussed: 1. The claims of the mercantile profession upon the pulpit. 2. The rule of commercial rectitude. 3. The true mercantile character. 4. Hasting to be rich. 5. Speculating. 6. Bankruptcy. 7. Principals and clerks. 8. Domestic life and literary culture of the man of business. 9. The claims of the Sabbath upon merchants. 10. The true riches—living to do good. 11. Suggestions to young men engaged in mercantile business. These topics are discussed with the well-known talent of the author; in a kind, manly, independent spirit; with ample illustration, historical and biographical; with great tact of analysis; with a union of argument and close application; and in a style of literature worthy of the subject and its solemnities.

These lectures were delivered to crowded, intelligent audiences, whose attention was undiminished to the end. We consider that Dr. Boardman has rendered invaluable service to the commercial world in issuing the lectures in their present form. "The chief end of man" is kept prominently in view; and the necessity of subordinating the secular to the spiritual is inculcated in a winning and forcible manner. Let Christian friends see that the young men in our cities are provided with this book.

---

*Leila, or the Island.* By ANNE FRASER TYTLER. New York. C. S. Francis & Co. 1853.

This book contains a story about a father, a child and nurse, who were shipwrecked upon an island. A good religious tone appears in the volume, but the incidents are not so well conceived as in "*The Marooners*," lately published by Mr. Martien.

---

*Two Sermons on Church Communion and Excommunication, with a Particular Reference to the Case of Slaveholders.* By NOAH PORTER, D.D., Pastor of the First Church at Farmington, Ct.

Dr. Porter's church in Farmington, Ct., has been troubled for some time past with the abolition excitement. The Doctor himself has never sympathized with the extreme views of the sect; and in two very able sermons has discussed the subject of church communion and excommunication. I. In opposition to one of the favorite dogmas of abolition, which excludes slaveholders from the communion of the Church, Dr. Porter ably maintains that a credible profession of the gospel is the only indispensable condition authorized by the Scriptures, of communion in the Lord's Supper. 1st. Because such a profession is the only scriptural condition of admission to the ordinance of baptism. 2d. The Lord's Supper is the divinely appointed symbol of the unity of the Church. 3d. It is the duty of all Christians to partake of this ordinance. 4th. Numerous apostolic injunctions prove that we have no right to exclude visible Christians from the communion. 5th. History shows that, on these principles, the communion of the Church in its purity has been always maintained.

II. In his sermon on excommunication, Dr. Porter first defines its nature. 1. It is an act of the Church. 2. Of a judicial character. 3. Done in the name of Christ. 4. For the purpose of excluding a member from church ordinances. And, 5. Also from all complacential acts of Christian society. Secondly, Dr. Porter discusses the proper subjects of excommunication, whom he defines to be those members of the Church who live in open sin,—open sin in distinction from secret, and they live

in it, in distinction from merely backsliding into it. There are two ways in which men may show that they live in sin, viz., their perpetration of gross sin without repenting of it; and the exhibition of a contumacious spirit under faithful endeavours to bring them to repentance.

In the *application* of the subject, Dr. Porter remarks, 1. The Church is responsible to *Christ* for its purity. 2. The *word* of Christ is the *rule* of its purification. These principles should guide in deciding about cases of slaveholding, as for example, (1st.) Ought slaveholding to be made a bar to the communion in the Lord's Supper? On this point, the Doctor wisely remarks that "the morality of any particular action depends on its governing motive,—the state of the heart which prompts it. Slaveholding from motives of humanity is one thing; and slaveholding from motives of cupidity is another; and slaveholding from the difficulty of knowing what to do with a family of slaves coming into one's possession by inheritance, the young, the imbecile, parents, children, brothers, sisters, all together, and all dependent on each other as well as on their legal owner,—the difficulty of knowing what to do with them better than to keep them together, instruct and guide and govern them as a community to be mutually helpful to each other,—may differ by many shades from either of the former, and yet be consistent with Christian principle." The conclusion is that "we have no right to except slaveholders, as such, in our customary invitations to the Lord's table." If it be a matter, however, of common fame that a person is a holder of slaves for gain, or from any unchristian principle, or in a tyrannical manner, he may be excluded just as one who is commonly reported to be profane, &c. (2.) Ought we to withhold our aid from pastors, whose churches contain slaveholding members? This question is answered in the negative, and the action of the American Home Missionary Society and of the American Board is sustained? (3.) Ought we to withhold the Bible and evangelical tracts from those sections of the country, where anti-slavery publications cannot be circulated? This question is likewise answered in the negative. The whole discussion is closed by the remark that "men may talk lightly of union, as though it were impossible with progress, or of little importance in comparison with it; but there is at least one union which nothing can justify us in violating,—the union for which the Saviour prayed in the memorable words, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'"

Dr. Porter deserves many thanks for his independent stand against popular fanaticism. Wisdom is justified of her children. The Bible must prevail.

---

*The Old and the New: Or the Changes of Thirty Years in the East.* By WILLIAM GOODELL, Missionary, &c. New York. M. W. Dodd. 1853.

We bless God for such missionaries as William Goodell. He has done good service to the Church of Christ by his labours and by his writings, as well as his example. The present volume will be welcomed by Christian readers. It contains much information about the religion of the East. The following is an extract:

"There is an abundance of religion in the East, but it is all ceremonial. The Jews, Greeks, Armenians, Catholics, and others, are, all of them, as

Paul said to the Athenians, *most superabundantly religious*. But this religion of theirs has little or nothing to do either with the heart or with the life; that is, it is not necessarily supposed to exert any influence on a man's moral character. It has little or nothing to do with the religion of the Bible—it is a thing of their own manufacture. And, according to their practice, a man may be most highly religious, and at the same time most grossly immoral. The two things, viz., religion and morality, have, in their practice, if not in their apprehension, no necessary connexion, but are entirely divorced from each other.

“Travellers often speak of the people of those countries as being very sincere, conscientious, and praiseworthy, in respect to their devotions; and they would even hold them up as an example for Protestant Christians to imitate. And yet these same travellers would apply the term bigot, fanatic, hypocrite, or some such odious epithet, to every sincere Christian who should pray, as some of those people do, in the streets, in the coffee-shops, in the public places of resort, in the midst of business, or wherever they might happen to be, when their hour for devotion had come.

“With us there can be no religion without morality—but with them, the religious has very little (or perhaps I should say nothing) to do with the moral character. An instance, which came under our own observation, will set this in a very striking point of view. When we were at Malta, in 1829, two Greeks, notorious for their piracies, and other crimes, were brought into the place, and were tried, condemned, and executed there. In the course of the trial, it appeared that some beef and anchovies on board one of the English vessels which they pirated, were left untouched by them; and the circumstances under which they were thus left, appeared to the court so extraordinary, that the culprits were asked the cause of it. They promptly replied, that it was at the time of their great fast, when their church ate neither meat nor fish; and God forbid they should think of committing such an awful sin.

“It is not, then, *religion*, which your Missionaries have any occasion to carry into those countries. There is enough of that there already. All classes of people have a superabundance of it. They have prayer-books, liturgies, ordinances, and ceremonies without end. They need import no more. What they already have they had much better export. Or rather, as it is not needed in any other country, they had better throw it all overboard, and be like the people at the Sandwich Islands, when the first missionaries arrived there. When our Saviour told his disciples that, except their religion exceeded that of the Scribes and Pharisees, they could have no place, no part, no portion in his kingdom, he did not mean that, because the Pharisees fasted twice a week, they must exceed them in this respect, and fast three or four times, in order to be saved. Nor did he mean, that they must try and infuse a spirit of life into all that dead formalism of the Pharisees. But he meant, that they must utterly renounce the whole of that pharisaism, and all that sort of righteousness, and possess something of an entirely different character. They must not so much as make use of those old bottles to put this new wine of the Gospel in. Let those old bottles, and everything belonging to them, perish. Let all those old rites and ceremonies go for ever, and never again be once named among saints. They do not agree with these new doctrines of Christ. There is no fitness, no congruity between them

And, if these new doctrines be mixed up with them, they will lose all their force, and spirit, and life, and perish with the old. Let not a single 'new, good piece of cloth be put upon those old,' tattered, worn-out, thread-bare garments; it makes nothing better, it makes everything worse. What improvement can be made in that which is 'the worse for mending,' and 'the more foul for washing?'"

---

*The Christian Traveller.* By the Rev. E. P. RODGERS, Augusta, Ga. 1853.

The Christian pastor instructs and warns the Christian traveller. The doctrine of this valuable and seasonable discourse is, that a sense of the presence and superintending providence of God should be cultivated by the traveller; first, because the latter is exposed to many dangers; and secondly, to many temptations. Among the temptations enumerated are neglect of secret prayer, violating the Sabbath, slighting the sanctuary, and resorting to unlawful places of amusement. This sermon would make a useful tract.

---

*The Messiah in Moses and the Prophets.* By ELEAZER LORD. New York. Charles Scribner. 1853.

Mr. Lord is universally regarded as one of our ablest theological writers. Even when he is in error, he is sure to carry a multitude with him. In his present volume he has the force of truth on his side. The great subject of the Messiah, as revealed in the Scriptures, is illustrated in a simple and forcible manner. We are reminded of Faber's works on the same subject. The seeds of a theological system are sown in the Old Testament representations of the Messiah; and, without agreeing with all the views of Mr. Lord, we are persuaded that thoughtful readers will be edified by a perusal of the present volume. It contains comprehensive views of God's method of grace in our fallen world, and of the opposition of Satan to its execution.

It is the object of the first twelve chapters of the work above named, to show under what designations the Divine Mediator, the Messiah who was to assume man's nature, was revealed; by what local and visible appearances he was manifested and recognised; in what manner he exercised his offices; and how Moses, the Psalmist, and the Prophets wrote of him. The 13th and 14th chapters relate to the Chaldee paraphrases, and are designed to show that the ancient Jewish church understood the Hebrew Scriptures as revealing the Messiah, in the ways and under the designations treated of in the preceding chapters.

The two ensuing chapters exhibit some reasons of the failure of the modern versions of the Scriptures to exhibit clearly the Hebrew designations of the Messiah. The 17th and 18th chapters relate to the antagonism between the Messiah and the great Adversary, as carried on by visible agencies and events; confirming the reality of the personal, local, and visible manifestations of the Messiah. In the three next chapters the same subject is pursued, with reference to idolatry, as a rival counterfeit system, founded on a perversion of the doctrine of mediation. In the 22d, 23d, and 24th chapters, the fact that, since the Council of Nicea, the work of creation has, in the Nicene and later creeds, been ascribed, not, as in the New Testament, to the Christ, but to the Father, is ac-

counted for. The closing chapter relates to the termination of the great antagonism.

In the progress of the work many collateral topics are touched upon, as being demanded by the present state of the Jewish mind, under the influence of their system of Talmudical and Cabalistic education and prejudice.

*The Illustrated Magazine of Art.* ALEXANDER MONTGOMERY. N. Y. 1853. [A Monthly Magazine.]

We have examined with much interest several numbers of this valuable Magazine. It contains an amount of *illustration* truly wonderful for its price. Its plan is to present engravings of such objects, scenes, and events as are likely to gratify a laudable curiosity, and contribute to the advancement of taste, art, and general knowledge. All who can afford the Illustrated Magazine would do well to have a copy in their families.

---

## The Religious World.

---

### THE PRESBYTERIAN CHURCH.

THE *General Assembly* met at Philadelphia, May 19th. Dr. JOHN C. YOUNG was chosen Moderator. A Theological Seminary for the West was established at *Danville*, Kentucky. The vote on the location was for Danville, 122, St. Louis, 78, New Albany, 33. The Professors chosen were Drs. R. J. Breckinridge, E. P. Humphrey, B. M. Palmer, and P. D. Gurley. Drs. A. T. McGill and John Hall were chosen Professors in the Theological Seminary, at Allegheny.

The election of a Professor for Princeton Theological Seminary, for the vacancy caused by the death of Dr. Alexander, resulted as follows:

	1st ballot.	2d ballot.
Dr. Henry A. Boardman, . . . . .	98	130
Dr. A. T. McGill, . . . . .	46	51
Dr. Wm. S. Plumer, . . . . .	46	31
Dr. Gardiner Spring, . . . . .	25	5
Scattering, . . . . .	2	

Dr. Spring's name was withdrawn on the second ballot.

The Assembly, after doing much important business, an account of which will be found in all the religious papers, adjourned to meet next year in Buffalo, N. Y. The proprietors of "The Presbyterian" published a daily account of the proceedings and discussions of the Assembly; and it would be well if a similar report—why not under the same auspices?—were published every year. The Daily Reporter is in octavo form, suitable for binding with the Minutes; and the proprietors deserve the thanks of the Church for their enterprise and skill. Price of the Reports, fifty cents; pp. 112. The "Presbyterian Banner" also published a condensed and accurate account of the proceedings.



## BOARD OF FOREIGN MISSIONS.

IN the prosecution of this great work during the last year, progress has been made which is visible to any observer, but especially to the eye of faith. Three ordained ministers, one licentiate preacher, three teachers, three farmers, six female teachers, and five others, wives of missionaries, in all, twenty-one new missionaries and assistant missionaries have been sent to different fields. It is with much regret, however, that the death of two highly-valued men is reported, the Rev. Mr. Byers and Mr. Coulter, of the mission in China—both of them men of great promise,—whose removal is one of the mysteries of an all-wise Providence.

The Board has missions among the Indian tribes, in Africa, India, Siam, China, among the Jews, and in Roman Catholic countries.

The receipts of the Board have been, from all sources, over \$8000 in advance of the receipts of last year. The sum of \$153,222 83 is acknowledged by the Treasurer's report. The expenditures have been slightly less than the receipts.

[A more particular account of the Foreign Board will be given in our next number.]

## BOARD OF DOMESTIC MISSIONS.

THERE were 515 missionaries in commission, 23 less than the year previous; 838 churches and missionary stations supplied; 32 newly-organized churches; 1643 persons admitted on examination, and 1287 on certificate, making a total of 2930. The number of members in connexion with missionary churches, 19,966; Sabbath-schools, 432; Sabbath-school scholars, 19,123, and teachers, 3121; baptisms, 1876; houses of worship erected and finished, 45. These returns are more than *one-third short* of the real returns, as, of our 515 missionaries, 180 have failed to send in their special reports for the Assembly.

The progress of *self-sustentation* has been most gratifying. 74 churches and missionary fields, served by 56 ministers, have gone off the Board, *by their own reports, self-sustaining*; a saving, for general missionary purposes, of some \$6000 or more. Our Presbyteries have come up to the work of self-sustentation, and are carrying out the views and principles of the Assembly. The Board has done its work during the year promptly and happily; and, with a very few exceptions, every application for aid has been met to the full amount asked for.

From reliable information touching the *salaries received by our missionaries*, it appears that the average amount received by them *from the Board* is \$132, and from *both the Board and the people whom they serve*, \$372.

The *Church Extension Fund* is free of debt. Receipts, \$6,498 34. Appropriations have been made to 48 churches, and 17 have been finished, and their appropriations paid them. Fund far too small. Larger contributions are needed.

The *Western Executive Committee* presents its Eighth Annual Report this year, and has conducted the operations of the Board in the West with vigour and success.

*State of the Treasury.*—Receipts, from all sources, \$81,455 33. Add balances in Treasury, April 1, 1852, and borrowed money, \$4,199 96. Total available resources, \$85,655 29. Paid out (including borrowed money), \$67,902 07. Balance in favour of Board, in all its treasuries, \$17,753 22.

## BOARD OF PUBLICATION.

### ABSTRACT OF THE ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF PUBLICATION.

(PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1853.)

**PUBLICATIONS.**—During the year ending March 31, 1853, the Board have published 24 new books (two of which are in the German language), of which have been printed 60,500 volumes. They have also added to their catalogue 21 new tracts, of which have been published 80,250 copies. Whole number of new publications, 140,750. During the same period, they have published new editions from stereotype plates, of books and tracts, to the amount of 604,800 copies. Total number of books and tracts published during the year, 745,550 copies.

Of the Presbyterian Sabbath-School Visiter, 41,000 copies are now published semi-monthly. Of the Home and Foreign Record, 11,000 copies of the newspaper and 400 of the pamphlet edition are now printed monthly.

The aggregate number of *volumes* published by the Board, from their organization in 1840, to March 31, 1853, has amounted to 2,020,450.

The aggregate number of *tracts* published during the same period has amounted to 2,131,450 copies. The total number of volumes and tracts published by the Board, from 1840 to March 31, 1853, has amounted to 4,151,900.

**RECEIPTS FOR THE YEAR.**—The receipts for the year are highly encouraging. The sales have amounted to \$72,746 35, which is \$6,232 63 more than the amount reported last year. The donations received for colportage and distribution, from April 1, 1852, to April 1, 1853, have amounted to \$13,911 01. Total receipts, \$86,657 36. Total excess of receipts of sales and donations over last year, \$2,146 75.

**COLPORTEURS AND COLPORTEUR LABOUR.**—One hundred and forty-five colporteurs have been employed during the year:—one hundred and forty of them in twenty-six different States of the Union, four in Nova Scotia, and one in Northern India, viz.: In Massachusetts, five; Connecticut, one; New Hampshire, one; Maine, five; New York, twenty; New Jersey, four; Pennsylvania, ten; Maryland, two; Ohio, ten; North Carolina, seventeen; South Carolina, four; Georgia, ten; Florida, three; Michigan, two; Indiana, ten; Illinois, five; Wisconsin, three; Iowa, four; Missouri, three; Kentucky, five; Tennessee, five; Alabama, one; Mississippi, two; Arkansas, one; Louisiana, one; Texas, six; Nova Scotia, four; Northern India, one. Of these, one has been employed jointly in Tennessee and Alabama.

The Synods of Virginia and Pittsburg are still conducting their operations, as independent auxiliaries of the Board, with efficiency and success.

## BOARD OF EDUCATION.

THE Annual Report consists of three parts.

**Part I. MINISTERIAL EDUCATION.**—The Church should aim at bringing into the ministry all classes of her sons, acknowledging in all cases the necessity of the call by the Spirit. The Report alludes to the dearth of candidates. 1. As affecting the character of the Church. 2. It involves many responsibilities. 3. It impedes our aggressive work in the world. 4. It places our Church, in a certain sense, in opposition to Providence. 5. It entails disadvantages on this and on succeeding generations. 6. It is remarkable in view of all the offers of assistance held out to the deserving. 7. It is in striking contrast to the general outward prosperity of the Church. 8. And with infidel and Roman increase. 9. The dearth of candidates should lead to prayer.

**Part II. OPERATIONS OF THE YEAR.**—The following is a brief view of the educational operations of the Presbyterian Church for 1852–3 :

Number of candidates for the ministry, 370.

Schools under the care of churches, 102.

Classical academies under care of Presbyteries, 46.

Colleges under the care of Synods, 13.

	Candidates.	Schools.	African.	Teachers.
Receipts, . . .	\$32,519 52	\$9,883 64	\$120 00	\$100 00
Balance, 1852, . .	4,826 39	468 27	1,077 86	110 00
Total, . . .	\$37,345 91	\$10,351 91	\$1,197 86	\$210 00
Payments, . . .	29,277 00	8,353 45	87 50	181 58
Balances, 1853, .	\$8,068 91	\$1,998 46	\$1,110 36	\$28 42

**Part III.** contains remarks on Church Schools and State Schools ; or, A PLEA FOR RELIGIOUS EDUCATION, OHARITY, AND PEACE.

The *first* proposition is, that the *religious training of children* is ordained of God as the means of building up the Church. This is proved by the commands, and the special promises of God, and by the experience of the Church, in both dispensations, and in every part of the world.

The *second proposition* is, that religious training *must be given in schools*, as well as in families. 1. Because the family is insufficient for the *entire* work of religious, as well as of secular education. 2. Because even competent parents have not the requisite time. 3. Because most households give no religious instruction whatever. 4. Because history proves the value of the agency under consideration.

The *third proposition* is, that *adequate* religious instruction can only be provided in schools *under the care of the Church*. 1. Because in no others can Christians choose the teachers, or determine the course of training. 2. The prevalent diversity of religious opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. 3. The argument from the history of our common schools is decisive on this subject.

The *fourth proposition* is, that the two systems of Church and State Schools may readily co-exist. The one supplements the other. The friends of *parochial schools* desire, as a general thing, that *efficiency should be given to the State system*. 1. Because thousands of children might otherwise remain uneducated. 2. Because secular education, even with

the minimum of moral and religious instruction, and with other facilities for receiving it, is a blessing. 3. In the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and without the aid of the State, the general education of the people cannot be accomplished. 4. The State schools constitute a great public system, which ought not to be set aside until a better and more efficient one can be devised.

On the other hand, *the friends of the State system have no reason to oppose denominational schools.* 1. Because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. 2. The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. 3. Denominational schools are not exclusive, and need not be offensively sectarian. 4. Healthful competition is of great advantage in the work of education. 5. Let the patriot remember that the advantages of religious education to the State are incalculably precious. 6. The rights of conscience are guaranteed to all; and every church is at perfect liberty to establish schools in which religion shall be taught after its own doctrines and usages.

*Conclusion.*—The TRUE EDUCATIONAL POLICY of the Presbyterian Church is:—1. To sustain common schools, where it can be consistently done, with the Bible in them. 2. To resist the Papal invasion of the State system for the propagation of Romanism. 3. To encourage religious schools and academies under private teachers, where circumstances favour it. 4. To sustain cordially and efficiently institutions of learning under the Church's own care.

---

## Short Selections.

---

### DR. ALEXANDER'S FIRST SERMON.

Nor many years since, it was my privilege to spend a few days under the hospitable roof of the venerable Dr. Alexander, at Princeton, New Jersey. He was, at the time, in good health and excellent spirits, and was disposed to live over again, in memory, at least, the scenes of his younger days. His conversation, in regard to the history of Presbyterianism in Virginia, and his own missionary labours, was remarkably entertaining and instructive. Among other topics, he touched upon his juvenile appearance at the time of his entering the ministry. "I suppose," said he, as his small, clear, dark eye lighted up, and a smile played upon his expressive countenance, "I suppose that I preached my trial sermon for licensure from a text that nobody else ever preached a trial sermon from."

"What was the text, sir?" I inquired.

"Being very young at the time," said he, "and having a very fair, ruddy complexion, I looked almost like a boy. So youthful was my appearance, indeed, that I did not think I could command the respect which was due to ministers, and I told the Presbytery so, expressing the opinion that my licensure had better be deferred; upon which the Rev. Mr. Houston (I think it was Mr. Houston) arose, and tried to do away with my objections; and after some very pertinent remarks, proposed that the Presbytery proceed to assign parts of trial, and proposed, as the text, the passage, 'Say not I am a child.'" The text was particularly appropriate to the circumstances, and especially in its connexion with the preceding verse, "Ah, Lord God, behold I cannot speak, for I am a child." Pres-

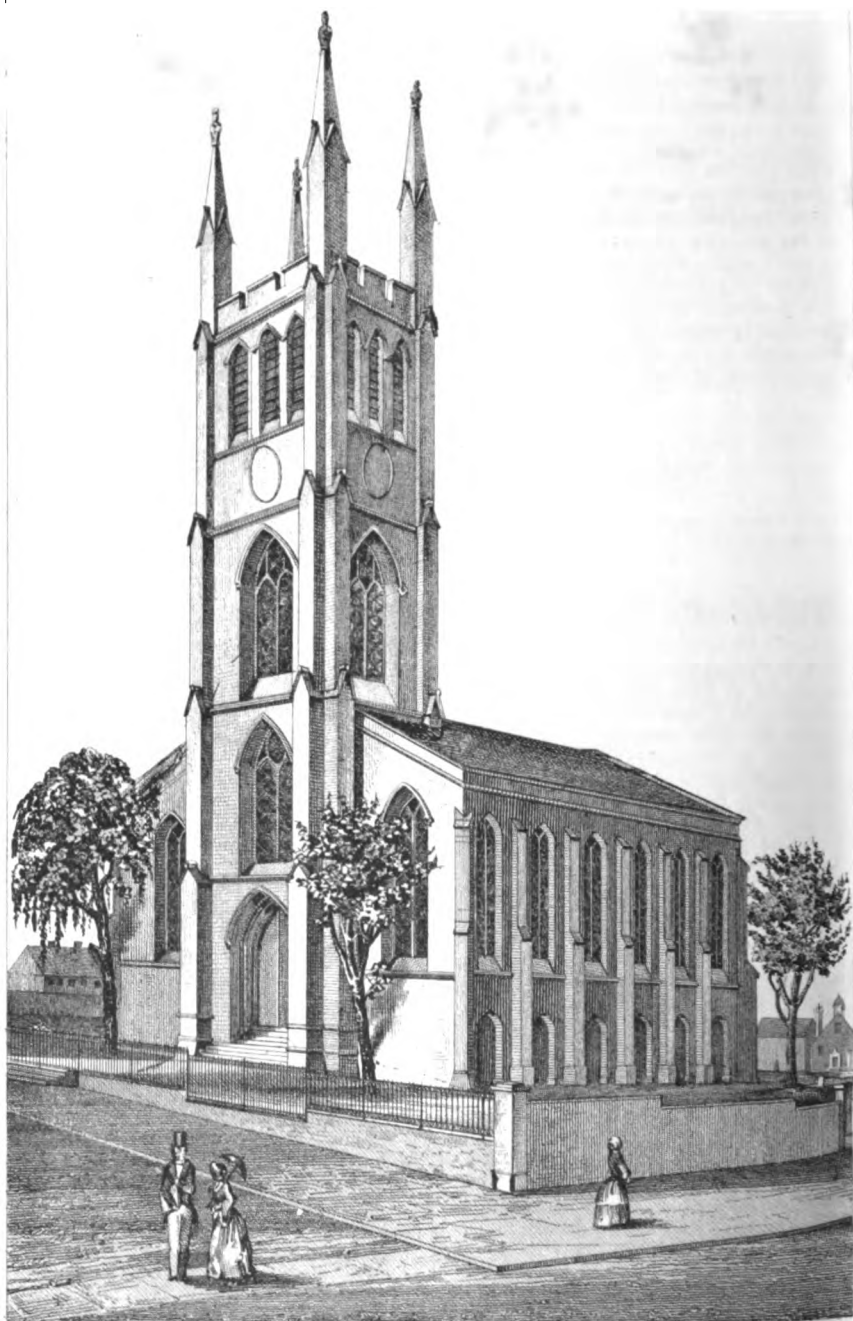
bytery determined according to Mr. Houston's proposition, and from this singular text was preached the first of that long catalogue of sermons, which were so acceptable and so greatly honoured of God; and in the faithful services of his long and useful life was remarkably fulfilled the whole passage, "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." The youthful appearance, which was a bugbear in the way of the timid, modest candidate, proved one of the charms of the young preacher. His almost boyish look, and his flute-like voice, were among the elements which rendered his faithful, evangelical preaching so attractive, and so long remembered by those who heard him in his earlier days. Like David, to human judgment he might have seemed too young and immature for the great work he essayed to do; but, like David, he proved to be a man after God's own heart. This little incident in the history of the honoured and lamented patriarch, shows, 1st, The modesty which was always so characteristic of Dr. Alexander; and 2d, The fact that God can turn what may seem to be defects, into increased power for usefulness.—*Presbyterian*.

### CALVINISM.

[In the fourth volume of Bancroft's History of the United States, there is a singularly eloquent portraiture of Calvinism, so far as it influences man in his external relations, and moulds the spirit of human governments.]

"CALVINISM was revolutionary; wherever it came, it created division; its symbol, as set upon the 'Institutes' of its teacher, was a flaming sword. By the side of the eternal mountains, and the perennial snows, and the arrowy rivers of Switzerland, it established a religion without a prelate, a government without a king. Fortified by its faith in fixed decrees, it kept possession of its homes among the Alps. It grew powerful in France, and invigorated, between the feudal nobility and the crown, the long contest, which did not end till the subjection of the nobility, through the central despotism, prepared the ruin of that despotism, by promoting the equality of the commons. It entered Holland, inspiring an industrious nation with heroic enthusiasm; enfranchising and uniting provinces; and making burghers, and weavers, and artisans, victors over the highest orders of Spanish chivalry, over the power of the Inquisition, and the pretended majesty of kings. It penetrated Scotland; and while its whirlwind bore along persuasion among glens and mountains, it shrunk from no danger, and hesitated at no ambition; it nerved its rugged but hearty envoy to resist the flatteries of the beautiful Queen Mary; it assumed the education of her only son; it divided the nobility; it penetrated the masses; overturned the ancient ecclesiastical establishment; planted the free parochial school, and gave a living energy to the principle of liberty in a people. It infused itself into England, and placed its plebeian sympathies in daring resistance to the courtly hierarchy; dissenting from dissent; longing to introduce the reign of righteousness, it invited every man to read the Bible, and made itself dear to the common mind, by teaching, as a divine revelation, the unity of the race and the natural equality of man; it claimed for itself freedom of utterance, and through the pulpit, in eloquence imbued with the authoritative words of prophets and apostles, spoke to the whole congregation; it sought new truth, denying the sanctity of the continuity of tradition; it stood up against the Middle Age and its forms in Church and State, hating them with a fierce and unquenchable hatred.

"Imprisoned, maimed, oppressed at home, its independent converts in Great Britain looked beyond the Atlantic for a better world. Their energetic passion was nurtured by trust in the Divine protection, their power of will was safely entrenched in their own vigorous creed; and under the banner of the Gospel, with the fervid and enduring love of the myriads who in Europe adopted the stern simplicity of the discipline of Calvin, they sailed for the wilderness, far away from 'Popery and Prelacy,' from the traditions of the Church, from hereditary power, from the sovereignty of an earthly king—from all dominion but the Bible, and 'what arose from natural reason and the principles of equity.'"



*Dixon, Balltrac & Dixon, Architects, Baltimore*

**WESTMINSTER PRESBYTERIAN CHURCH**  
**BALTIMORE.**

THE  
PRESBYTERIAN MAGAZINE.

AUGUST, 1853.

---

Miscellaneous Articles.

---

THOUGHTS ON THE FUTURE OF OUR COUNTRY.\*

In a previous article on this subject, it was stated, as the predicted consummation of this world, that useful knowledge, and especially the knowledge and virtue of true religion, would prevail universally among men; and that the right application of this knowledge and purity in the mutual relations of men, would give the perfect social state,—the complete civilization of the human race.

In proceeding, then, to observe how this country was looking towards that consummation, it was remarked, that if it could claim any distinction in this respect, it must be, 1st, because the prevailing sentiment, and the institutions of the nation, are favourable to the best education of the largest number; and 2d, because they encourage the best religious instruction of all the people, and the fairest development of religious character.

Under the first of these heads, it was observed, That the requisite condition could be seen, 1st, in the ruling sentiment of the nation concerning the natural connexion between intelligence and virtue; and 2d, in the views of our people concerning the relation between popular intelligence and freedom. We proceed to observe,

3. That the same promise for the future is discernible in the tenor and aim of our laws respecting education.

It is not an obscure foretoken of the future good, that the laws of our States so generally provide for the education of all classes of our free people, and that so many advantages are offered by the legislative endowment of schools, for the pursuit of knowledge

\* Continued from the July number of this Magazine, 1852.

through the several stages of a liberal course. The schoolhouse is at the door of every family, and the expenses of tuition are for the most part so provided for, that none are deprived of education from mere want of means. The angel of knowledge spreads his wing of light over the mass of our people, awakening to intellectual life whatever is susceptible of his quickening power. Our laws breathe the spirit of universal education. They know no distinction between one class of citizens and another in this respect. They offer to all the same atmosphere of intellectual life in which they may breathe; and give each the opportunity of development, according to the natural genius within. We ought, as a people, to consider well the bearings of such laws on the higher ends of education for immortal minds. There is too much subserviency of mental culture to lucre and to worldly ambition. Quite too often among us is the cause of knowledge and virtue degraded to a hewer of wood and drawer of water for a sordid political economy.

4. We discern a prospective advantage, of great importance to the cause of education, in the incitements of our civil liberty.

We do not obtrude this thought in a boastful comparison of our freedom with that of other countries; but in a thankful estimation of our advantages to improve them all in securing the intellectual and moral glory towards which they tend. And what is our advantage from freedom, in behalf of education? You hear it said that every citizen has a share of civil power, and should be educated that he may use it well. But this is not the incitement to which we refer. The personal responsibility of the citizen with his right of suffrage is held only by one-half of our people; and by that half, only during less than half the average term of their natural life. We refer to that impulse from freedom which is felt by all our people, of both sexes, and of all ages above infancy, and of all conditions. It is the spirit of political freedom in the breast of the people—that moral force which comes in the place of a standing army for the protection of right, and relies on the everliving faithfulness of our people to their own laws; that invisible power which makes it safe for the citizens to intrust their equal rights to one another; to employ a government, not in forging and burnishing bayonets to preserve domestic order, but in taking notice of disorder and calling on the people themselves to restore the peace; the bulwark formed of popular and intelligent patriotism, and of moral principle; the noble sense of the sacredness of right; a defence more sure and complete than armies, and not consuming so much of what it pretends to protect. This sacred mental citadel, whose walls surround the land, this moral force of free minds, is the principle which makes the abode of perfect civil liberty a school for the people. That is the nursery of those sentiments of self-respect, which are so important to the harmonious operation and full development of the mental powers. There is to be learned the science of a more complete humanity, than can be taught under any abridgment of liberty ever known to the world.



5. Nor is it wholly unworthy of our notice, that so large an expenditure is yearly applied, by the free choice of our people, for the instruction of the young.

We cannot state exactly the millions of property devoted every year in this country to the education of the youth. But from the fact that education is so much more prevalent among the masses here than in any other country, it is a natural conclusion that more is yearly expended for this purpose by our free people than by any other equal population on the globe. This fact, in a land where labour is comparatively sure of its reward, and where, with the wise use of our means, our youth can have more time for self-improvement than those of any other nation, awakens thoughts of the future intelligence of this people, which accord most hopefully with the inspired and inspiring prophecies of the coming glory of the world.

Let these views suggest the value of those tendencies which have produced and are sustaining this characteristic of our country. That such a constellation of sovereignties should have risen so suddenly in the political heavens, shining with a light of their own, leading all the nations, if not in the new and profound discoveries of science, and in the wealth and polish of learning, yet undoubtedly in the growth of popular intelligence,—this is the great fact, not only of our age, but of our cycle of ages. It is to be a shining light in the firmament of true civilization. The next great step of civilization is the education of the masses; the true development of human nature in all the relations of life; not the training of men for places, but the using of places for the training of men.

During the last half century has this problem been slowly opening itself before the nations. It has drawn attention. It has engaged resources and zeal. Governments are grappling with it in the old world, with the strong presentiment, that its full solution may involve their own fall. But here, where freedom has its brightest field and largest scope, where every institution favours general education first, presupposing popular intelligence, and then promoting it; here, if anywhere, must this great result of the world's long agony begin to appear. A great nation has at length arisen with sentiments and social forms that look towards universal intelligence among the people. The time would seem to have come for the true civilization required by Christianity, and destined, without Christianity, never to exist. The ways and means of education had been provided; sciences established and simplified, the press invented, productive labour quickened and diversified to give time and matter for the discipline of thought; and now there stands up in the world the nation in which all these means must be directly applied for the education of all the people.

And now as to our question whether the sentiments and the institutions of our country favour the best education of the largest number? The answer is written in our constitution, which guarantees the full freedom of the citizen in the pursuit of his highest

happiness; and which forbids all social distinctions which would embarrass it. It is written in our maxims concerning the mutual relation of popular intelligence and freedom. It is written in our plans of education, which multiply their provisions to the full measure of the wants of the people. It is written in our history, which records deeds of noble devotion to the cause of education, done from motives of patriotism, of general philanthropy, and of religion. It is written in our legislation, which presents in all these sovereign states a unanimity like that of a single spirit, in diffusing light among all classes of the people. It is written in the results of our system already attained, which are so beneficial to ourselves and admired abroad. And it is written in those public institutions of learning which are so rapidly rising on every side, in anticipation of the demand for them, and which expect to create the demand by which they are to live. From such witnesses do we take the impression that the sentiments and the institutions of our people favour the best education of the largest number.

II. But *secondly*, the work to be done cannot be accomplished without religion; and we therefore inquire, Do the religious sentiments and the religious institutions of our nation favour the best religious instruction of all the people, and the fairest development of religious character?

Much as there is to be lamented in the history and present state of religion in our country, we may yet mention several features of our religious character which encourage our grateful hope with reference to the future.

1. And of these the first we will notice is the Protestant form and spirit of our religion. Though we had no conscientious preference for the Protestant doctrine and order, we still could not but honour our country for its Protestant character. The history of the stationary or degenerating nations under the yoke of the papacy is a caution to the world how little can be hoped for, under such conditions, from the intelligence and energy of the people. Full freedom of conscience, of opinion, of speech and of the press, never yet found in the world except under Protestant auspices, removes a mountain from off the rising spirit of the people. No arbitrary authority, no overbearing and arrogant dictation, no intermeddling of civil power with religious proceedings, can disturb the proper functions of our religious institutions. The voluntary character of our religious system, the free circulation of the Holy Scriptures among a people so capable of using them with understanding, and the great importance which our religious people attach to the habitual use of the Scriptures, form so many bright features of the face which our country turns towards the future. Our missionary energy, both our zeal in providing for our own people the Christian institutions, and our zeal in sending the Gospel to Pagan countries, we may contemplate with humble gratitude and hope. These characteristics of our country cast a light

on our future, on which it is pleasing for the eye to rest. The institutions of religion here are conformed to our edifice of civil freedom; and in this conformity cannot seek either to demolish that edifice or change it. It was Protestantism which made our government what it is, as to both the fountain and the bounds of its power; and there yet appears amongst us nothing, in Church or State, which looks like excess of liberty, and threatens to demand a constitutional stricture. Our fond hope of national stability is reasonable. Where intelligence and religion are, liberty will hardly lay violent hands on itself. It is a Protestant future which we anticipate for our country, in which conscience and opinion, and the use of the Scriptures will continue free; in which our religious people will seek to be fully persuaded, each in his own mind, and in which the papacy, however many its followers, will have no subjects.

Undoubtedly this country holds, and will hold, an important relation to the papal branch of the church. No other on earth is so fitted by its civil institutions, its history, and its religious character, to exert on that degenerate body a salutary influence. Romanism here is not only disconnected from all secular power, but has no prize of civil patronage to contend for. It cannot plead here, as in England, privation of rights granted to other sects; for it enjoys with all others equality of protection, of privilege, of freedom. And this is all it can ever have, unless with a clear majority over all Protestant sects, or a balance of power to throw into the scale of a party willing to wear the yoke of Rome, they can overturn the institutions of the country. But what is to make a majority of this nation desire the ascendancy of Romanism? What evil do they suffer from which they would flee to the papacy for refuge? That sect—for here it is only a sect, and but a feeble one—cannot outnumber and absorb all others. Its power is not here. Its resources are not here. It has not grown, like the principal Protestant sects, out of the original elements of society here; and with a nominal membership more numerous, by its own count, than any other one sect in the land, it does not impress on the intellect, the morals, or the social aspect of the nation a single trait which marks the system in other lands. From nothing past, from nothing present could any intelligent and candid observer expect to see this country put on a genuine papal aspect. What! That power which comes up out of the darkness and corruption of the middle ages, like Leviathan out of his native sea; that power which has here for the first time in all ages met the true Protestant spirit unfettered and in clear light; that power which with an advantage of hundreds to one in Christendom, never gained a victory over Protestant principles but by killing Protestant men;—that power offer a boon of civil or religious protection and privilege to our people for which they will exchange their liberty? It must first reverse all the present

tendencies of our institutions, and quench all the inborn, lively, mighty instincts of the nation.

Our Protestantism is strongly evangelical. Our freedom has resulted in no general departure from the Gospel. Nine-tenths of those who hear religious instruction at all in our country, receive it, or wish to receive it, in the form of genuine Christian doctrine. With all that is unseemly and lamentable in our outward divisions, and all that is deficient in our Christian virtue, we are yet more nearly one in the true evangelical spirit, than the people of any other country of Christendom. We have a deeply-seated religious sentiment, powerful and active; we have a religious susceptibility, not feebly marked, and cherished by a large portion of our Christian people with the force of habit; we have had long and instructive experience, under powerful spiritual operations, which by an influential portion of our people, is very highly prized; we have a Gospel ministry advancing with the general progress, and giving promise of a future influence and success in fair proportion to those of the past; and with all these religious endowments, we seem prepared in a measure somewhat eminent at least, to give the best religious instruction to all the people.

We have, then, the seeds of the world's coming harvest of knowledge and virtue thickly planted in our soil. Supposing our people, in the present and coming years, true to their privileges, the progress of our country need not be mistaken.

There are those now living among us who will see one hundred and fifty million people in these United States; it may be in fifty independent sovereignties, yet, by the continued favour of Heaven, forming one nation and presenting, in their federal unity, the great political wonder of the world. As to education, there will then be, in this country alone, one-fifth of all the people of the earth, embodied in an intellectual and social system which abhors ignorance as nature abhors a vacuum. It is joyful to think what a work will then be in progress by means of the Colleges, the Academies, and the schools of this land, towards preparing the enlightened generation which is to occupy the world in the latter days.

If we have rightly estimated the promise of our Protestant evangelical religious sentiment, and our system of religious instruction and discipline, it is matter of great encouragement and thankfulness, to look upon the future work of the Gospel in this land in the instruction of all the people, and the formation of religious character. When the families of this nation shall be thirty millions in number, and all be supplied with the Holy Scriptures; when there will be more communicants of evangelical churches in this land, and more children and youth taught from the Scriptures in schools and families, than are now in all the world, who can calculate the power which will be exerted by this country on the religious character and destiny of mankind?

That the course of our future movements will favour the union of religion and education appears certain from the undying jealousy of our Christian people, in respect to religious instruction in our schools. No college could be sustained in the whole country, from which Christian instruction should be professedly excluded. Academies, high schools, and private institutions must commend themselves to patronage by offering the strictest faithfulness in moral and religious instruction, and this necessity shows no symptoms of decay. The common school cannot discard religion. Connected as it is with the civil government in all the States, it has to encounter the difficulty of satisfying all religious sects with the style of its Christian instruction; and while one denominational distinction after another has been erased, and one cause of distraction after another has arisen in the effort of mutual accommodation, there has appeared, at a certain stage of the process, a disposition to sacrifice religious instruction to peace. But we have examples which show the natural course of things under the united influence of our civil and religious institutions. In one of our most ancient and important States, where, for several years, the tendency of the common school system was towards the exclusion of religious teaching, and especially of the Bible, the Christian people of all denominations, and many not professing to be Christians, became dissatisfied with the change, and restored the Bible to the schools. Religion cannot be permanently separated from our system of common school instruction. There is no important portion of our people, who can consent to break the fundamental connexion between Christianity and education. The strong leaning of our various denominations towards schools in which not only the general principles of religion, but the peculiar sentiments of each denomination shall be inculcated, shows plainly enough what the religious spirit of this country requires. And these are facts which rise out of the natural motions of freedom and religion here, and show the direction of our progress. They prove that learning and religion in this land may be expected to go together. Learning will not be impious, religion will not be blind. Our institutions of learning, from the highest to the lowest, must maintain a progressive conformity to the requisitions of a pure and practical Christianity. Our present system of State education will either become sufficiently pervaded by the spirit of Christianity to satisfy the religious conscience of our people, or it will be abandoned by our Christian communities, and the work of general education will be undertaken by the Church.

As we look into our future from these points of view, we can easily discern the path of our own right activity. Every good citizen of this land will direct the course of his exertion in the way of his country's true progress. If the Lord is to be exalted here, and to dwell on high, and to fill our Zion with judgment and righteousness; if wisdom and knowledge are to be the stability of

our times, then happy will be every citizen who shall feel himself moved by the heavenly impulse towards that heavenly scene. We are a part of the causes of these effects. Some of the rudiments of the coming state of the world are in us. Let each regard himself as one of the buds of that unfolding glory. Let thought, feeling, action, combine for the true religious culture of the people of this land. Under that enlivening spirit which moves upon this world's chaos of ignorance and sin, this favoured country has been partially recovered to beauty and fruitfulness; a rich inheritance indeed for those who now possess it, but far richer in prospect for those to whom it will descend. Nor to us alone and our descendants is it capable of being such a blessing; but also to other growing millions whose eyes are hitherward, and who are continually coming to share with us the blessings of Providence on these shores. The whole Christian world had its representatives here to share in the sacrifice for the purchase of liberty; and now, by the mercy of the "Father of all men," may the whole world, Christian and heathen, have a happy land, in preserving, perfecting and enjoying the glorious purchase gained first, for the world, by the blood of the Saviour, and then for us by the blood of the saved.

J. W. Y.

---

### FAULT-FINDING.

THERE are some persons who seem to think, if we may judge from their practice, that fault-finding is the chief end of man. The ways of both God and man are criticized and cavilled at, with a pertinacity that never flags. Faults, faults, faults; they think of nothing else, see nothing else, speak of nothing else, at least when the affairs and conduct of other persons come under their observation. The only scene that enjoys the sunshine of their complacency, is the circle of which they themselves are the luminous centre—a little favoured Goshen in a dark Egypt. There is scarcely any class of society, without its fault-finders; but I shall notice those only who live in the religious world.

"Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil, which shall not break my head." So said the Psalmist, and so will say every judicious, humble, penitent man. But the smiting and reproof that the fault-finder administers are a very different matter. He censures for his own gratification, not for another's good; he draws the attention of spectators to his neighbour's fault, instead of kindly directing the delinquent's own consideration to them. His object, therefore, appears to be, to expose faults more than to facilitate their correction. This becomes the more evident from the fact that,

when faults are not *found*, they are talked of on some sort of conjectural basis.

I have noticed the fault-finder in various positions; and his demeanour is always, substantially, the same, always the opposite to that charity which "thinketh no evil," and which "covereth the multitude of sins." *In the pulpit*, the congregation becomes the object of his censorious inspection. And oh, what a prolific field! The people come in too late, they go out too hurriedly, they sleep, they stare about, they dress too well, they bring their children with them, they leave their children at home, they sing rudely, they do not sing at all. I have seen him in the *church judicatory*; an off-side man, begging leave always to differ in opinion from his brethren, fond of expressing the belief that the church is getting very far astray, and full of modest wonder at the blindness and obstinacy of his co-presbyters. I have seen him *in the pews*; and then the preacher's doctrines, elocution, and appearance come in for a liberal measure of animadversion; he has a husky voice, or is awkward in his movements, or his sermon is too long or dwarfishly short, or he is a rank Arminian, or he is not much of a preacher, any how, and no good orator. I have seen the fault-finder casting his eyes over *his own denomination*, and although he esteemed it comparatively, not far from perfection, yet he could find a comfortable supply of faults in the individuals composing it. I have seen him stretching up, on tip-toe, to look over the fence at *other denominations*, when the result of his charitable inspection was, "They are all gone out of the way, they are together become unprofitable." Latitudinarianism is the bane of his own society, and bigotry that of any other. There are some ministers who take, apparently, no small amount of pleasure in finding fault with their *professional brethren*; expecting, it would seem, that their great candour in speaking of their own professional class should exempt themselves, as individuals, from sharing in the reflections that are cast upon it. The Saviour's rule, "Judge not, that ye be not judged," they quite reverse; making the abundance and severity of their censures a shield for their own protection. They keep the world so busy upon their brethren's faults, that it has no time to look at their own.

It seems to be thought a practice which indicates some acuteness of perception, some industry of research, some eminent degree of candour, some extra concern for the honour of religion. But, since the desolating march of sin has marred every scene, and foibles and faults attach to every character, it certainly cannot require any great measure of genius to qualify a fault-finder for his work. Objurgation is the humblest species of oratory. Laziness itself could not ask an easier employment. Is it hard to see? to breathe? to pick up a piece of dirt in the street? I cannot admit it as proof of one's eminent discrimination, that he goes through the journey of life a great criminator and scold. Nor does his practice

bring honour to the cause of religion. It affords alimnt to the infidel and scoffer. They require no harder things to say of ministers and Christians, and no more stinging terms for their expression, than fault-finding ministers and Christians have provided them with. The individual who is always seen with frowning brow and extended finger, like a huntsman directing his pack; or rather, like one of that pack, with a keen scent to discover faults, and loud throat to proclaim them, does more harm to religion than the open reviler is capable of doing. And, so far as the persons censured are concerned, angry passion is a much more probable result than wholesome conviction, and they are constrained to assume the attitude of self-defence rather than of self-examination and improvement.

I have sometimes wondered what the veteran fault-finder will do when he reaches heaven, should he be so happy as to get there. There will be no scope for envy, no foibles to magnify, no faults to celebrate, no scolding to be done, no "other denominations" to criticise or quarrel with. It must be that the practice is unsuitable to heaven. And if it afford to us or others no help nor comfort on our journey thither, "let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." I respectfully commend to any who may be affected with this evil disease, the daily and prayerful reading of the thirteenth chapter of First Corinthians, which will be likely to effect its cure.

J. F. M.

---

### INFLUENCE OF CHRISTIAN COMMERCE ON THE EAST.\*

WHAT has been the true influence of Christian commerce till the present day upon the sentiments of the nations of the East?

One of the most remarkable features of the Oriental character is its repugnance to intercourse with Christian nations. That stupendous mass of idolatry, crime, vice, and folly, has been for three and a half centuries brought in contact with the nations of Christianized Europe and America. Why the amazing preference to remain wallowing in their filth? It is common to point to the woful results of the strifes, the intrigues, the ambition, the venality, the connivance at idolatry, of which the *Jesuits* were guilty; the men who went there as the first representatives of the missionary of Christ, and the holy ministers of his church. While I share in the indignancy of outraged human nature, and insulted religion, at their

\* Substance of an address, delivered in California by the Rev. WILLIAM SPEAR, Missionary of our Church to the Chinese.



depraved conduct, it has seemed to me that justice to all demands that other reasons, which have had some share in embittering the dislike of the Eastern Asiatics towards us, should be presented for reflection and admonition. I will not speak of the early and abominable acts of piracy and plunder with which the first Portuguese adventurers into the Pacific Ocean introduced the knowledge of the nations of the West to the pacific inhabitants of these ancient countries. My purpose is to show that *Protestantism* is guilty, too, though perchance in a less measure.

The great principles of Protestantism we believe to be the truth of God; that truth, by the omnipotent force of which, humanity is to be re-elevated, and the divine kingdom with all its beatitudes, settled upon the earth. But our inquiry is, during the two centuries and a quarter of considerable intercourse with Eastern Asia, has Protestant commerce been blessed of God as an auxiliary there in its conversion to Christianity? To some extent, beyond doubt, it has. Many noble and excellent men have ever been engaged in it; to whose character we would pay the loftiest respect. Our trading-vessels have been, in latter days, the necessary vehicles of the Bibles, the tracts, the religious labourers, that have been sent forth. Many shipmasters and seamen there have been, whose contact with the heathen, has, like that of the keels of their ships with the molluscous inhabitants of those torrid seas, kindled a path of living light. Commerce has been the channel through which civilization and the arts have streamed many a blessing upon barbarism, superstition, and degradation. It must be the chief auxiliary of Christianity in redeeming the world. But our inquiry is, what has been the aggregate influence of the intercourse of Christians with the Pagan lands of the East?

Our commercial influence, in prospering or retarding the Gospel in other quarters, I shall not dwell upon. With much that might be pleasing, yet how sad would be the narrative. How horrid the scenes of vice and violence that have accompanied the baleful track of many a vessel, since our commerce begun, as it proceeded from island to island, and from continent to continent, around the globe! We found the numerous and fairy islands of the Pacific populous with a simple and reverential race that received us like gods from heaven; we stung them with loathsome and deadly diseases, and gave them poison to drink; and they are rapidly disappearing. The sons and daughters of Africa, credulous and confiding, we have borne away from burning villages, and the bloody corpses of whole families and tribes almost extinguished, to distant, hopeless slavery. Too often have the known principles of honour and honesty been banished from traffic, injury heaped upon insult, and the attempted revenge of these children of nature repaid with new plunder, rapine, and murder. Our example has sometimes more than sanctioned all the excesses of their own passions and lusts. Now, can things committed in one nation be concealed from another! No! the birds of the air carry the matter; the winds

moan it; and the stones cry out! Above all, iniquity done upon the ocean, must, like its corpses, be cast out.

This topic may be illustrated by relating an occurrence which took place at the court of the Japanese Emperor within a few years past. We are informed that when the commissioners of one of the several recent embassies from the West had presented their gifts, and laboriously argued the variety of benefits which must accrue to his subjects from a commercial interchange of the products of each other's knowledge and industry, the substance of his reply was like this. "Your request is heard. My answer is this. Japan is an extended empire of mountains and plains. It produces all that its inhabitants desire. Besides, I have noticed that wherever foreigners have gone, violence, bloodshed, war, and many other evils, have followed in their train. Where they are allowed to set foot, they perhaps do not stop till the whole country is overrun. My brother, the Emperor of China, allowed them to trade at one city. They commenced the introduction of opium; which is now a deluge of poison. By the late war they have almost brought his empire to ruin. We learned long ago not to allow foreigners to begin to come to Japan."

Leave out of view the contemptible plea that the true guilt of the opium traffic lies upon those whose passions cry for the delirious enjoyment of the pipe. Forget the long series of mutual iniquities which had rendered the foreign name odious to the Chinese people. Give back to the lust of gain, from which they emanated, the diplomatic prettexts which England forged when the East India Court of Directors determined that China must be drugged, and their coffers filled. And say, are these the great historic facts? In the ponderous page of the book of national judgments, what has the finger of the Eternal written? Is the dreadful conclusion of the Emperor of Japan as to our foreign character true? "Oh," is the burning thought of our hearts, "is there even a shadow of justice in it?" With feelings of the deepest sorrow, we gather from our own examinations ground of such a fear. Many a Chinese in this city will this day shed tears, as one did in my presence a few days ago, when he is addressed on this subject.

The two subjects to which we will direct our attention are, the influence of the opium traffic; and the object and character of the late war between China and England.

#### THE OPIUM TRAFFIC.

"Opium," it has been remarked by a very high authority, was "the great proximate cause of the late war." What are the effects of the use of this drug? Hear the language of Lord Jocelyn, an English officer. "I had the curiosity to visit an opium smoker in his heaven; and certainly it is a most fearful sight; although perhaps not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute and wallowing in his filth. The

idiotic smile and deathlike stupor, however, of the opium debauchee has something far more awful to the gaze than the bestiality of the latter. Pity, if possible, takes the place of other feelings, as we watch the faded cheek and haggard look of the being abandoned to the power of the drug. One of the streets in the centre of the town is wholly devoted to the shops for the sale of this poison; and here in the evening may be seen, after the labours of the day are over, crowds of Chinese, who seek those places to satisfy their depraved appetites. Some are entering half-distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe; whilst the couches around are filled with their different occupants, who lie languid with an idiotic smile upon their countenance, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of death-house, where lie stretched those who have passed into the state of bliss the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."

Such is the fate of the individual. But his innocent family are necessarily involved in the destruction of life, and the wasting of his property; and the tremendous consumption of the poison along the whole coast, and even widely in the interior, is impoverishing that immense and wealthy empire. An amount of money about equal to the entire annual revenue and cash expenditure of the government of the United States of America is thus not alone squandered, but is devoted to the ruin of human happiness, order, and life. To accomplish this stupendous mischief—which is more pernicious than open warfare, and yet is insidiously inflicted upon a singularly pacific, industrious, and intelligent people—a vast system of smuggling is necessary, by means of alternate bribery or violence. And it is not alone the English, but also Americans and other people professing Christianity, that share in its profits, and its infamy. But little is imported by other than nominal Christians, and they receive all the credit of its growth, transport, and introduction, from the Chinese. What a terrible interpretation to these peaceful people of the principles of the Bible! What must be the associations they form between our rapid and savage warfare, and the presence of the missionaries who followed so close upon its footsteps; between the forcible demand of the right to trade and the right to preach; between the distribution of our tracts along the coast, and the sale of opium, which have sometimes taken place from the same ship. The connexion of the two is often enforced upon our attention by the inquiries of the common people in our intercourse with them. It is but a short time since a native author has published a history of the present Imperial dynasty. In advertising to its future prospects, he declares that the two greatest dangers which threaten China, are Christianity and opium. These

seem to stand in about the same relation ; according to his view, that faith and works do in the epistles of the Apostle Paul.

#### THE WAR BETWEEN ENGLAND AND CHINA.

Let us turn to another illustration which Christianity has received in the East ; that is the late war between England and China ; which, in the words of an unquestionable authority, " would not have arisen but from the smuggling of opium." The most candid of the British statesmen, among whom occurs the illustrious name of the late Duke of Wellington, admitted in the Parliamentary debates, that it was the necessity of obtaining a market for the opium cultivated by the East India Company on their soil in India, that produced the war. So the Chinese regarded it. They say that when the misery, and want, and ruin, inflicted on his subjects, had become intolerable to the heart of the aged emperor, " he called before him his faithful minister Lin. He recounted to him the evils that had long afflicted his children by means of the flooding poison ; and as he spake of the future paused and wept. Then turning to Lin, he said, ' How, alas, can I die and go to the shades of my imperial father and ancestors until these direful evils are removed.' At the same time, the Emperor put into his hands the seal of High Commissioner, investing him with power such as has only thrice been delegated by the monarchs of the present dynasty, that is, in two hundred years—and bade him *go, examine, and act.*" Lin, the commissioner, came accordingly to Canton, and published first several appeals to foreigners, written with extraordinary ability, that should have melted the heart of a stone. Our ears tingle with shame when we find a heathen summing his arguments under these four heads. First he pleads by that conscience which heaven has implanted in all of us ; second, for the sake of the laws of the land ; third, he appeals to the sympathies of foreigners as men ; fourth, he argues by reason of the necessity of the case ; the consideration of their own safety, their profit, and their honour. He demands by all these motives, and in these words too, that the wicked traffic be arrested, and he thus concludes : " honour and misery, glory and disgrace, are in your hands. Say not that I did not give you early warning thereof." It is thus a heathen preaches to Christian men ! He also wrote a letter to Queen Victoria, and besought her by every principle of justice or of mercy, to stay her subjects.

The history of the war is known. The wanton slaughter of myriads of the almost unresisting, because undisciplined soldiery, and of the people ; the burning of cities and camps, the scenes of marauding, of licentiousness, and the gratification of every infernal passion of the human breast, committed by drunken European soldiery, and the Indian native troops attached to the British army ; the extortion of immense sums of ransom money from corporations and individuals ; all these are incidents that seem to naturally ac-

company war, in almost every land. They have characterized the progress of the British arms, however, more dreadfully in the tropical climes of the old world. There, says an English officer, "whether it be to the arrack they drink, or to some other cause, I know not; but certainly the European soldiers become very bloodthirsty and ferocious." Capt. Granville Loch thus describes a scene which occurred at the storming of Chinkeang-fu, a Chinese city on the Yangtze-keang river. "I went with two soldiers of the 18th Regiment, down a street to a large house, which belonged, I conclude, to some Tartar of consequence. We burst the door and entered. Never shall I forget the sight of misery that there met our view. After we had forced our way over piles of furniture placed to barricade the door, we entered an open court strewed with rich stuffs, and covered with clotted blood; and upon the steps leading to the 'hall of ancestors' (or family temple) there were two bodies of youthful Tartars, cold and stiff, apparently brothers. Having gained the threshold of their abode, they had died where they had fallen from the loss of blood. Stepping over these bodies we entered the hall, and met, face to face, three women seated, a mother and two daughters; and at their feet lay two bodies of elderly men, with their throats cut from ear to ear, their senseless heads resting upon the feet of their relations. To the right were two young girls, beautiful and delicate, crouching over, and endeavoring to conceal a living soldier. In the heat of action when the blood is up, and the struggle is for life between man and man, the anguish of the wounded, and the sight of misery and pain are unheeded; humanity is partially obscured by danger; but when excitement subsides with victory, and the individual circumstances are recalled to mind which lead to the result, a heart would be hardly human which could feel unaffected by the retrospection. But the hardest heart of the oldest man who ever lived a life of rapine and slaughter could not have gazed on this sight unmoved. I stopped horror-struck at what I saw. I must have betrayed my feelings by my countenance, as I stood spell-bound to the spot. The expression of cold, unutterable despair, depicted on the mother's face, changed to the violent workings of scorn and hate, which at last burst forth in a paroxysm of invective, afterwards in a flood of tears; which apparently, if anything could, relieved her. She came close to me, and seized me by the arm, and with clenched teeth, and deadly frown, pointed to the bodies, to her daughters, to her yet splendid house, to herself; then stepping back a pace, and with firmly closed hands, and a hoarse and husky voice, I could see by her gesture, spoke of her misery, of her hate, and doubt not of revenge. It was a scene that one could not bear long. The whole family were by this time in loud lamentation. So all that remained for me to do was to prevent the soldiers bayoneting the man, who since our entrance, had attempted to escape."

Awful as are such descriptions as these, and making the very

blood freeze in the veins, there might be some cited still more terrible—as in cases where the officers found houses filled with the corpses, in bloody heaps, of females, mostly the fairest and choicest, congregated and butchered by their own fathers, and brothers, and husbands, to save them from the brutalities of the victorious soldiery. But the mind shrinks in horror from the contemplation of these dreadful exhibitions. Oh! we cry in distress, is this the testimony which the achievements of Christian nations is to bear as to the influence of our religion? And then, are these atrocities forgotten with the dead, and with the passing generation? No! they are recorded, by a people devoted to literature, in their histories; they burn in the thrilling and indignant biographical narrative; they kindle in the ballad and epic poem; they are borne like the baleful sparks of an exploding and direful meteor in the popular legend; and go down as witnesses to posterity, to waken eternal maledictions. Ourselves, our principles, our nations, our religion, our God, are thence, by innumerable multitudes, equally and cordially abhorred.

In conclusion, my dear brethren, let me remark, that the single object of this discourse is one of sincere and tender admonition as to the duty we owe as a Christian nation, possessing unprecedented blessings and opportunities, to our unhappy fellow-man in the beautiful, and in some respects most interesting, but still spiritually degraded and dark climes of the East. I have aimed to show, that while the word of God proclaims a period when our commerce shall be holy to his name, and every one of the hundred arms with which it enfolds the globe, be laden with gifts for perishing men; yet that hitherto it has been, in too many respects, a dispenser of woe, and crime, and death.

The lessons we would adduce from its consideration, on the present occasion, are summarily:

#### APPLICATION.

1. That we should maintain moderate expectations of the immediate results from either the scientific or martial displays to be made by the fleet which we have lately equipped for the shores of Japan. They will exact a momentary astonishment or terror, but will not move, as many presume, people who are utterly ignorant of scientific principles, and the powers of natural agencies, and who attribute these things to diabolical or magical means, as I have seen to be the case. Nor can we expect, by any influence whatever, the speedy obliteration of sentiments of oppugnance impressed and indurated during centuries. And you may also conclude how difficult, and how patient, must be the work of the missionary of the Gospel, who, beside the labour of laying a solid foundation for its way amid the sloughs of ignorance and the

quicksands of superstition, must dig down mountains of prejudice, and overthrow barriers of hatred.

2. The second lesson we may deduce from our subject is, that an imperative duty lies upon ourselves to endeavour to convey the knowledge of the Gospel to the heathen, and to endeavour to remove the evils which have hindered its diffusion. Christianity can only be accomplished by the power of God, and can only appeal with success to the consciences of men when it is distinguished from all earthly systems by its spirituality and purity. Blinded as the heathen are to the beauty of moral excellence, they would acknowledge such claims to belief; sensual and selfish as they are, they would cast away their gods, and their follies, and their carnal pleasures, to embrace it; for there remain the instincts of original knowledge, and the testimony of God's Spirit through the conscience, and many religious institutions that reveal the perpetuation of primeval traditions, which all continue to bear witness in their breasts. In reading the dim and yet lofty utterances of ancient Chinese philosophy, one must admire and weep; so much that is exalting is there, though yet nothing that can save; principles so elevated are laid down for guidance in life, while around the grave and eternity all is such profound and bewildering gloom, impenetrable to the yearning and aching soul. The heathen distinguish virtue from vice. And not alone in principle, but they are shrewd observers of deportment. They mark with startling penetration the motives that actuate men. There are some who imagine them to be stupid and weak-minded. But nowhere have I felt that eyes more piercing were upon me, than when surrounded by Chinese; nowhere felt that my words and my thoughts must be more in exact accordance, that my heart must be pure, and my purposes upright.

As a Christian people we should give an unmistakeable conspicuousness to those institutions which are special to Christianity; which are the keys to all its blessings; and whose possession, and the honour we have rendered to them, I say boldly and most emphatically, is the reason why Almighty God, the Father of all the nations of the earth, has so favoured us, and made us first in all that can elevate and dignify humanity, and first in the enjoyment of the spiritual gifts purchased for our race in the blood of His Son. I would be clearly understood as giving a most decided sanction to not only the efforts to make the churches and the Sabbath schools populous, but to all judicious efforts to abolish the dens of vice in our midst which are polluting even the heathen with deeper blackness; and still more, to the noble attempt by legal means to close on the Sabbath day the places of traffic and toil of those who are determined on reheathenizing themselves, our city, and our nature. The observance of the Sabbath and its worship is the helmet, the cuirass, the shield, the all that is defensive, in the armour of Civilization.

3. A step further. Oh let us put to shame the introduction of the accursed opium among the emigrants from Asia to this country. During the present winter many are out of employment, idle, destitute, suffering, open to temptations to vice. American vessels have brought considerable quantities within a few weeks past to this port. Its effects will be seen to our cost, as well as to that of the besotted victims. Many will be led to indulgence, perhaps also to the gambling board; the next step is to crime, and to our prisons. The Chinese are a people that may be of immense advantage to this young territory of ours. But they may be a great curse to it. Let us treat these heathen wisely, kindly, honestly, patiently; as those upon whose lost souls a Saviour's tears are dropping from the skies, the spectacle of whose salvation would raise the songs of angels before God's throne.

4. One more lesson from our subject is that of encouragement to Christian effort and prayer. In the past there is much to regret in the influence of the commerce of Christian lands upon the welfare of the nations of Asia. Our most distinguished sculptor has personated, it is said, California as a female deity with one hand pointing the dubious divining rod toward the supposed burial place of gold near her feet, while with the other she conceals behind her back a scourge of thorns. So might we represent "the daughter of Tyre." Nay, we might carve the two Phœnician daughters, Britannia and America, together holding a poisoned chalice to the lips of poor besotted China; and enticing her to drink. She is reeling with its delirium; and vomiting blood. But their stony eyes are only fixed upon the golden trinkets with which she is bedizened. But away with such horrid visions. Let us forget the past. Let us take courage. Let us awake to prayer, to holy diligence, to the consecration of our lives, our possessions, our influence, our children, our all, to the great task of saving lost Asia and the world.

---

### THE DEAD ARE EVERYWHERE.

THE dead are everywhere!  
 The mountain side, the plain, the wood profound,  
 All the wide earth, the fertile and the fair,  
 Is one vast burial-ground!

Within the populous streets,  
 In solitary homes, in places high,  
 In pleasure domes, where pomp and luxury meet,  
 Men bow themselves to die.

The old man at his door,  
 The unweaned child, murmuring his wordless song,  
 The bondman and the free, the rich, the poor,  
 All—all to death belong!



The sunlight gilds the walls  
Of kingly sepulchres, inwrought with brass,  
And the long shadow of the cypress falls  
Athwart the common grass.

The living of gone time  
Builted their glorious cities by the sea ;  
And, awful in their greatness, sat sublime,  
As if no change could be.

There was the eloquent tongue ;  
The poet's heart, the sage's soul was there ;  
And loving women, with their children young,  
The faithful and the fair.

They were, but they are not,  
Suns rose and set, and earth put on her bloom ;  
While man, submitting to the common lot,  
Went down into the tomb.

And still amid the wrecks  
Of mighty generations passed away,  
Earth's honest growth, the fragrant wild flower, decks  
The tomb of yesterday.

And in the twilight deep,  
Go veiled women forth, like her who went—  
Sister of Lazarus—to the grave to weep,  
To breathe in low lament.

The dead are everywhere !  
Where'er is love, or tenderness, or faith ;  
Where'er is pleasure, pomp, or pride ; where'er  
Life is or was, is death !

[Selected.]

---

## OUR MISSIONS IN AFRICA.\*

### LIBERIA MISSION.

MONROVIA.—Rev. David A. Wilson, and his wife ; Mr. B. V. R. James, Teacher ; Miss Catharine Strobel, Assistant Teacher.

KENTUCKY.—Mr. H. W. Erskine, Licentiate Preacher and Teacher.

SINOE.—Rev. James M. Priest.

SETTRA KROO.—Mr. Washington McDonough, Teacher.

Mr. and Mrs. Wilson have had occasional returns of fever during the year. To recruit their health they took a voyage to Cape Palmas, expecting to return in a few weeks ; owing, however, to the loss of the vessel in which they expected to return, they were delayed for nearly two months. In these circumstances, a most affectionate invitation was extended to them, by Bishop Payne, of

\*From the Annual Report of the Board of Foreign Missions.

the Protestant Episcopal Church, to make their home with him at Cavalla, and during their stay, they enjoyed his hospitality and kindness. Mr. Wilson expresses no discouragement from these attacks of fever, although, for the time, they necessarily interrupt his labours.

Mr. James's health has not been good for some time, although he has not been laid aside from the care of the school.

*Churches and Religious Services.*—The church at Monrovia reports no additions to its members during the year. The number last year was thirty-two. Mr. Wilson has preached regularly on the Sabbath, and given a lecture one evening in the week, unless when laid aside by sickness. These labours in the church, and the care of the high school, are too much for the strength of one man, in this climate. The whole time of one missionary is wanted for the church in Monrovia, and for preaching in the adjacent settlements.

At Kentucky, the church consists of thirty-three members, fourteen having been added during the year, nine of whom reside at Millsburg, emigrants just arrived from North Carolina. These flourishing settlements are in great need of a missionary, that would give his whole time to preaching the Gospel.

At Sinoe, the church consists of forty-five members, the number reported last year. Mr. Priest has three places of preaching, and this part of Liberia is in much want of another missionary. The Sabbath schools of Monrovia, Kentucky, and Sinoe are well attended, and exert much influence for good.

*Schools.*—The experience of the last year has shown that the education of the youth and children in Monrovia has been so very limited and imperfect, that few of them are prepared to enter the High School. On this subject Mr. Wilson writes—

Near the end of the last term I found it necessary to make quite a change in the organization of the school. When the school was first opened several boys were admitted by no means prepared to enter. The number of scholars was so small, that I hoped to be able to bring them forward more rapidly than they would be advanced elsewhere. The door thus being opened, others were afterwards received, until the number was too great for me to attend to properly in their so unequal stages of advancement.

I, therefore, called several of the principal citizens of the place together, and after laying the case before them, it was decided, with entire unanimity, that only those who had made considerable proficiency in arithmetic and geography should continue in the school; and that, hereafter, none should be admitted until they had passed a satisfactory examination on these branches.

Applying this test, the school was reduced from twenty-three to twelve; a report of whose scholarship, behaviour, &c., will be found in the accompanying paper. The number, thus reduced, is still as many as I can well attend to, it being necessary to divide them into two classes, in every branch pursued. Some of those retained, it will be observed, are doing very well; others make but slow progress. It is, indeed, 'a day of small things;' and yet it must not be despised. The prospect of the High School would be brighter, if the English schools were more efficient. Mr. James's school is the best of these; but heretofore it has been so crowded, as greatly to diminish its usefulness. To be sure, more receive some benefit; but none are brought forward at all as they should be.

These twelve boys are learning Latin, Geography, Arithmetic, Orthography, besides lessons on Scriptural History. The Committee think the new arrangement was wisely made. It is much better to have a few boys thoroughly taught, than twice the number half taught. It will also stimulate the boys in the Primary Schools to prepare themselves for admission into the High School.

The English School, under Mr. James, is still continued. The press for admission into it was so great, that it was found to be almost impossible to keep the number as low as fifty scholars, and the average number is seventy.

The school at Kentucky, under Mr. Erskine, contains twenty scholars. He has also under his care four boarding scholars, supported by the Associate Reformed Synod of the South.

Mr. Priest has a small school at Greenville, taught by himself, and he has been authorized to employ a female teacher at Lexington, one of the places where he has regular preaching.

At Settra Kroo, the School is still continued, under Mr. McDonough. The attendance of the scholars is very irregular, varying from six to eighteen. Mr. McDonough had visited ten of the native towns, from ten to fifteen miles in the interior, besides Crobar and Nana Kroo, on the coast. The inhabitants expressed their wish that a missionary should return, and occupy the station at Settra Kroo. But they manifest very little interest either in preaching, or in the education of their children.

Liberia is suffering for the want of more educated men, as missionaries, and more Primary Schools, conducted efficiently. On these subjects Mr. Wilson writes :

The truth is, Liberia cannot meet the expectations of her friends without a vastly improved system of missionary operations. Be assured, there can be nothing gained for the missionary cause, here or elsewhere, by incompetent men. Education is not all, nor chief; but the misfortune is, that without it the other requisites are apt to be irregular in their action, disproportioned, weak. If you are persuaded of these things, the question will present itself—Ought not our Church to take a leading part? Ought we not to have more ministers, and more schools, until these can be conducted by men trained here? For instance:—Would it not be well to send a missionary to Kentucky, to whom Mr. Erskine would be an assistant, and under whom he might be prepared for ordination? If this were done, a good foundation for a congregation and school would be laid in Kentucky; and so at other points. Without one good man on the ground, at each station, very little will be accomplished. There is more needed than mere direction;—you must have the more potent and constant influence of *example*. We ought to bear in mind that everything here has all the instability and pliancy of childhood, which, if left to itself, will go astray. Oh! let not all be lost, by inattention at the proper time. I am not alone in the conviction, that Liberia itself is the great missionary field in Africa.

#### CORISCO MISSION.

EVANGASIMBA.—Rev. James L. Mackey and his wife; Rev. George M'Queen, Jr.

Mr. M'Queen embarked for Corisco early in October. Mr. Mackey and Miss Sweeny have been united in marriage. Owing to

the want of regular and frequent communication between this country and the African coast near the equator, but few letters have been received from the missionaries, and their latest dates were in December last. Mr. and Mrs. Mackey had continued to enjoy good health to that time; and they would, probably, soon afterwards have the satisfaction of welcoming Mr. M'Queen's arrival. As an English steam vessel will hereafter call once a month at the principal places on and near the coast, as far down as Fernando Po, correspondence with our brethren will be greatly facilitated.

The missionary work on the Island of Corisco, has been steadily carried forward. There being no other missionary to take charge of the station, it was not expedient for Mr. Mackey to undertake missionary journeys to the main-land; but the study of the native language, and the labours in progress on the Island have fully occupied his time.

*Preaching.*—Public worship has been conducted regularly on the Sabbath, in the chapel or small church. The attendance has increased, so that the chapel is well filled; and several persons are spoken of as “seriously inquiring” for the way of life. In a letter dated in September, Mr. Mackey says:—

Our little church is sometimes crowded, and always respectably filled on the Sabbath. The Rev. Mr. Porter, of the Mission at Gaboon, spent a Sabbath with us two weeks before his death. When we were walking out to church in the morning, the passage from the mission-house to the church was quite crowded with people, respectably clothed; “that looks like Ethiopia stretching forth her hands to God,” he exclaimed, and the last time he was permitted to preach was to our people that day.

**Mrs. Mackey sends a pleasant view of the service in the church:**

The people behave in church with becoming sobriety, and though their dark minds cannot yet comprehend the pure principles of the gospel, yet their being attentive listeners seems to be a token for good.

If some of our Christian friends at home could peep into our bamboo church some Sabbath morning, and see this little congregation seated on bamboo benches made fast to the earthen floor, with their sable faces thoughtfully directed towards the platform, from whence they hear the words of truth, I think their supplications would more fervently ascend to the throne of grace, that the Spirit of God would accompany the truth and make it effectual to the salvation of many here.

*Schools.*—A day school for boys was opened in the early part of the year, under a colored teacher, whose services could only be obtained for a short time. The number of scholars was upwards of fifty. After this teacher had removed from the Island, Mr. Mackey undertook to teach in the school himself, and the attendance increased to upwards of seventy. It soon became apparent, however, that with his other engagements, the duties of the school-room, in that debilitating climate, were quite too severe for his strength; and he was reluctantly compelled, after a trial of a month, to dis-

band the school. Mr. Mackey thus refers to this result: "It was with much sorrow that I did it, for the instruction of the youth here is certainly the most promising part of our work. Can you not send us two teachers?"

A small boarding school for girls has been commenced, under the charge of Mrs. Mackey. Eleven scholars were reported in this school at the last dates, besides eight or ten day scholars, and three boys had been received as boarding scholars in the mission family. Many more, both boys and girls, desired to be received; but the circumstances of the mission do not at present permit an increase of the number. What degree of expansion should be given to this department of the work will become known after longer experience. It is an expensive kind of education, and one which in this missionary field may require to be restricted, as in all it requires to be pursued with discrimination, so as not to expend the funds of the church on youth of little capacity or promise; and moreover, it involves much labour, care, and anxiety to the missionary family in charge of it, with a degree of confinement that is severely trying to the health in a warm climate. On the other hand, it may prove an important means of training native youth for stations of influence in the evangelization of their own people. Whatever is undertaken in this matter, the Committee feel satisfied will be directed by good judgment, and faithfully carried into effect.

*Medical Missionary Work.*—The missionary at Corisco is able to make his acquaintance with medicine in a high degree subservient to his spiritual work. Mr. Mackey thus describes the change that has been effected in the views and practice of the natives in regard to medical matters:—

There has been a complete revolution in regard to the opinion and confidence of the people respecting medicine, since our mission was established here. There would be a fine field open to a pious physician. I am called upon to see the sick oftener than I can go. Recently my other labours have been such that I could not go out often to the towns. Every day patients either come or are brought to the mission-house to receive medical aid. The superstitious mummeries and drummings, and dancing over the sick, are nearly altogether abandoned. Their native doctors use very few remedies that have any medical virtue at all. There are some important medical plants growing here, but they formerly knew nothing of their properties. For the cure of diseases they depended on their *fetish* to drive away the evil spirit supposed to cause the disease.

The preceding accounts will show that this mission is already exerting a benign and powerful influence on the Corisco people. It has already broken the confidence of the natives in their charms and superstitious ceremonies as a remedy for disease. It has published the glad tidings of salvation in their hearing. It has begun the work of education among their youth. And it has enjoyed some tokens of the presence of the Holy Spirit, convincing men of sin. Its agency, we may believe, will become more and more pow-

erful, as the humble but efficient means, in the hand of God, for the conversion of many who are now far from righteousness. In the full persuasion of this, the Committee have adopted measures for enlarging the missionary force at Corisco. Two esteemed brethren are under appointment, who will probably embark for this field of labour in a few months. If the hand of God be still on the mission for good, others will follow them. A large mission, with stations on neighbouring islands, on the coast, and eventually far inland, will yet represent our Church in Africa, and carry to her benighted children the blessings of the Gospel.

Both the Corisco and the Liberia Missions can be supported at comparatively moderate expense; they are easily accessible; and they will eventually prove not more unfriendly to health than other missions in the tropics. They are hindered by no obstacles of priesthood, caste, or prejudice; and they are likely soon to yield abundant fruits of gospel culture. Their past and touching history; their sphere of labour, on a continent so benighted, and yet separated from this country only by the Atlantic; and the residence among us of so many of the children of Africa, many of whom are in the communion of our churches;—all seem to direct a large share of the missionary strength of our body to be employed hereafter in connection with these missions, and in the general field of labour to which they are doors of entrance.

---

### DESIRE AND PRAYER.

WHEN the soul labours and pants with great desires, then is the moment for prayer. Vast are the blessings of the gospel, and vast must be the desires which enlarge the soul to the capacity of receiving them. Hast thou ever pondered the grace and glory which lie folded up in such germs of promise as these: "Partakers of the divine nature" (2 Pet. i. 4); "beloved of God" (Rom. i. 7); "born of God" (John i.); "heirs of God" (Rom. 8); "having eternal life," and a multitude of others, any one of which, when expanded by believing meditation, unfolds into heaven and an eternity of unutterable and incomprehensible blessedness and glory? Now these are thine if thou wilt but accept them. For "whosoever will, let him come and take" (Rev. 22). But O, it is the "will" that is wanting. If you offer to a child, in one hand, a glittering bauble, and in the other a gem of priceless value, or a title-deed to a large estate, how surely would he take the first. We long and choose like children. Every gospel-promise is a title-deed to heaven, to power, riches, and dominion, in comparison with which the empire of Napoleon, or the wealth of the Roth-

schild, is more insignificant than a child's toy beside that famous diamond, "the Mountain of light." But we grasp at the toy and scarcely look at the diamond. There are, however, happier moments, when the soul seems to feel its worth and greatness; when a thirst is awakened within it which cannot be quenched by drinking even to intoxication of earthly pleasure; when we can say, in a higher sense than the poet used the words,

"I feel  
Immortal longings in me."

And whence are those longings? From the Spirit of God. And when his propitious breath is felt upon the soul, spread all the sails of desire to catch the precious and heavenward breeze. Cut every cable that holds thee to earth. Set thy face towards God. Give thyself to prayer. Pour out thy soul before him. Let thy petitions be great as the desires which his own Spirit has enkindled within thee. If thou art "beside thyself unto God;"—if thou "offer up supplications and prayers with strong crying and tears unto Him who is able to deliver thee from death," thou hast the highest examples for it. Nor let the soul, in these moments of heaven-enkindled fervour, be limited to its own wants, though these are boundless and eternal. Then is the happy moment to offer up those sublime intercessions, "Thy kingdom come!" "O, Lord, revive thy work in the midst of the years!" "O, Lord, of the harvest, send forth labourers into thy harvest." "Break in pieces the oppressor." "Consume the Man of Sin with the breath of thy mouth, and destroy him with the brightness of thy coming." "Shine on the sanctuary which is desolate." "Take unto thyself thy great power and reign." "Be thou called the God of the whole earth!"

Who can calculate the blessings we may win for our own souls, for the Church and for the world by yielding with alacrity to one motion of "the Spirit of grace and supplication." And eternity alone can disclose what is lost in all these particulars by slighting it, and "restraining prayer before God," when his own Spirit moves us to it.

J. P.

---

## PROGRESS AND CHRISTIANITY.\*

THE state of the mind induced by a rapid progress in a physical and worldly direction, conduces to the prevalence of the expectation that new modes of spiritual progress will be adopted by good men—some mode by which sanctification will be more easily at-

\* An extract from a sermon by the Rev. A. G. Hall, D.D., Rochester, N. Y.

tained. Multitudes talk flippantly of the progressive and the conservative who seem to suppose that new principles are to be evolved by the agitation and activity of the human mind. Many suppose we are on the verge of a period when we shall obtain, as we need, a revelation in advance of the New Testament. A period when the Church, as she ought, must give place to other organizations better adapted to the wants of a progressive age. Some, professing the religion of Jesus, entertain opinions which favour the prevalence of this sentiment. There is a looseness in the popular harangues of ministers of the gospel, on the subject of progress which encourages those who would subvert the confidence of the people in the Bible, and prepares the way for success in their cunning craftiness to deceive. Many who bear the name of Christ, seem to answer the description in the text—"children tossed to and fro, and carried about by every wind of doctrine." They appear to have no fixed principles to which they adhere, and from which they cannot be driven by the force of public opinion, nor by the arts and ridicule of corrupt men. They seem to suppose that fixed principles, or an undeviating adherence to the truths of revelation is unfavourable to progress. And those who are unyielding in their maintenance of the truth as revealed in the scriptures, are often held up to the contempt of the public as "old fogies" in religion. This is the fashion of a frivolous age—and the unthinking multitude swing the cap and shout "Onward! onward!" without knowing, and caring less, whither the sentiments they applaud are leading them.

But does not Christianity favour progress? Is it conservative in the sense of barricading the way of advancement to our race? God forbid! It develops the only way of true progress, and not only clears that way of insurmountable obstacles, but furnishes man strength to walk in it. There is a great distinction between activity and progress. All motion is not locomotion. There is great activity in the condition supposed in the text—"tossed to and fro, and carried about with every wind of doctrine." The animal that turns the treadmill may be as active as the one that runs upon the unyielding earth, but he does not advance. So there may be great activity among men without any real progress. A condition of true progress, in a moral sense, is something firm and unyielding to stand upon. Our principles must be true, not only, but immovable. It is a very shallow and a very false idea of the gospel to suppose that it is an obstacle to the progress of our race. So far from it, it is the only way and power of progress in the true and excellent. It is utterly opposed to the idea that we are to remain as we are. It assumes that we need to progress—and that we must progress to fit us for the destiny of the righteous. To sit down and fold our hands in indolence is to recede farther and farther from God and all that is good. But, as remarked already—the first step in true pro-



gress is the hearty reception of the truth as revealed in the scriptures. Such an apprehension and conviction of the truth as shall preserve us from being tossed to and fro, and carried about with every wind of doctrine. The truth as revealed in the scriptures, firmly believed, is the foundation of true progress. Unless we are rooted and grounded in the truth, as it is in Jesus, our activity will not be true progress.

*Faith* is the primary element in true progress—it lays hold of that which is immovable and eternal. From the necessity of its nature, true faith in the work of God becomes a root of progress. In the beginning it is feeble—but under the genial influence of divine grace and the increase of scriptural knowledge and enlarged personal experience, it grows and expands and becomes more and more unyielding to the storms and fury of error which sweep over the moral world. The objects of faith are infinite, and can never be fully comprehended, hence a growing faith finds onward and onward still a widening field for its enlargement. Daily providence renders its daily exercise necessary, and exercise is a condition of its growth. To him that hath shall be given. The Spirit by whose power it is implanted in the human heart waters it, renews it, and causes it to grow. Christian faith taking hold of that which is immutable and immovable, keeps the soul steady in the wind of false doctrine which everywhere blows, and at the same time impels the soul on in progressive conformity to the moral excellence of its object. It necessarily takes hold of the sources of human activity within. It awakens emotions which embody themselves in action, and the action is in direction of the moral excellence in view of which the emotional nature was aroused. It is a dead faith which is inactive. Progress is a fruit and evidence of faith. “Show me thy faith without thy works, and I will show thee my faith by my works.”

But as all activity is not progress, so all works are not the works of faith—to be so they must flow from the influence of the objects of faith, as revealed in the word, upon our emotional nature. They must be the works which God commands, performed under the influence of trust in him through Jesus Christ. The works of faith are not the works to which we are prompted by unsanctified reason, nor the impulses of depraved hearts, but those performed from respect to the authority of God to which both our reason and our hearts are subordinated. True Christian progress is all included in the last clause of the text—“grow up into him in all things, which is the head, even Christ.” Here is embodied the true idea of progress in a moral or religious sense—a growing conformity to Christ. The same thing is expressed by different phraseology in the scriptures—such as “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. “As new-born babes desire the sin-

cere milk of the word, that ye may grow thereby." The idea of progress, therefore, which we, as Christians are to entertain is that of growing more and more like Christ in his inimitable perfections. This growth of the apostle connects with such an apprehension of the truth—such a knowledge the truth that we shall not be "tossed to and fro, and carried about by every wind of doctrine." This growth supposes the great doctrines of grace to be settled in convictions as undeniable verities, and not to be thence removed by temptations to unbelief. It is a blot upon the Christian character to be in doubt concerning that in which we are to progress in order to conform to Christ. We have upon record and in the hands of all, the virtues which he exhibited while in the flesh—they are so clearly illustrated in the various circumstances in which he was placed that it was not difficult to perceive them. They are our copy. We are to imitate them. We are to be active in our endeavours to be like Him. To this activity the principles of Christianity prompt us if we are under their influence. "He that saith he abideth in Him, ought himself also so to walk, even as he walked." Is not here a field for progress sufficiently ample to engage all our powers, without fear of reaching a limit where progress must cease? Who could have imagined, considering this field stretching out before him, that the idea would ever have gained any degree of currency, that fallen man would, in the nineteenth century, have arrived at a point of progress, where there would be needed a wider expanse than is furnished by the virtues of Christ, our example. Is it so? Have we indeed reached the depth of his humility—have we attained the limit of his faith and love—his meekness, his benevolence, and constancy in the work assigned him? Talk of the necessity of new principles of human progress in such an age as this, and treat with contempt those who would hold the church to the old obligation of imitating His example! Surely men have been made giddy by beholding the rapidity of physical improvements, to suppose that the old religion of Christ has become obsolete because the age has outrun its virtue, and attained to heights above its knowledge. Application of the example and precepts of Christ to the purposes of self-examination, with an honest intent, will dissipate the illusion that human progress demands a renunciation of the Bible as the only revelation of the will of God. Who of all the advocates of this theory, can compare himself with the gospel standard as embodied in its precepts, and in the life of Christ, without discovering that he falls infinitely below the moral elevation enjoined. Where is the man who dares to assert that he possesses that degree of faith which Christ enjoins when He says—"take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

What man dare affirm that he has attained to that meekness which Christ exhibited under unreasonable and cruel persecution? When reviled, He reviled not again. He was oppressed, and He was afflicted, yet He opened not his mouth; He is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so He opened not His mouth. When expiring in agony under cruelties inflicted by His enemies, He prayed, Father forgive them, they know not what they do. Have men of this age of boasted progress attained to this love of enemies—are they willing to lay down their life for their enemies?

Have men attained to Christ's humility? He made himself of no reputation, and took upon him the form of a servant—He humbled Himself, and became obedient unto death, even the death of the cross.

And yet the gospel to become obsolete because a barrier to human progress in the attainment of moral excellence!

The present state of opinion among a class of visionary theorists respecting the failure of the gospel to meet the wants of human progress, ought to arrest the serious attention of the professed disciples of Christ, and to induce the inquiry whether we are not at fault for the prevalence of such theories. If they were met in every place where it is attempted to propagate them, by a band of men who illustrate in their daily lives the power of the gospel to elevate and ennoble the degraded and the groveling, they could possess little influence to deceive. There never was a period when the honour of the gospel and the glory of Christ more urgently demanded a faithful transcript of the Saviour's life and teachings in the lives of His disciples, than the present. And this transcript is not to be sought merely in these forms of activity against vice in which unbelievers as well as Christians may engage, but in those virtues of the inner man which, by their outward manifestation, distinguish men as having been with Christ and learnt of him. To stop the mouths of gainsayers and to silence the visionary theorists concerning the failure of the gospel to meet the necessities of human progress, the Church needs an increase of faith—a faith which shall elevate her members above that spirit of worldliness which is now defiling her beauty, and wasting her strength. She needs to be clothed with her Redeemer's humility, which shall suppress her aspirations after high things of earth—she needs more of that meekness, which can without agitation endure the reproaches and contempt of an unbelieving world—more of that love which endureth all things, believeth all things, hopeth all things—more of that zeal in the ways of divine appointment which faith inspires and which no obstacles can quench. The cultivation of these virtues is necessary to grow up into Christ in all things; and progress in them is necessary to give stability to resist the storms of error which sweep over the moral world, and which prostrate the fabrics built upon sandy foundations. There ought

to be in such an age as this, no indistinctness, no dreaminess in the minds of God's people respecting the nature of human progress. It is disastrous to the interests of true religion for the disciples of Christ to act upon the principle that there can be any true progress except it consist in a growing conformity to their Master and in obedience to the gospel, which teaches us, "that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

It is the infidelity of the pride of intellect to suppose that any new principles of morality, or any new means of personal growth in grace will be revealed, by the progress of the arts and sciences, physical or moral, or by the radical discussions or movements of the age. All that is necessary for us to know or to do is revealed in the word. And it is idle nonsense and arrant wickedness for us to hope for anything to be evolved by discussion or experiment, which will relieve us from the necessity of watchfulness and prayer—self-examination and meditation. The expectation of an easier way to overcome sin and to advance in spiritual growth, is of Satan, or of the depravity of the heart of man—it turns us away from scripture and divine institutions. We must, to progress, be followers of them who through faith and patience inherit the promises. Because we can, by recent discoveries, almost annihilate time and space by the rapidity of locomotion, and by the transmission of thought on the wings of the lightning, we are not to allow ourselves to fall into the half-formed expectation that new modes of advancing in the divine life will be found out—or that new principles of moral action to bless the world will be discovered. No railroad will be built from earth to heaven, no electric telegraph will penetrate the unseen world. "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

There is only one way for the salvation of sinners of all ages and of all nations—union with Christ by faith, through the inhabitation of the Spirit—a growing up into him in all things—receiving from him spiritual life. The chief concern therefore, is to be found in him—to deny ourselves—to follow him—to believe in him. The way is revealed—the means of advancement are revealed. It is the way in which the primitive Christians and disciples in all stages of human progress have walked. "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."

The world may advance or recede—human science may enlarge or decline—this way remains the same in all ages and in all countries. To swerve in theory or thought, from this way, exposes us "to be tossed to and fro, and driven about by every wind of doctrine." We recede, the moment our confidence diminishes in the means of advancement revealed; and when we turn to other devices to bless the world, we invite a wind which may uproot our hopes and blast our prospects for ever. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

---

## Household Thoughts.

---

### TRUTH FOR PARENTS.

THE Rev. Dr. Duff, a man of eminent practical wisdom, as well as of eminent piety, says :

"I am prepared from experience to say that in nine cases out of ten the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove, in point of fact, rather a curse than a blessing. I am prepared to substantiate that, as a matter of fact, not merely from my own knowledge of the subject, but from the statements of men who have been of watchful and observant habits, cultivated not only in Great Britain, but in America. But it is a melancholy fact that so little do parents know of the mass of misery they are accumulating for their children, in heaping up these hoards for them,—so little do they think how big with misery these hoards are."

Let parents think of this solemn truth, and do good with their wealth, instead of treasuring it up for their children.

---

### VALUE OF A SCHOOLMASTER.

THERE is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul, and character of the child. No office should be regarded with greater

respect. The first minds in a community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good, all their show and luxury should be sacrificed. Here they should be lavish whilst they straiten themselves in everything else. They should wear the cheapest clothes, live on the plainest food, if they can in no other way secure to their families the best instruction. They should have no anxiety to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with high principles, and fit them to bear a manly, useful, and honourable part in the world. No language can express the cruelty or folly of that economy, which, to leave a fortune to a child, starves his intellect, and impoverishes his heart.—*Channing*.

---

### A CHILD'S FUNERAL.

[The following affecting account is taken from DR. SPENCER'S "PASTOR'S SKETCHES," *second series*. It is inserted more particularly for the purpose of calling attention to the whole article, of which this extract is merely the narrative on which it is founded. The Doctor had not been acquainted with the family referred to, but was suddenly called upon to attend the funeral in the absence of the pastor. We commend the whole chapter, entitled "The Lost Child," to afflicted parents, who have not learned to submit to Providence.—*Ed.*]

AT the hour appointed I went to the house. It was filled with people. I spoke with the parents for a few moments, and before the funeral services commenced there was put into my hands the following letter:—

"DR. SPENCER,

"Rev. Sir:—We thought we should like to give you a few particulars in regard to our only child. She was of uncommon promise, and for her age, possessed a mind much matured. During her illness of two weeks she was a great sufferer, without murmur or complaint. Her mind continued perfect until the last, and she would often say, 'Mamma, comfort your little daughter.'

"Previous to her last sickness she had enjoyed unusual health, with a heart full of mirth, tenderness and sympathy. She was a favourite, and beloved by all. We have never known her to speak an untruth. She loved to do right, and was very conscientious in regard to her conduct on the Sabbath. She loved to talk of God and heaven, and a few weeks since, while an uncle was very ill, she said, 'Mamma, when we die, if God would only take us in his arms and carry us right up into heaven, so we should not have to be put into the dark coffin, how happy it would be.' We trust she is now there." \* \* \*

I read this affecting note (signed by both the parents), and the funeral services were conducted in the usual manner. Before prayer, I aimed to say such things as I thought might be profitable to the assembled multitude, and such especially as I had some hope would bring at least a gleam of comfort to the crushed and bleeding hearts of these parents, now stripped of their precious treasure. It was a most solemn and tender occasion. The little coffin was placed near the folding doors, which opened between the parlours. I had looked into it just as I entered the room. Its slumbering tenant was lovely even in death. It looked as if it were asleep, and appeared more pure and beautiful than the flowers which were placed beside it, and on the coffin's lid. But that marble brow was cold; and those lily lips, which seemed as if ready to utter some syllable of love, would never speak again. I could not look upon it; I turned away and wept.

After the religious exercises were closed, I sat where I could see the countenances of the multitude, who came one after another and looked into the little coffin. I did not see one who turned away without eyes suffused with tears. Every one was affected. Old men, with stern and severe faces, wept over it. And when the parents came to take their last look, and the mother bent down over the coffin to give her last kiss to such a child, I felt that her heart must break. Tears streamed from her eyes; her whole frame shook like an aspen leaf, with the dreadful violence of her agitation. There were no noisy outbursts of grief, but such a deep and dreadful sorrow as seemed too much for nature to endure. She retired from the coffin supported by her husband; and tear-dimmed eyes followed her, as she went up to her chamber—a childless mother!

Promising to call on them the next day, I left the melancholy scene; and this sweet child was conveyed to the tomb.

---

### A BLESSED PROSPECT.

THE ties which bind together a family who have all a good Christian hope, shall never be dissolved. Death comes among them, but we take the Bible in our hands, and inscribe on their tombstone—"Pleasant in life, and in eternity not divided." One after another falls, until the last of the circle is carried to his long home, but the grave cannot retain them. By and by the family is to meet again—husbands and wives—parents and children—masters and servants are one day to stand within the gates of the new Jerusalem, all washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

## Historical and Biographical.

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

#### ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.—No. V.

[Having been prevented by the meeting of the Assembly and by official engagements, for the last two months, from continuing our articles on the Church, we now pay our respects again to our brother of the new Review, and proceed to examine another of his positions.—Ed.]

“CO-OPERATIVE CHRISTIANITY” is one of the topics of the Review. This is a thing which our brother thinks is enjoyed in common by the Presbyterian fathers, and by the New School branch. It is well known that the Old and New School differ in their modes of conducting evangelical operations; the former preferring ecclesiastical action, and the latter the voluntary societies. The Reviewer attempts to vindicate, incidentally, the New School policy, by quoting from letters written by the Presbyterian fathers to England, Scotland, Massachusetts, &c., inviting aid in advancing the kingdom of Christ, and co-operating in counsel and effort on various occasions. This is the *smallest* specimen of argumentation in favour of New Schoolism, contained in the Review. The Old School Presbyterians co-operate with other branches of the Church of Christ, by means of friendly Christian intercourse and correspondence, and when the occasion admits, by active aid. In the circulation of the Bible, African colonization, temperance, prison-discipline, the care of the poor, &c., Old School Presbyterians have as much co-operative spirit as any other denomination. But there are some objects which they conceive each Church can best prosecute under its own ecclesiastical authority. Among these objects are the work of missions, education for the ministry, and the circulation of religious books; and *here* the fathers and the Old School agree; whilst the New School, with that constant diverging tendency, so characteristic, differ from the “good, old received method.” In regard to this subject of “co-operative Christianity,” it is our design to show two things; *first*, that the Presbyterian fathers and the Old School agree in the great principle of ecclesiastical action, as distinguished from New School and Congregational Voluntaryism; and *secondly*, that our New School brethren, in their high zeal for “co-operative Christianity,” have thwarted the Church itself by every means in their power. Their “co-operative Christianity” means co-operation “only in *their* way.”

#### ECCLESIASTICAL ACTION, THE OLD PLAN.

The old Presbytery of Philadelphia was a missionary body by the law of its existence, and in the spirit of its members. During the sessions of the first recorded meeting, it was resolved, “That every minister of



the Presbytery supply neighbouring desolate places where a minister is wanting, and opportunity of doing good offers."\* One of the main objects in the formation of the Presbytery was to give energy to evangelical operations of this sort. A letter sent by the Presbytery abroad, in 1709, states, "That our evangelical affairs may be *the better managed*, we have formed ourselves into a *Presbytery*, annually to be convened in this city; at which times it is a sore distress and trouble unto us, that we are not able to comply with the desires of sundry places, crying unto us for ministers to deal forth the word of life unto them," &c.† The Presbytery, in conducting their missionary work, relied, 1st, Upon the efforts of each pastor to supply neighbouring destitutions, according to the act passed at the first recorded sessions. 2d, Upon Presbyterial appointments of the different members to do special missionary work; it being constantly the practice of the Presbytery to supply destitute places with such occasional preaching as they could in this way provide. [See Records, *passim*]. 3d, Upon obtaining ministers from Scotland and other quarters.

The SYNOD OF PHILADELPHIA, formed in 1717, took the missionary work into its own hands; and through its Presbyteries enlarged its efforts to spread the gospel. At its first meeting, it established a fund for "pious uses," a principal object being to send the gospel to the destitute. One of the Synodical letters, sent abroad in 1718, states: "That they have all agreed to unite their endeavours annually at Philadelphia, for *spreading and propagating the gospel of Christ* in these dark parts of the world." \* \* \* "We ourselves have begun a small fund for this and other religious purposes."† Missions were thus declared to be Synodical work. In 1719, the Synods sent a letter to all the congregations, urging liberal contributions to their missionary fund, "for the carrying on the said noble and pious design of planting and spreading the everlasting gospel in these provinces."§ These extracts are sufficient to show the spirit of the Presbyterian fathers. These men of God had no idea of committing the missionary work to any organization *outside of the Church*. The "co-operation" plan of modern times was as much ignored as the London "comprehension" scheme. They were neither *Old England* comprehensionists nor *New England* co-operationists. But whilst they were strict Presbyterians, they had charity towards all men; and, as opportunity offered, gave aid and received aid in the love of Christ. All the extracts of letters, quoted by the Reviewer, only go to prove that, like their lineal and legal descendants (the Old School Presbyterians), the men of the olden time were willing to work with other Christians in various ways, but kept in their own hands the supplying of their own churches with the preached word. In their poverty, they thankfully accepted help from other bodies of men; but in their love of Presbyterianism they allowed no men to do what Christ had committed to His own Church.

In 1745, the New Side Synod of New York was organized. It will be unnecessary to say anything about the Old Side Synod of Philadel-

\* Records, p. 8.

† Page 14; Jedediah Andrews was on the committee to write this letter. His Presbyterianism had begun to take root.

‡ Records, p. 52.

§ Records, p. 56. Letter written by Andrews.

phia, except that they continued to conduct their missions on the old plan. But how did the New Side brethren conduct their affairs? Verily, in *precisely the same way*. They "co-operated" *ecclesiastically*. Take as a specimen the following:

"In answer to the supplication from the people in Augusta county, [Va.] the *Synod* appoints Mr. Cummins to go there in the fall for some time, and they appoint Mr. Hunter to go into the lower counties, &c., the first of September, and preach there four Sabbaths."\*

"The *Synod*, taking into consideration the destitute condition of Virginia and North Carolina, as it hath been represented unto them, do appoint Messrs. Beatty, Bostwick, Lewis, and Thane, each of them to make a visit to those parts for the space of three months, and the seasons to be agreed upon by themselves."†

These are only *specimens* of the mode of doing the work. The missionary operations of the *Synod* of New York were conducted, not "co-operatively" but *ecclesiastically*.

In 1758, the two *Synods* came together again; and of course the united *Synod* of NEW YORK AND PHILADELPHIA practised on the old plan. It is needless to multiply extracts, as the Reviewer will not venture to question our position, although his article leads his readers to *suppose* that the fathers were "co-operationists." A single specimen is enough. *Ex uno, &c.*

"The *Synod* more particularly considering the state of many congregations to the southward, and particularly North Carolina, and the great importance of having those congregations properly organized, appoint the Rev. Messrs. Elihu Spencer and Alexander McWhorter, to go as our missionaries for that purpose; that they form societies, help them in adjusting their bounds, ordain elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their after conduct, particularly in what manner they shall proceed to obtain the stated ministry, and whatever else may appear useful or necessary for those churches, and the future settlement of the gospel among them. And also, that they assure those people, wherever they go, that this *Synod* has their interest much at heart, and will neglect no opportunities of affording them proper candidates and supplies to the utmost of our power."

The *Synod*, in 1766, long before a "co-operationist" was heard of, established a missionary fund; and, according to the act of the following year, each *Presbytery* was directed to appoint a treasurer to receive collections from the churches, and these treasurers were to pay the moneys to the treasurer of the *Synod*, who was to hold them subject to its order.‡ The *Synod* very materially enlarged its operations from time to time, sent the gospel to Georgia in 1770, beyond the Alleghanies in 1772, to the northern frontiers of New York in 1774, west of Albany in 1776, and wherever the Providence of God opened the way and gave the ability to follow.

In 1789, THE GENERAL ASSEMBLY was formed. The "good old received" policy was continued by the highest judicatory of the Church, the missionary work being from the beginning *ecclesiastical* work. Not a trace of "co-operation," derogative of Church authority, yet appears. At the first meeting of the General Assembly, a plan for missionary operations was adopted, the principal features of which were, that each *Synod* should recommend two missionaries to be appointed by the *Assembly*, and that the *Presbyteries* should forward funds for their support.

\* Records for 1747, p. 235.

† 1754, p. 260.

‡ Records, pp. 360, 370.

Here was ecclesiastical "co-operation" in the purest form. The Synods of Carolina and Virginia were allowed to conduct their own operations. A permanent missionary fund was established in 1791. The Assembly sent its first missionaries in 1791-92 to the frontier settlements in Northern and Western New York, and in Northern Pennsylvania, and were the first body that explored these extensive fields. The gospel continued to be preached by our missionaries in Western New York from year to year, churches were organized, and a good footing gained; so that in 1800, the Assembly appointed the Rev. Jedediah Chapman as "resident or stated missionary of the Assembly on the frontiers." The Connecticut Missionary Society was organized about 1798, and commenced its work; but the Assembly did not "co-operate" with it as a missionary organization, preferring to manage its own affairs, as a judicatory of the Church of Christ.

In 1802, a Standing Committee on Missions was appointed, who systematized matters, recommended appointments, &c., and the Assembly thus conducted its operations until 1816, when the Board of Missions, with enlarged powers, was established. From this period until shortly before the Board was reorganized in 1828, the work of missions was almost exclusively carried on in the Presbyterian Church by its own judicatories, the Presbyteries, Synods, and General Assembly. Thus, in 1818, the Presbytery of *Oneida* "requested the Assembly to permit this Presbytery to manage their own missionary concerns."\* Leave not being granted, the request was renewed in 1820, and the commissioners were "directed to ask leave of the Assembly, for *Presbytery* to appropriate their own funds collected for missionary purposes."† And again, the Oneida Presbytery were "instructed to conform"‡ to the plan of the Assembly's Board. This was taking pretty strong ecclesiastical ground; but the Assembly has the right of managing missionary operations according to "the book." So thoroughly was this right admitted, that as late as 1826 the Synod of *Western Reserve*, the laxest of all Presbyterian bodies under the moon, asked of the Assembly "permission to conduct their own missionary operations." Permission was granted, "and said Synod was directed to report its missionary labours annually to the Board of Missions."§

Nothing, in short, can be more clear, than that the whole history of the Presbyterian Church proves that its mode of "co-operating," in carrying on its missionary operations, was *through its own Judicatories*. Nor will this seem strange to any one familiar with our own government, for its whole structure depends upon ecclesiastical union. The chapter in "our book" on Missions contains fundamental principles, and among them are these: "When vacancies become so numerous in any *Presbytery*, that they cannot be supplied with the frequent administration of the Word and ordinances, it shall be proper for such *Presbytery*, or any vacant congregation within their bounds with the leave of the *Presbytery*, to apply to any other *Presbytery*, or to any *Synod*, or to the *General Assembly*, for such assistance as they can afford. \* \* \* And the *General Assembly* may, of their own knowledge, send missionaries to any part to plant churches or supply vacancies."|| It is perfectly obvious, that with such constitutional rules, pointing to Judicatories as the organs of missionary action, the Presbyterian Church could not well have occupied a

\* Minutes, p. 691.

§ Minutes p. 10.

† Page 727.

‡ Confession of Faith, p. 449.

† Page 734.

different position from that which she maintained from time immemorial.

In 1826, the American Home Missionary Society was formed on the voluntary plan, or to use a New School expression, on the plan of "co-operative Christianity." Our Congregational brethren naturally prefer this plan. It suits their religious system, just as the ecclesiastical plan suits ours. We have no fault to find with it within its lawful domain. We bid it "God speed" in its proper place; but when it usurps prerogatives in the Presbyterian Church, which the constitution of the Church gives to its own Judicatories, every candid person will respect the motives which have produced opposition to its claims.

The American Home Missionary Society had the ambitious desire to take the missionary work out of the hands of the Presbyterian Church. Having secured auxiliaries in New England and in New York, it conceived that its mission was to possess the earth. The wise men of the Presbyterian Church immediately perceived the necessity of reorganizing the Assembly's Board of Missions, on a scale of efficiency that would render outside interference unnecessary, if not impracticable. Accordingly, in 1828, an overture, signed by Dr. Green, Dr. Herron, Dr. Janeway, and others, was brought into the Assembly, with a view to introduce improvements in the reorganization of the Assembly's Board of Missions. This leads us to our second position.

\* SPIRIT OF NEW SCHOOL "CO-OPERATISM."

II. The boasted "co-operative Christianity" of New Schoolism has not only been a "co-operation" against the immemorial principles and usages of Presbyterianism, but a co-operation that sought to exclude, or hinder every other agency. The friends of the voluntary societies commenced a war of extermination. Not satisfied with conducting missions among the Congregationalists of New England, and the Congregational Presbyterians of New York, they must needs thwart, as much as possible, the old-fashioned Presbyterian plans, and monopolize the "co-operation" of the whole Church. We know what we affirm, and shall submit the proof. First, however, let it be remembered that, whilst Presbyterians have always been opposed, from principle, to the work of voluntary organization *inside of their own Church*, the voluntary co-operationists will find it very difficult to show what principle of theirs prevents them from co-operating with churches which prefer ecclesiastical action. As the Reviewer makes a great boast of the "co-operative Christianity" of New Schoolism, let us examine what kind of stuff this thing is, or was.

1. We shall make some specifications which will sufficiently identify the nature of New School co-operationism. And the first specification is, that when the friends of the Presbyterian Board of Missions wished, in 1828, to have its efficiency promoted by additions to its powers, our very liberal brethren of the co-operative stamp co-operated to prevent it! The subject of reorganizing the Board occupied a large portion of the time of the Assembly. It was discussed at five different sessions, at considerable length each time. In the midst of the discussion, the Executive Committee of the American Home Missionary Society sent forward a committee, of which the Rev. Absalom Peters was one, "to communicate to the Assembly the *views of said Executive Committees* in relation to the

overture now before the Assembly, for a reorganization of the Board of Missions of the General Assembly!"\* The debate was resumed, and on the next day the project of reorganizing the Board was *defeated*. This was the beginning of the manoeuvring of the co-operatives; and of the magnanimity of their first onslaught let honourable men judge. The friends of Presbyterianism, undismayed at their defeat, brought in a protest to enter upon the Minutes of the Assembly. This proceeding had the effect of alarming the friends of the American Home Society, who thereupon agreed to reconsider the matter; and in the hope that the Assembly's Board was dead beyond the power of resuscitation, they determined to let it be reorganized. Still it was a bitter pill to Dr. Peters, who afterwards admitted that he had "*fears*" about the result at the time.† We ask the candid reader, in examining the nature of "co-operative Christianity," to notice, that its first efforts in the General Assembly were to cripple the institutions of the Presbyterian Church. So far as Presbyterianism was concerned, instead of being "co-operative," it was an antagonistic spirit in all its movements.

2. *Specification second.* Having failed to prevent the reorganization of the Assembly's Board, the "co-operatives" next aimed at destroying it by plans of amalgamation. A friendly death-squeeze was substituted for blows on the head. The Executive Committee of the A. H. M. Society proposed that the Assembly's Board should be merged in the "National" Society, as the best way of "co-operating;" but the proposition was promptly rejected. Then followed a scheme concocted by Drs. Ely and Peters, for changing the constitution of the A. H. M. Society. By this scheme a President, Vice Presidents [number not specified], Treasurer, Auditor, Corresponding and Recording Secretary, were to be elected by *the Society*; and fifty Directors, to be appointed by the New England Congregational Associations, the Dutch Reformed Synod, and the Presbyterian General Assembly, "in proportion to the number of ministers severally embraced in the above-named ecclesiastical bodies." As *seven* were to be a quorum, the chance of available influence to Presbyterians in the management of the Society was small enough; but however great it might have been, the Assembly's Board promptly rejected the scheme, both from principle and policy. Nothing daunted, the National Society issued a circular, "the design of which appeared to be to procure from the next General Assembly the extinction of the Board of Missions."‡ The Assembly of 1829, however, took no measures except to recommend both institutions to the Churches. The zeal to *unite* the Assembly's Board to the Society always meant, of course, to "co-operate" the Board into non-existence. The object was to get up a comprehension scheme, based on the ruins of Presbyterianism. No man had a more darling lust

\* Minutes, p. 232.

† Dr. Peters, writing in 1831, says, that "When the reorganization of the Board of Missions was urged by a minority of the General Assembly, in May 1828, and first rejected but finally yielded to by the majority (to prevent the unpleasant appearance of a protest on the published Minutes of the Assembly, signed by Dr. Green and others), I expressed my fears that evils, greatly to be deprecated, would be the unavoidable results of the *separate action of two distinct general organizations for missions* within the bounds of our Church." It seems that he was for having all "co-operate," like Christians, with *one* organization, and that one his *own*. The two great principles of Voluntaryism were. 1st, *Itself*; and, 2d, *Nothing but itself*.

‡ Manuscript Records of the Board, Feb. 17th, 1829.

than Dr. Peters's love of amalgamation. His party were fierce to have all co-operate in their own one way. Hence they tried the merging system until they found it folly to prosecute it farther. These incessant attempts to break up the Presbyterian organization showed a spirit not very worthy of laudation, in a free Christian land. Would it not have accorded better with "co-operative Christianity" to have fraternally co-operated with the Assembly's Board, rather than to have sought so pertinaciously its utter destruction?

3. A third specification will show the monopolizing nature of co-operation. Its next effort was to compel the Assembly's Board to unite with the A. H. M. Society in the valley of the Mississippi. The Philadelphia brethren having completely foiled the co-operation schemes in the East, a forced union was sought at Cincinnati. Accordingly, Dr. Peters started for the West in midsummer, 1830, to attend the meeting of the Cincinnati Presbytery; and, after much talking, persuaded the Presbytery to apply to the Assembly's Board for a united agency at the West. The Board declined forming any such thing, as unpresbyterian, unwise, impracticable, and tending to increase the evils already existing. It was well understood, that the A. H. M. Society was aiming to gain ascendancy in the West under the plea of union. Instead of attending to its own affairs, and co-operating in its lawful sphere with other Christian institutions, it was bent on still pursuing its ambitious designs of gaining a mastery over the Assembly's Board, by hook or by crook.

4. Other tactics were now to be tried. The Assembly of 1831 was called to play a new game. At the time of election for members of the Assembly's Board, the co-operationists, who happened to have a majority in the Assembly, determined to leave out enough of the old members to suit their purposes, and to make the Presbyterian institution subordinate to the Voluntary one. The question of re-electing the old Board was taken by ayes and noes, and was negatived, ayes 87, noes 109. Great excitement prevailed during the discussions. The Moderator, Dr. Beman, then appointed a committee of seven to nominate new members, and every one of the committee was selected from those who had voted in the negative! Seventy-two new members were nominated; and although the Board consisted of 171 members, yet some of these being co-operationists, the balance of power was in reality transferred from the Old School to the New School. The object was to co-operate a revolution. A statement, signed by Messrs. Barnes, Patterson, Skinner and others, says: "We believe that nothing *more* was desired by any with whom we co-operate, than to produce such a change in the Board, as would *prevent all collision with the American Home Missionary Society*, and contention concerning missionary operations." There is the secret! The object was to place the Assembly's Board in the hands of the Voluntary Society. Prevent contention, indeed, "concerning missionary operations!" This bold effort was itself throwing turpentine into the furnace. The above gentlemen admitted, that "in disposing of the missionary business of the Assembly, there occurred such disorder and confusion as we have never before witnessed in the General Assembly." In fact, the manœuvre recoiled upon its authors. The Assembly reconsidered the matter, and as a compromise, re-elected the old Board, and recommended the Synods in the Mississippi valley to endeavour to agree upon some plan of conducting missions in the West. Thus the warfare was again transferred from the Assembly to the valley.

5. The Convention, recommended by the Assembly, met at Cincinnati on November 22d, 1831. *Nineteen* Presbyteries were represented; and the subject of missionary action was discussed for nine days, or until the 30th. The Convention, by a vote of 54 to 15, approved of the *Assembly's Board of Missions* as the organization best suited to the West. The Voluntary men, instead of acquiescing in the measures of a Convention, which had been originated as one of their own schemes, immediately turned about and, in a pamphlet, denounced the result. Such is another specimen of the amiable "co-operative Christianity," which the Reviewer praises to the air.

6. The spirit of active opposition to the Assembly's Board showed itself at other times, and in other forms, than in the Assembly and at public meetings. Dr. Spring, who had served on the Executive Committee of the A. H. M. Society, was removed from his station for expressing attachment to the Assembly's Board; and to an inquiry of a person present at the meeting, why he was left off the ticket, a reply was privately given, "He is a traitor." Co-operative Christianity, unlike charity, sought nothing but its own. It was treachery to look on the things of others. A member of the Executive Committee of the National Society declared, "I hope the time will soon come, when the Board of Missions will be buried in the grave of bigotry." Was all the bigotry inside the Church?

It is exceedingly painful to follow up the Reviewer's indiscreet article, by statements and disclosures which mar the eulogy which he has pronounced upon his party; but the fact is, that the co-operationists, with all their liberality and zeal,—for they were good men,—pursued the Assembly's Board with a perseverance of hostility rarely displayed towards a good cause, even by the wicked. Both in public and in private, our self-styled co-operation brethren showed an exclusiveness and voluntary sectarianism which no Church bigotry ever surpassed.

7. The next historical illustration of "co-operative Christianity" will be seen in the New School policy respecting Foreign Missions. In 1831, Dr. John H. Rice sent his celebrated overture on Foreign Missions to the Assembly, in which the principle was distinctly avowed, that the Church, in her official capacity, was bound to send the gospel to every creature. This principle, being subversive of co-operative voluntarism, the New School brethren resisted it, and were determined to hold fast to the Voluntary Board. A committee of three were appointed to attend the American Board, and to "confer with that body, in respect to measures to be adopted for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the heathen." The overture of the Assembly was laid before the A. B. C. F. M., at their meeting in New Haven, Connecticut, in the following September. The resolution of the Assembly was committed to a joint committee, viz., that of the Assembly and others chosen by the A. B. C. F. M. They made a joint report against a separate organization by the General Assembly of the Presbyterian Church, and produced strong papers—the strongest the case admitted—in favour of one Board. Dr. Miller, in writing on this subject, says:

"I was present, as a member of the Board, when the Joint Committee of the Assembly and the Board laid before the latter a report, expressing the opinion that the General Assembly ought not to undertake any separate action in the

missionary field. When the question on this report was about to be taken, I arose and remarked, that I could not give an unqualified vote in favour of that report; that I was persuaded there was a large portion of the Presbyterian Church that earnestly wished a Board of Missions of our own Church to be formed, and that in all probability would ultimately form one; but that I would cheerfully vote for the original report, provided the following additions to it could be made, which I moved as an amendment, viz:

"While this Board accept and approve the foregoing report, as expressing their firm opinion on the subject referred to in the Committee of Conference,—*Resolved*, That if the General Assembly of the Presbyterian Church, or any of its subordinate judicatories, shall eventually think proper to form any association for conducting Foreign Missions separately from the American Board, this Board will regard such association with fraternal feelings, and without the least disposition to interfere with its organization or proceedings.

"This amendment, however, was *very unceremoniously negatived*, two other members of the Board only, so far as I recollect, viz., Dr. Spring of New York, and Dr. Carnahan of Princeton, rising in its favour."\*

The next year the report of the Committee was brought into the Assembly, and that body recommended the American Board to the patronage of the Churches. The spirit of "co-operative Christianity" was equally exclusive in relation to foreign and home missions. It was opposed to allowing the true friends of Presbyterianism the privilege of using their own church courts in preaching the gospel, but compelled them to use an uneclesiastical body, whose affairs were conducted by an Executive Committee of Congregationalists in Boston. It was well known at this time, that a large number of our ministers and laymen preferred to conduct foreign missions through our own Judicatories. So positive was this feeling, that the Synod of Pittsburg immediately organized the Western Foreign Missionary Society; but the fiat of Voluntarism had already gone forth, and all such attempts must be discouraged. At any rate, there must be no general Board. "Co-operative Christianity" was thus entirely consistent with itself, in thwarting the plans for conducting home missions and foreign missions under the care of the Church.

8. One more illustration will be given from our history, of the exclusive and intolerant spirit of the "co-operative Christianity," which has been praised as something new from heaven. In 1835, the General Assembly, conceiving it to be the duty of the Church to engage in Foreign Missions, in its *distinctive* capacity, made arrangements to commence operations by taking the Western Foreign Missionary Society, of the Synod of Pittsburg, under its own care, and making it the nucleus of a general ecclesiastical organization. Accordingly, after a preliminary consultation with the Society, a committee was appointed to confer with the Synod of Pittsburg on the subject, and the committee were "authorized, if they shall approve of the said transfer, to *ratify and confirm the same with the said Synod*, and report the same to the next General Assembly." The committee reported to the Assembly of 1836 that the arrangement had been consummated with the Synod, and been ratified and confirmed by both parties. When it was proposed in the Assembly of 1836 to accept the transfer, and to proceed to the election of a Foreign Missionary Board, Dr. Skinner moved, that "it was inexpedient to organize a separate Foreign Missionary Institution." On the motion to post-

\* The writer was present at that meeting in New Haven, and well remembers the debate. He is indebted to Dr. FORTZ, of Va., for Dr. Miller's letter.



pone the preceding proposition to take up Dr. Skinner's, the vote was *ayes* 133, *noes* 134. After a few days, the question was taken on the original proposition, and it was lost, *ayes* 106, *noes* 110. "It was ordered, that the Stated Clerk inform the Board of the Western Foreign Missionary Society, that the Assembly *have not carried into effect* THE STIPULATION touching the receiving that body under their care." The Assembly immediately adjourned amidst the triumphant congratulations of the brethren professing "co-operative Christianity," one of whom—and he a leader—exclaiming in the vestibule of the church, as he rubbed his hands in glee, "*That's the last kick of Presbyterianism.*"

It will be noticed, that the "co-operationists" of the New School were so determined not to allow their brethren of the Old School to carry on Foreign Missions according to the dictates of their conscience, that they not only denied the latter that privilege, through a general Board, but in their zeal for "co-operative Christianity," violated a ratified contract with a Synod of the Church.

In this same Assembly,\* the New School co-operatives made another assault on the Assembly's Board of *Domestic Missions*, and attempted to turn out the old members and elect Voluntary men in their place. The attempt almost succeeded, the vote being 125 to 140.

Scenes like these led to the division of the Church. The Assembly of 1836 refused to censure any of the errors in Mr. Barnes's publications, and to tolerate Church action in spreading the gospel. A crisis was at hand.

Here we pause for the present. Our object has been to show what kind of thing the "co-operative Christianity" of our New School brethren is. And, if we mistake not, we have shown first, that its principles are directly contrary to those of the Presbyterian Church from time immemorial; and secondly, that its spirit is to co-operate only according to *its own will*.

We add, in conclusion, that our New School brethren are themselves beginning to eschew "co-operative Christianity!" They are laying plans to set up "Boards" of their own, in lieu of Voluntaryism. Their eyes are opening by degrees. The Old School policy is the true one; and the sooner our brethren return to our doctrines and usages, the better. We heartily wish them prosperity.

\* Dr. Peters, the notorious champion of Congregational Voluntaryism, was a candidate for the Moderatorship of the Assembly! The vote stood, 110 for Dr. Witherpoon, 102 for Dr. Peters. History will give to Dr. Peters—a Congregationalist by birth and preference, and now a Congregational minister again—his *full share* of the *agency* which resulted in the division of the Presbyterian Church.

## Review and Criticism.

---

*Pastor's Sketches.* Second Series. By ICHABOD S. SPENCER, D.D. New York. M. W. Dodd. 1853.

Dr. Spencer's pastoral life has been an eventful one. In the course of it, he has been the instrument in the hands of divine mercy to deliver very many from destruction, and to lead them into the way of salvation. We believe that his "Pastor's Sketches" will, through the same grace, contribute to the same end. The second series is a fit sequel to the former. 1. As works of *casuistry*, these two volumes take place among the ablest in the language. To solve doubts and difficulties theoretically in matters of religion is a great thing; but to solve them in such a way as to relieve practically those who are subject to them, and to guide them into the paths of peace, is a far higher attainment. 2. The "Pastor's Sketches," as an exhibition of *Christian theology*, will afford much instruction. The theological system of Dr. Spencer is of the Bible stamp, as remote from dry formalism on the one side, as from arrogant "Revivalism" (falsely so called) on the other. The theory, which more or less pervades the "New Divinity" of Finney, Taylor, Parks, and that "side," viz., that the sinner has the "human ability" to begin a religious life at any time, finds no favour with Dr. Spencer. We do not agree with the "whistling" theologian, that Dr. Taylor's system is one of mere harmless philosophy. It is essentially anti-Westminsterian "in the appropriate circumstances of its being;" and would lead, just as it has in New England, to the getting up of new local confessions of faith, and to the breeding of Bushnellism in the midst of tolerating "associations." 3. These works contain an earnest portraiture of *practical piety*. Doctrine is illustrated in its relations to duty. No thoughtful reader can arise from the perusal of these "Sketches" without convictions of the solemn realities of divine truth. They are invaluable family books of instruction. Ministers and candidates for the ministry will derive important hints from Dr. Spencer's pastoral experience, some of the results of which are communicated in these "Sketches." May the divine blessing attend the book in its extensive circulation.

---

*Discourses and Dialogues of the late Rev. SAMUEL PORTER, with a Biographical Sketch by the Rev. DAVID ELLIOTT, D.D.* Pittsburg. J. T. Shryock. 1853.

Dr. Elliott has written an excellent sketch of one of the pioneers of Western Pennsylvania. It is to the life; it presents the character of the individual distinctly before those who never knew him, as in a glass. Free from offensive adulation, it is an affectionate and honourable tribute to one of the fathers of our Zion. Mr. Porter was born in Ireland, but received his education in this country. His academical studies were prosecuted under the Rev. Joseph Smith and the Rev. John McMillan, with the latter of whom he studied theology. He was licensed by the Presbytery of Redstone in 1789; and ordained the next year and installed over the churches of Poke Run and Congruity. In 1798, the latter

church had increased so much as to require his undivided services. He remained pastor until his death, in 1825. The volume contains three excellent discourses; one on decrees, perseverance, and perfection; another in defence of revivals of religion; and another on the atonement. These sermons are characterized by old-fashioned orthodoxy, an evangelical spirit, and shrewd reasoning. The dialogues between Death and the Believer, and Death and the Hypocrite, were written before his licensure. Mr. Porter assisted, with the other sturdy champions of our faith, in giving character to Presbyterianism, in Western Pennsylvania. Dr. Elliott states, that three large congregations now assemble weekly within the district of Mr. Porter's former pastoral charge; and that, from the families which attended on his ministrations, an unusual number have entered the gospel ministry.

Dr. Elliott has contributed much to preserve the memory of the Pennsylvania pioneers by his various publications; and we trust that his peculiar fitness for historical and biographical researches will continue to be exercised in this interesting department.

The publisher, Mr. Shryock, has produced a very handsome volume. Copies may be mailed to any part of the country for fifty cents. The book may be had in this city at Mr. Martien's.

---

*The Great Orations and Senatorial Speech of DANIEL WEBSTER.* William M. Hayward. Rochester. 1853.

This volume contains the eulogy on Adams and Jefferson, the orations in commemoration of the first settlement in New England, and at the laying of the corner-stone of Bunker Hill Monument, and the reply to Senator Hayne—four of the greatest productions of the great orator. Let them have free circulation; let the American youth become familiar with lofty thought, Saxon utterance, patriotic feeling, and earnest argumentation.

---

*The Spirit-World.* By JOEL H. ROSS, M.D., &c. New York. M. W. Dodd, 1853.

We took up this volume several times, looked at the title, and laid it down again, supposing that it discussed spiritual rappings and the like nonsense. Finally we read some passages at random, and were immediately impressed with the fervour and good sense of the work. The object of the author is to answer cavillers on the subject of religion, and to urge to immediate repentance.

---

*The Young Ladies' Guide to the Harmonious Development of Christian Character.* By HARVEY NEWCOMB. New York. M. W. Dodd. 1853.

This is a new edition of an excellent work. Mr. Newcomb writes in an attractive manner, and has selected the most important topics to bring before the minds of the young. The volume will be popular, and do good to all who read it with the desire of improvement. Mr. Newcomb has a happy faculty of conveying solid instruction in a pleasing form.

[We are compelled to omit a number of notices of books for this month, much to our regret.—Ed.]

## The Religious World.

**INFLUENCE OF CALIFORNIA.**—The settlement of California is to have a powerful influence on the evangelization of Asia. The result already is a large intercommunication. The Secretary of State, in California, has recently furnished a statement of the number of Asiatics in that country. There are, according to this table, 22,185 Chinese; 1,125 Australians; 836 Sandwich Islanders; 39 New Zealanders; Malays, 28; from Manillo, 6; Bombay, 10; Hindostan, 4; Van Diemen's Land, 5; Society Islands, 21. In Toulumne county there are 2,486 Chinese, 46 Australians, 14 Sandwich Islanders, 4 New Zealanders, and 1 from Van Diemen's Land.

**EPISCOPACY IN NEW ENGLAND.**—A correspondent of the Portland Advertiser, says that the quotation recently made by the Transcript, from Dr. Greenwood's History of the King's Chapel, "that it was the *first* Episcopal church in New England," is incorrect. The writer says, that before Mr. Ratcliff, the first Episcopal clergyman, came to Boston, in 1686, public worship, according to the forms of the English Church, had been established by the followers of Sir F. Gorges, the proprietor of Maine. As early as 1637, Robert Gibson was established as an Episcopal clergyman, within the territorial limits of Portland.

He also quotes from the annals of Portsmouth, to prove that, as early as 1640, worship was conducted agreeably to the ritual of the Church of England, in Mason's Province, in New Hampshire, by Richard Gibson. The writer remarks:—

"After Massachusetts spread her power and influence over these two provinces, and the original settlers were persecuted or died off, the cause of Episcopacy declined and finally perished. And it was not until ten years previous to the commencement of the revolution that the liturgy and surplice again appeared in our state. It may, however, with truth be said of the "King's Chapel," that, if it was not the *first* Episcopal society in New England, it is now certainly the *oldest*."

To this concession, however, another writer very properly objects; cutting short the age of Episcopacy in the "King's Chapel," at the date of its apostacy from a Trinitarian Creed and Liturgy. This church, as we understand it, is not in connexion with any Episcopal Diocese.—*Puritan Recorder*.

**COLOURED CHURCHES IN PHILADELPHIA.**—There are among the coloured people of Philadelphia nineteen places of worship; of which nine are Methodist, five Baptist, three Presbyterian, and two Episcopal. From a rough estimate, we would say that the number of regular members of the church was from three to five thousand. A large majority of the adults are in the habit of going to church, and the average attendance on Sundays is probably greater, in proportion, than that of the whites. Nearly or quite all these churches have Sunday-schools attached to them;

and the aggregate number of coloured children in these and other Sunday-schools in the city, must be something like two thousand.—*Episcopal Recorder*.

---

## Miscellaneous Readings.

---

### PSALM 23d—JOHN 10th.

BY A LADY.

JESUS, my tender Shepherd, lives,  
 No want my needy heart can know;  
 When for his sheep *his life* he gives,  
 Will he not *all things* else bestow?

His staff my stay, his hand my guide,  
 I yield my steps to his control;  
 And where the peaceful waters glide,  
 Through pleasant fields he leads my soul.

That soul he fills with joy divine,  
 Food on which angels love to feed;  
 My cup o'erflows with heavenly wine,  
 Gift from his fulness to my need.

If faint or weary on the way,  
 Enfolded safe within his arms;  
 My Shepherd will not let me stray,  
 Nor shall I fear the foe's alarms.

And when the gloom of death's dark vale  
 Shall cast its shadows o'er my sight,  
 His loving-kindness shall not fail—  
 The Son of God shall be my light!

I tread in paths his love hath blest,  
 Nought from his side his sheep can sever,  
 Till in that heavenly fold I rest  
 Where I shall dwell with him for ever.

*Chicago Evangelist.*

---

### AN IDEA FOR THE ATHEIST.

DR. LOTHROP, in one of his sermons, says: "If it were true that there is no God, what evidence can the Atheist have that he shall not live and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or if there is no cause, he may exist in another state as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annih-

lated than run the hazard of a future existence, what hinders but he may be unhappy for ever? The man then is a fool who wishes that there was no God, hoping thus to be secure from future misery, for admitting there is no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

### THE WORK FOR TO-DAY.

"Look around thee, you who are yearning to be employed in the service of your God, and try to realize what he has given you to do *to-day*; and do not look beyond it. Strength is promised according to your *to-day*, but not according to your *to-morrow*. Every-day work requires every-day grace, and every-day grace requires every-day asking. Just try the experiment, then, for once, no matter what your occupation may be, no matter how distasteful to your natural disposition. It may be the arithmetic lesson taught to the little wayward child, or the wearisome drive with the complaining invalid, or the petty and fatiguing duties and arrangements attendant on your household concerns, or the routine of the shop or the counting house,—whatever it is, take it first to God: before you begin, kneel and implore his blessing; ask him for a fresh, diligent spirit; ask him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it. Then put your whole might into it,—the might that you have borrowed from a mightier than yourself,—for that is the secret of real work. Do it as if your Master were standing before you; do it as you would have cast the net into the sea; as you would have fastened together the tent; as you would have laboured in the carpenter's shop, had you lived in the early days of Christ and his apostles."

### ONLY JUST INSIDE THE FENCE.

"Oh!" cried the little children. "Oh, such beautiful flowers! and only just inside the fence!"

And then stealthy glances were cast up at the windows, the gate pressed softly, the beautiful flowers were snatched with a trembling hand, and the little children fled away with beating hearts. Were they now happier, because their guilty feet had wandered into forbidden paths? Only a little way had they gone, and lo, they had fallen into sin!

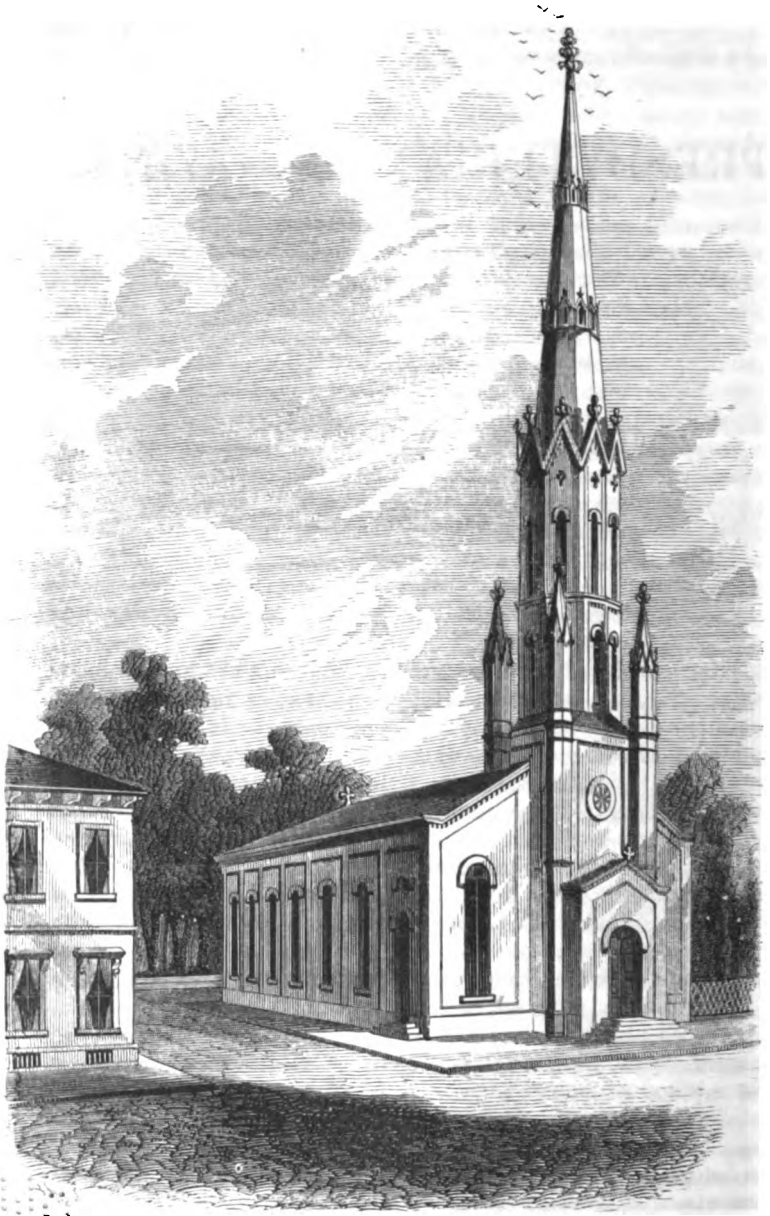
The freshness, the fragrance, the beauty of the flowers, were not sufficient to still the remorseful whisper of conscience. *It was only just inside of the fence* they had been, yet what an ugly mark had sin set upon their fair brows!

Poor little children are we all. Forbidden pleasure smiles and beckons to us, *only just inside the fence*. Our longing glances linger there; our feet stray thitherward; it is a little way, no one sees us, and we put forth our hands, and pluck the flowers whose fatal beauty is a snare to the soul.

Only just inside the fence! But that fence is set between us and sin. One side of it we may walk safely in the "King's Highway," the other side leads us to temptation, to folly, to crime. Once, when we have set our feet in the forbidden paths, we go again more boldly, till the time comes when that fence, set for our safety, is broken down and destroyed by our reckless indulgence in evil desires. There is no longer a barrier between us and sin. We do not pause, or look round stealthily, or tremble as we grasp the coveted pleasure; our looks are grown insolent and defiant; the guilty blood mantles not on our cheeks at the detected fraud, the selfish indulgence, the debasing irreverence. The fence is broken down, and we wander unrestrained farther and farther in those inviting paths, whose fatal termination is the snare, the pitfall, the abyss of darkness and eternal despair.

"*Such beautiful flowers!*" Turn from them, touch them not, they are forbidden.  
 "*Only just inside the fence!*" Within that fence is *sin*, without it is *safety*.

Cambridge Chronicle.



FIRST PRESBYTERIAN CHURCH, RICHMOND, VA.

THE  
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1853.

---

---

Miscellaneous Articles.

---

THE THREE WAYS OF DEALING WITH INTEMPERANCE.\*

Nehemiah 13: 15-21. "In those days saw I in Judah," &c.

THE fourth of July is a celebrated day in the annals of our country. On that day our fathers asserted their independence of a foreign power by which they had been oppressed; which assertion, by the blessing of God upon their efforts, they afterwards made good. It is quite common with ministers of the Gospel, on or near that day, to preach on a subject bearing upon deliverance from some civil or social evil of a national character. Among these evils, one of the sorest in our body politic is INTEMPERANCE; and this is the one which I choose to discuss to-day. The passage of Scripture I have selected, you will readily perceive does not bear directly upon this sin, but upon another, the sin of Sabbath-breaking. If it be asked, why discuss a subject foreign to that which the text presents? I answer that I use this passage because it points out so plainly the two great scriptural methods of dealing with moral evils. Nehemiah first reasons with transgressors: this is the method of *moral suasion*. When this fails, he uses his authority and force as a Governor; and this is the method of *prohibition*.

In dealing with *Intemperance* and its *Cause*—and by the cause of intemperance I mean the traffic in intoxicating drinks as a beverage—men have added a third method; so that there are actually three in use, under one or the other of which almost every

\* A Fourth of July Discourse, delivered by the Rev. ROBERT P. DUBOIS, of New London, Pa. The great interest in the subject and the ability of the Discourse induce us to lay it before our readers.—*Ed.*



effort aimed at the evil may be embraced. These are *Moral Suasion, Regulation, and Prohibition*; to each of which I invite your attention.

#### I. MORAL SUASION.

This consists in reasoning the matter with offenders; showing the evils, both natural and moral, of their course, pointing out its sinfulness and setting forth its fearful consequences here and hereafter; in addition to this, pleading with them to desist, and when they have sunk so low as to be unable to extricate themselves from the toils which surround them, to lend them a helping hand to raise them out of the horrible pit and the miry clay.

Thus it was with Nehemiah. When he saw the evil springing up in Jerusalem, he testified against them in the day wherein they transgressed; and when it continued to spread, and foreigners were encouraged by the nobles to participate in it, he grew more earnest, and contended with the nobles of Judah, and said unto them, "What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Thus appealing to the well-known history of their nation, and the declared cause of its long and distressing captivity in Babylon, and warning them of still greater degradation if they persevered. Here were true, faithful, and earnest *words*, and there is often a mighty power in words fitly spoken.

So we have long approached the user of intoxicating drinks. We argue the case with him in all conceivable ways. We show the folly and uselessness of his course; that he is doing himself no good; adding nothing to his wealth, health, or reputation, but rather wasting and taking away from them all. We bring before him the fearful teachings of God's holy word, and appeal to the struggles of his own awakened conscience, and thus charge *sin* home upon him. We then remind him that the wages of sin is death, and that he as a sinner is exposed to this danger of death. If he be already a *drunkard*, we have but to show him what he *is*; bid him look in the glass at his own countenance, so bloated and reformed and different from what it once was; look at his companions, his character, his prostrated health, his wasted property, his accusing conscience, and his wretched family. If he be but a *moderate drinker*, we warn him of what he presently *will be*, unless he stop short in his career. We point him to his drunken neighbour, and say, Behold the man who was once what you now are, and in him you see what you are hastening to become. We take him to that neighbour's family, and remind him that to this pitch of degradation he is bringing his own. We press it upon him that, if he go on as he has begun, though he may possibly escape the drunkard's doom, the prospect of such escape is very faint. And

in such persuasive efforts we have met with some success. We must not deny the goodness of God. Desperate inebriates have been reformed. You have known some raised from the very gutter to stand up as sober, virtuous, and godly men; who, after faithful continuance in well-doing, have died the death of the righteous. Great numbers of moderate drinkers have been convinced of their folly and danger, and arrested on this very high road to ruin. Very many youth, forewarned and forearmed, have avoided the fatal snare, and have grown up to manhood and entered upon the responsibilities of life, having scarcely even learned the taste of these seducing drinks. But still it must be confessed, the places of temptation are so many, the power of example is so great, the allurements are so strong, that the work of death goes on with fearful force. As drunkards fall into the grave, the moderate drinkers step into their place, while their deserted ranks are filled up with new recruits from the sober and the young. The great work is not half done.

And so, in like manner, we approach the *liquor-seller*. Like Nehemiah, we "testify and contend." We argue, remonstrate, and plead. We show him the *results* of his traffic; how it bears upon his customers, sinking them down, down, in the scale of humanity, until they are almost converted into brutes; how it bears upon the unhappy families of these unhappy men, stripping them of all domestic comforts, one by one, until life, the great boon of Heaven, becomes scarcely worth possessing; and how it bears upon the whole community, showing its terrible work in crowded alms-houses and asylums for the insane, in overflowing prisons and awful gibbets, in steamboat explosions and railway concussions. We bring it home to his own fireside. We remind him how many of his own craft have themselves fallen into the snare which they had spread for others; and how oftentimes their sons have nibbled at the constant bait until they were caught by the barbed hook. We bid them remember that in a business like this they must needs expect to let go all reputation, and to forfeit everything like the blessing of Heaven; for how can it be that he who is doing the work of Satan can thereby secure the blessing of God? And here too we have had a certain measure of success. Numbers of decent, conscientious, self-respecting men—for in the times of ignorance there were in this calling many such—have been made ashamed and alarmed, and have abandoned their business, often with temporary pecuniary loss. But scarcely had the friends of virtue begun to rejoice over these achievements, when they found to their sorrow that these vacant places were filled up by a different class, dead to all self-respect, remorseless as the grave, swayed by no motive but the love of gain, and utterly deaf to the voice of moral suasion. Thus it proved as with that unhappy man out of whom went the unclean spirit, only to return to his now swept and garnished house with seven other spirits worse than himself, so that

the last state of that man was worse than the first. And so it is. By the blessing of God on the power of persuasive words, something, much indeed, has been accomplished; but if we depend on this alone, we must be content with present attainments, acknowledge our work a failure, and still tremble for the safety of our children.

## II. REGULATION.

This consists in allowing an admitted moral evil, but restricting it by divers rules and limitations. Now read over carefully the passage from Nehemiah, and you will find none of this in him. Not a word. And you will never find such a method of dealing with moral evil authorized by God in his Law or his Bible. And the reason is plain. God is holy, just, and good; and the law of such a Being can never compromise with sin. It must be like Him who gave it. And yet, strange to say, this has long been the favourite, and almost the only way with legislators in their attempts to deal with the monster evil of intemperance and its cause. Admitting it to be an evil, they have not aimed to suppress or prevent it, but merely to restrict. To this end they have gone about to hedge the traffic around with all sorts of limitations, until they have perfected that monstrous excrescence of our jurisprudence called the *licensæ system*. Demanding a price for the license to perpetrate all sorts of evil, they store away the wages of iniquity among the treasures of the Commonwealth, unawed like Judas who cast from him the thirty pieces of silver, and less scrupulous than the chief priests who feared to put them into the treasury because they were the price of blood. They then restrict in quantity, allowing some to sell by larger measure, others only by smaller; next forbid the sale to certain classes, such as minors, slaves, coloured people, or those already intoxicated; and then occasionally, except certain times, as the Sabbath-day, or the portion of the Sabbath set apart to public worship. Of these restrictions our statute-books are full.

Now we may judge of this whole system of legal license in two ways—by its principle, and by its fruits. Look at its *principle*. It is radically wrong. How speaks the Bible? “*Thou shalt not, steal, kill, bear false witness;*” and so of all other wrong things. They are positively forbidden. And reason concurs with the Bible, as it always does. It says, as well attempt to regulate any other moral evil—to regulate gambling, stealing, house-burning, or the slave-trade. They defy all regulation. As well endeavour to regulate natural evils. The consuming cancer must be cut out root and branch. The deadly poison must be kept out of the stomach; admit it there, and it is too late to say what it shall do or not do. The mad dog must be destroyed, not confined by a wall or a rope, or his owner threatened with damages if anybody die from his bite. And yet some of our wise laws attempt to hold in the venter of intoxicating poisons by a money fine to compensate

for damage done by his traffic. Money! Will money heal the broken heart of the drunkard's wife? Will money dry up the tears of the agonized father who over the untimely grave of his ruined son so bitterly laments, "O my son, my son, would God I had died for thee!"

And now let us look at the *fruits* of this system. The tree is known by its fruits. And these are most disastrous. Ever since the evils of rum-drinking were discovered, this system, in some of its features, has been in operation. And yet, during all that time, drunkenness went on increasing. Facilities for procuring liquor multiplied on every hand. The old, the middle-aged, and the young; the male and the female; the rich and the poor; the learned and the ignorant; persons of all classes learned to drink and continued to drink. The system was a grand failure, and the land was fast becoming a nation of drunkards. And had it not been for the Temperance Reformation, which so opportunely arose to stay the advancing torrent, and has so manfully breasted it for the last twenty-six years, I may venture to say that this beloved land of ours, under that very system, would at this day have scarcely been worth living for or living in. Indeed so utterly wanting is this plan of regulation found when tried by the tests of the Bible, or reason, or its own fruits, that some are ready to ask how it could have been adopted and so long employed and still adhered to. No doubt it arose in part from mistaken views, even good men hoping thereby to check what they feared they were too weak to suppress; and thus arising, it has been continued, through the selfish fears or policy of law-makers trembling for their popularity, and in many cases, directly or indirectly participating in its gains, or indulging in the animal gratification which it afforded.

### III. PROHIBITION.

This consists in prohibiting a wrong by law, and enforcing that law by sufficient penalties. Such are all our criminal laws. Their language is, Thou shalt not steal: and if thou dost, thou shalt lie in the prison. Thou shalt not kill; and if thou dost, thou shalt hang upon a gallows. This method was used by that man of God, Nehemiah the governor. After moral suasion had been tried, but found too weak to combat with avarice, he brings his power as a legal officer to bear upon offenders. He first prohibits. He shuts the gates, and charged that they should not be opened till after the Sabbath, and set there some of his servants, that there should be no burden brought in. And when they still lodged without the walls once or twice, doubtless thinking to weary him out with their pertinacity, he shows them their mistake, and that the law should be enforced. "Why," says he, "lodge ye about the wall? If ye do so again I will lay hands on you." *I will lay hands on you!* There it is. Prohibition and punishment. And what I wish you to

observe is, *that he succeeds*; for we read that from that time forth came they no more on the Sabbath. It was a straightforward and a thorough work. And so it was in the days of good king Josiah. Things had fallen into a sad state when he came to the throne. He begins the work of reformation. He repairs the dilapidated temple. He reads to the assembled people the newly-found book of the law of the Lord. He renews the covenant for himself and people. But he finds that a wide-spread evil had crept in—the worship of Baal—and how does he deal with it? Does he say, it is too extensive, it is too popular and powerful to be suppressed; I will merely restrict it: I will reduce the number of Baal's temples and priests, and cut off their perquisites; and thus hope in due time to root it out of the land? No, not he. He broke down the altars and images and groves of this forbidden idolatry, and burned them with fire; and he put down the idolatrous priests, compelling them to a better business; and took away the horses and chariots of the sun. The work to which he set his hand he did with all his heart and with all his might, and the land was purged of its abominations.

And so in the case before us. After long dealing with persuasive *words*, and still longer with inefficient *regulations*, the time has come to *act*. In this, emphatically the age of discoveries, a new and grand discovery has been made—originating, as it was fitting it should, in America, the land that gave birth to the Temperance Reformation—that the only effectual mode of dealing with intemperance, is to make the traffic in intoxicating drinks unprofitable; to connect with it in the mind of the vender the idea of risk; in a word, to put it down in the list of crimes. In carrying this discovery into practice, the first thing is to enact a law prohibiting the sale as a beverage, so that it shall no longer be under the shield of law and the protection of state authority. Next, to enforce this law by adequate penalties, just as all other criminal laws are enforced. The punishment usually inflicted are of two kinds, and sometimes both combined. One of these is a fine, against which, if used alone, lie these objections, that the profits are often so great the offender can well afford to pay the fines and still sell on, and also that it leaves the liquor, the cause of all the mischief, still on his hands to be sold. The other of these is the confiscation and destruction of the liquor itself. Just as the market laws of cities take away butter that is light in weight from the seller, and if the article is unwholesome, as tainted meat, destroy it also; just as the quarantine laws take away and destroy merchandise infected with the plague or the small-pox; just as any man's property, when it becomes a nuisance to his neighbours, offensive to the smell or injurious to their health, is by law removed and the nuisance abated. And when some cry out, as they do, that this forcible seizure and destruction of liquor offered for sale is a new and unheard of outrage, such as no freeman ought to sub-

mit to, it may with truth be replied that as a mode of punishment it is as old as any government upon earth, nay as old as the time of Moses. For though it was just spoken of as a discovery, it was not meant that the thing itself—prohibition, with the confiscation of the prohibited article as the punishment—was a new idea, but merely that the application of this idea to this particular business was a new application and a grand discovery. This form of penalty answers at once a twofold purpose. It punishes the offender, and in an exact proportion to the amount of mischief which he intended to do, for the more liquor he has the more he loses; and at the same time, by removing the cause of the evil, it utterly deprives him of all power to commit any further damage with that particular stock.

The application of this old principle to the rum traffic commends itself on Bible grounds, for we have seen that there are but two ways in which the Scriptures deal with moral evils, and this is one of them. It commends itself to the common sense of mankind; for every one sees that to break up gambling, counterfeiting, or burglary, nothing is more effectual than to seize and destroy the implements of the gambler, counterfeiter, or the burglar; and for the same reason to arrest the sale of poisonous alcoholic drinks with its long train of evils, nothing can be better than to outlaw the sale and pour these drinks upon the ground. It has found favour almost universally with temperance men, which has been far from the case with every temperance movement. Many drunkards even highly approve it, for it opens to them a hope of escape from what they feel to be a terrible enemy that now meets them at every turn, and holds them in its grasp. Parents commend it, for they see in it hope for their children. Tax-payers approve it; for however willing they may be to pay all necessary taxes for useful purposes, they may well murmur when they find themselves stripped year by year of large sums under the name of taxes to pay for the consequences of a traffic under which a few privileged persons are fattened. It finds favour with the religious community, with few exceptions. Almost all Christian denominations, in their public bodies, have strongly commended it to their members, and urged them to promote it. I could easily give proof of this, if it were necessary. It is growing more and more popular every day. In the State of Maine, where it originated, it has been in force for two years, and with most admirable and salutary effects. It has since been adopted in the States of Massachusetts, Rhode Island, Vermont, and Michigan, and as the practical working of it becomes more apparent, the enthusiasm is spreading over the Union. In New Jersey, last winter, 60,000 petitioned for it, and only 300 against. In New York 200,000 asked for such a law, and so in Pennsylvania, and a large number in Ohio and other States. In our own commonwealth, its friends are making at this time vigorous efforts to secure such a law with its attendant blessings.

Read the address of the State Central Committee recently published. You will find that they are up and doing. They want just now the help of all good patriots and Christians. They want aid from *you*. You should remember this cause at your primary political meetings; you should not forget it at the polls, for much depends at such a time upon the choice of men who are to make our laws. Bear it in mind in the gatherings of the harvest-home; keep it before the community; talk of it in the family; cherish it in your hearts.

When the Congress sat in the State-house in Philadelphia, in the year 1776, of noble memory, to deliberate what was to be done in the crisis to which they had been brought, there were many discordant opinions—many doubts and fears. Some said, remonstrate, petition, address the throne, and address the British nation; abstain from the use of tea and of stamped paper; do everything of this kind; but let us not rashly cast off our allegiance to the old mother country, by whom we have so long been nourished, and under whom we have grown to be the powerful people that we are. But wiser counsels prevailed. Bold and good men rose up and said, We have remonstrated, and petitioned, and abstained; we have done all this, but to no purpose; the time has now come to ACT. These colonies of *right* ought to be *free and independent*; the burden must be thrown off; the chains must be broken. And so at last they voted. And *all*, pledging their lives, their fortunes, and their sacred honor, and at the risk of all these, subscribed their names to that immortal document, the Declaration of American Independence, and for seventy-seven prosperous years we, as a nation, have reaped the blessed fruits of that firm and noble act.

And so let it be *now*. We, as a people, the sons of these daring sires, have long and deeply suffered from the tyranny of the rum power. We have tried all moderate means for many years to lighten the burdens which it has imposed upon us; and we have tried in vain. Of that tyranny we of right ought to be free and independent. We have found out the way; and, by the help of God on our manly, persevering, and faithful efforts, **WE WILL BE FREE!**

---

### JOHN GRISCOM AND ROBERT CARTER.

THE late JOHN GRISCOM was among the noblest specimens of a man. His natural endowments were superior, and grace added a charm to his presence, which commanded homage. He was a learned and influential member of society, in his day and generation, and his memory will long be cherished:

It was only recently that we became acquainted with the fact, that Dr. Griscom had an important agency in bringing into public

notice ROBERT CARTER, one of the ruling elders of our Church, in New York, whose publications have become well-known throughout the country. On the death of Dr. Griscom, Mr. Carter wrote a letter of condolence to the family; and afterwards gave an account of the mode in which he became acquainted with Dr. Griscom, and of the service which the latter rendered him. We have permission from the family to publish the account, which is as follows:

On the 16th May, 1831, after a six weeks' voyage from Scotland, I landed in New York. I was then twenty-three years of age, had seen little of the world, and in the large city at which I had arrived, there was not a human being whom I had ever met. Previous to our landing the weather had been very cold, so that our overcoats were in requisition, and now, on a sudden, we were walking in streets where the thermometer stood at 80°. Passing up Broadway, I came to the store of a Scotch merchant, to whose care some of my letters were addressed. Walking in, I presented my letters. The parties for whom they were intended, were, he informed me, in the country, but he would forward them to them. He asked me if I had just landed, and what I proposed to do in this country. I told him that I was a teacher, and that I was ill-fitted for anything else. He replied, "Had you been a blacksmith, a carpenter, or a mason, there might have been a good prospect for you; but as a teacher there is no chance." I told him I had no doubt he was mistaken, as there must be openings for usefulness, in teaching, among a people so enlightened as the Americans. "That is the great difficulty," he responded, "they are too enlightened to engage any but the most refined in instructing their children." This was no very flattering compliment to my refinement, and in truth I looked, I presume, rough enough.

I took out several letters of introduction, and asked him to direct me to their destination. He looked them over, and fixing his eyes upon one addressed to DR. GRISCOM, said, "I know the Doctor; my son attends the High School; I will go up with you and see him."

We accordingly sallied forth, and soon arrived at the school in Crosby Street. I handed my letter from Professor Pillans, of Edinburgh, which the Doctor perused, and then very cordially grasping me by the hand, said, "I am very glad to see thee, we greatly want such as thou here. Come to my house at six o'clock this evening, and we shall talk over matters." As we descended the stairs, my Scotch friend said, "I think you will succeed here." "Oh, yes!" said I, "there is no doubt of it."

I had never before met with a member of the Society of Friends, and felt somewhat at a loss how to act. Long before six o'clock, I was walking backwards and forwards in Grand Street, near the Doctor's house, and when the clock struck, I rung the bell. I was ushered into the parlour, where my good friend received me still



more cordially, introduced me to his lovely family, and to some other friends whom he had invited, and soon made me feel quite at my ease. The conversation turned upon the literary institutions of Scotland, her eminent men, and the general diffusion of education among the masses of the people. On these subjects I was quite at home, and the circle around us was evidently interested in it. I have often since reflected, how kind and considerate he was to turn our attention to subjects with which he knew me to be familiar. After a delightful evening, I returned to my lodgings, and poured out my heart in gratitude to the Father of mercies, who had disposed strangers to take me so kindly by the hand.

Shortly after, the Doctor introduced me to the Hon. G. C. Verplanck, Mr. Murray, and others. Mr. Verplanck examined me in the Latin and Greek, till we stumbled upon a difficulty in Homer, about which we were not entirely agreed. "Perhaps you are right," Mr. V. modestly said, "I have grown a little rusty in Greek. I should like to have Dr. Anthon's opinion of you." Saying this, he wrote a note to Dr. Anthon, requesting him to examine me, and give his opinion. I carried the note to Professor Anthon, and he told me to meet him in his library in the afternoon at four o'clock. At the hour appointed, with a palpitating heart I entered the library. He proposed to examine me in the Greek and Latin classics, *ad aperturam libri* (at the opening of the book). We spent nearly two hours, and many blunders I made, especially in Greek; but notwithstanding this, I found the man for whom I entertained so great a dread, quite friendly. "Come to the Grammar School of Columbia College to-morrow morning at nine o'clock, and I will give you a class. The teacher of the first class has been taken seriously ill, and there is little hope of his recovery, I will give you his class." I thanked him for his kindness, and asked him for a note to Mr. Verplanck, which he wrote and gave to me. What this note contained I never knew, but it must have been favourable, as I received, shortly after, an invitation to meet Mr. Verplanck and some other gentlemen at the City Hospital, where they offered me the situation of Principal in the Classical Department of the High School, alongside of my good friend Dr. Griscom. This offer I cheerfully accepted, and I never had reason to repent it. There I became intimately acquainted with one who never met me without a smile of complacency, and whose sound advice and kind encouragement were never withheld in time of need. We continued to labour together till the High School broke up, and I formed another connexion with one of the teachers to commence on our account. In that we succeeded. The Doctor still continued to take a fatherly interest in me, and sometimes cheered me by a visit to the school. Not long after, however, he went to Rhode Island, and for some years we saw little of each other. In the mean time, I married, gave up teaching, and commenced my present business. On his

first visit to my dwelling, after my marriage, he looked around the parlour, and with unaffected kindness, addressed me: "Little did thou think, a few years ago, when thou called on me, a poor Scotch lad, that thou should be so soon in such comfortable circumstances. I am glad to see thee so happily situated."

Some years later, he again dined with me, and spent the evening. Taking my little boy, three years old, on his knee, he heard him, with evident pleasure, repeat a number of the Psalms in the old Scottish version, and remarked that though they had not the smooth flow of some later versions, they yet had the merit of keeping close to the original. He then repeated to the child Montgomery's version of the 72d Psalm, telling him that he knew the author well, and esteemed him highly.

On my apologizing for certain forms which, as a Presbyterian, I observed in my family, he earnestly replied, "Go on in thy usual way; I don't want thee to change."

After I began to publish books, he manifested a warm interest in their success. Each visit he made, he questioned me regarding their sale, and often did his eye kindle with animation, as I related to him the large sale of some of his favourite authors. I was often surprised with his largeness of view. He did not disparage books because there were some things in them contrary to his views of Church order, but would remark, "The spirit of this book is excellent, though there are some particulars in which I do not agree with the author." In fact, few critiques upon our publications have been so highly valued as those from his pen.

This narrative suggests a few meditations:

1. The *links of Providence*. How every event is fastened by the will of God to other events, preceding and following it! Providence has an agency in shaping the destiny of all.

2. A *good education* is always useful to those who will wisely employ it. Dr. Griscom and Mr. Carter, as teachers, performed an interesting work; and their education assisted them in the other employments afterwards engaged in.

3. A *helping hand to a young man* shows a good heart as well as a wise head. Sympathy is precious to a person in the situation of Mr. C., when he first reached this country. Mr. Griscom's attention was proof of the kindness of his nature, and became a public benefit.

4. The *rewards of a good deed*. Mr. Carter became useful to Dr. Griscom. He uniformly sent him a copy of the books he published, and thus stored the inquisitive mind of his venerable friend with much religious and general knowledge.

5. The *eternal duration of Christian friendships*. Who can doubt that these two servants of Christ will renew a delightful intercourse in a better world? There families will be reunited, and friendships be perpetuated for eternity!

## LEAVES FROM THE DIARY OF A DEPARTED CHILD OF SORROW.

*September 6th, evening.*—A most happy day is now closing. A day of great spiritual refreshment. God has surely been nigh unto me, and could I always feel as I have since morning, I never again should fear that I did not love him. Oh how much better do I love the Lord, how much dearer to me is my precious Redeemer, than any created being! Continually, even when in the midst of the family, has my heart been rising to a throne of grace and mercy, since my return from church. Inward prayer has often been my practice, but never heretofore have I been so led to ejaculatory praise. Oh! that this frame might continue! Which of the enjoyments I have lost ever yielded such soul-satisfying joy? None. And rather than have my affections again riveted on a human being, to the expulsion of my blessed Jesus, I would implore my Father to snatch me from the danger at the moment of my husband's restoration, should restoration be designed, and should my feeble piety be judged too weak to resist the temptation. But this I will not apprehend. Should our merciful God so gloriously display His power in our behalf, He will not then forsake us. He will not surrender His rescued servants to the guidance of their own deceitful hearts; and His grace is sufficient for every hour of trial.

*September 12th.*—"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who crowneth thee with loving-kindness and tender mercies." — I have been endeavouring last night and this morning to bless and praise the Lord with my whole heart and soul. May the voice of my thanksgiving be heard, as that of my supplication, I fondly hope, has been. My beloved husband has consented to see me. What can I add? The day I wished to record—but the feelings of my heart I should vainly attempt to describe—I shall, however, never forget them. When the meeting is to be accomplished, I do not yet know. What will be the result, God alone can conceive. I trust His blessing will be upon it—if it is not, and harm should ensue to my husband, how shall I ever forgive myself? But why should I be fearful? Have I not diligently sought direction from the Almighty? Have I not sincerely implored Him, still to keep us separated, if renewal of intercourse prove injurious. Is not the impediment to my visits now removed, through the instrumentality of the pious Mr. N.? Ought I then to doubt, its being by Divine permission? Rather let me go in the strength of the Lord, fearing nothing, hoping all things.

Lord, Thou hast called Thy grace to mind,  
 Thou hast reversed our heavy doom,  
 So God forgave when Israel sinned,  
 And brought his wandering captives home.

Thou hast begun to set us free,  
 And made Thy fiercest wrath abate—  
 Now let our hearts be turned to Thee,  
 And our salvation be complete.

*September 14th.*—How long, O Lord, how long?—N. was mistaken. Mr. N. only judged that my dear husband would consent to see me in a few days. This throws me back into all my former suspense and anxiety. The last two days have been most tedious ones—yet not so much so, as they would have been some months past. I have now, I hope, entirely relinquished my concerns into the hands of my Heavenly Father, and am enabled, with a degree of patience that appears surprising to myself, to wait the demonstration of His will. Oh! even in this life, what a source of comfort are unbelievers deprived of. What, but the certainty that the Almighty careth for my dear husband, and that no evil can happen to him, but by Divine permission, could sustain me under the knowledge of the thousand distressing symptoms of his disease? Truly nothing, but on this certainty I can fearlessly rely. To the superintending love of my God, I have given up the husband of my affections. He will not despise the offering.

My God, how endless is Thy love!  
 Thy gifts are every evening new;  
 And morning mercies from above  
 Gently distil like early dew.

*September 19th.*—*Nehemiah ix. 32.* “Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before Thee, that has come upon us.”

No, Lord, let it not, I beseech thee. Though thou hast not rewarded us according to our iniquities; though we richly deserved that an irrevocable sentence of misery should have been long since denounced against us; yet, O Lord, for thy great mercy's sake, do not utterly consume us. Avert Thine eyes from our transgressions, rivet them upon Thy crucified Son. Behold how He loves us! Behold His blood dropping on our sins! Behold how tenderly He looks upon us! Behold His mangled hands extended towards Thee for mercy upon His ungrateful followers! Listen to the pleadings, the touching pleadings of His divine voice, “Father, forgive them, they know not what they do.” Suffer, Lord, this sight to prevail. Forget our guilt. Remember only that we are His purchase. And, O merciful God, as His inheritance, “let not all the trouble seem little before Thee, that hath come upon us.” Still uphold us by the arm of thy power, and give us a joyful issue out of our sorrows. My beloved hus-

band was not quite as well yesterday evening; but I have heard of two old acquaintances so much worse, and whose friends are left without those consolations which I possess, that I desire to give praise alway, and rejoice in all things. Our God has made this necessary chastisement as light as the awful nature of the affliction could possibly admit.

*September 21st, Sunday, just dark.*—Truly, may I say, the Lord is my refuge. Sorrow and anxiety have been much increased during the last two days. My husband is again better; but all is dark and undecided for the future. Had I not my Rock to lean upon, I must indeed faint. I kneel and commune with my best Friend, and learn to think it right that creature joy is denied me. I look upon my sympathizing Saviour, mark His observing eye, noting the progress of our chastening, and (almost rejoicing that we are counted worthy to suffer) feel assured that all, all is best and most merciful—all must be intended to end in sanctification and everlasting bliss. Glorious thought! Consolation unspeakable! What has the prosperous worldling, who has no evidence that Christ is taking care of him, to give in exchange for this? Be satisfied, my soul!

*October* —.—Formal in my devotions for some days—not so much drawn to prayer as of late, nor so able to fix my thoughts or to excite my affections. I must be more watchful over myself. I have found that diligent employment served to beguile the heavy hours of affliction, but perhaps I have been lately too assiduously engaged for my children. I have bestowed no time upon religious reading, except the early mornings. This is not enough for one so prone to backslide. However, I rather fear the chief cause has been my solicitude about my husband, and this solicitude I cannot conquer. Hopes and fears alternately engross my mind. Never was I in a state of greater anxiety.

*March 5th.*—Terrified and oppressed with a sense of guilt, I know not what means to adopt for the recovery of my lost peace. Once my pen was useful. How shamefully have I neglected it, and how have I suffered by the neglect?

*Seventeen months* have passed heavily away since the preceding notes were made. Then I lived near to the Lord. He was indeed my refuge in all my troubles. I loved to hold communion with Him. What is now my spiritual state? Oh! how deplorable! How changed! How have I gradually, imperceptibly, backslidden! Where are my fervent prayers, my anxious desires to become conformed to the image of my Saviour? Where my endeavours after holiness? There seems no longer any good thing in me—I am cold and guilty. Lord! Lord! what must become of me? Is there no hope, no salvation for such an apostate? Oh! I will still trust that there is! I read this night, that “when the wicked man shall turn from his wickedness, and shall do that which is lawful and right, he shall save his soul alive.” Mine totters on the brink

of destruction, but, blessed be God, my eyes are not closed to the danger, my heart is not quite hardened, it still feels the keenest stings of repentance. Good Lord! arouse me effectually. Let me no longer slumber on the brink of a precipice.

Enable me to return from my bondage. Enable me to trace the causes of my present woful alienation from Thee! Is it because Thou hast been most merciful to me? Is it because Thou hast heard the voice of my supplications, that I have become lukewarm in my prayers and praises? For surely it is, I have shamefully abused Thy goodness. Thou openedst a way for the removal of my husband from his horrid abode. Thou permittedst my attendance on him, and from that moment (I believe I may say) I ceased to seek Thy face as I had done. This attendance, so agonizing, and yet so precious to my heart, produced, for a long time, so much excitement of mind, and so fatigued and exhausted me that I could no longer perform my devotions with collected thoughts. At this period, perhaps, I was not so much to blame. My trial was almost beyond my strength. But when the violence of my husband's paroxysms abated—when time and habit, which always mitigate what they cannot heal, had in some measure inured me to the melancholy scene, I should immediately have resumed my regular exercises. New thoughts, however, had engrossed my mind. I seemed to have forgotten that my lamp must go out, if I neglected to trim it. Many impassioned prayers, it is true, were put up, and never did I fail, at least twice in the day, to bow my knees before the Lord, but the system was broken in upon, I did not make, nor essay to make, daily progress, consequently I soon began to retrograde. Oh! how watchful must a Christian be! How subtle is the enemy of souls! When he dares not attack us openly, he comes forward in the mask of our duties to estrange us from the Lord. I felt unwilling to relinquish the instruction of my child, yet was anxious to devote most of the day to my poor husband. A performance of these duties appeared to me incompatible with devoting so much time to my devotions as I had been accustomed to do. Prone to backslide—my mind and feelings harassed with all that I went through with my husband, I easily yielded to the temptation, and thought curtailing my morning scriptural readings and suspending my written examinations and records was unavoidable. The poison was presently felt. Having passed but little time in morning communion with the Lord, my thoughts reverted to Him with abating frequency and ardour during the day. Hence that formality which soon stamped almost every religious exercise, and hence the fact, that I have derived no improvement from the many volumes on religious subjects which I have read during the evenings since my mind became more settled. Perhaps, however, another reason why these readings offered so feeble a resistance to the encroaching coldness arose from the subjects being chiefly controversial. Let me avoid such books in future, unless when my mind is in a far different frame from what it has been of late.

And now, that I have once again resumed my pen, may I be enabled to persevere in a practice which so many saints have found useful, which, sinner as I am, was one of inestimable advantage to me. Had I never renounced it, I should not have passed so many days without self-examination, I should not have given my thoughts so much to my temporal duties, I should not have fallen so repeatedly, so almost wilfully into guilt. A habit of daily recording the sentiments and acts must be a great preservation from sin, a great incentive to piety. In addition to the resumption of this means of quickening my attention and affections, other circumstances conspire to smooth the way to a recovery of my lost ground. O may I diligently avail myself of them! May the Lord, from whom I deserve no further blessing or patience, aid my feeble efforts!

I am no longer worn down by the fatigue I underwent for fourteen months, in attending two families, teaching M., and going daily to — place to attend on my husband. It has pleased God so far to soften the violence of his disease as to render it practicable for him to occupy a room in the same house with his family. This is an unspeakable comfort and relief to me, though it has entailed a consequence which often makes me tremble for my dear M. I have been, for substantial reasons, obliged to expose him to the danger of becoming corrupted at school. This arrangement gives me several hours in the forenoon for my own use, when Mr. — does not wish to see me, whereas I had not formerly one moment at my disposal. Defend, O God, the fatherless child, cast on Thee by a mother's prayers, from the contagion of evil examples, and prepare the mother's heart to derive advantage from a judicious disposition of her leisure hours!

As a future warning, I have now recorded my backslidings—what I have suffered for the last seventeen months, particularly the eleven first, under the heavy affliction with which it has pleased God to chasten me, I shall not pretend to describe. No register of the painful scenes through which I have passed can ever be necessary to recall them to my mind. They are indelibly impressed on my memory. All that I need is more gratitude to my Heavenly Father for that strength of mind and body (obtained from His goodness alone) which has enabled me to persevere in the performance of my duty through all difficulties and alarms, and preserved me, in the midst of danger, from mischiefs which none but the Almighty could foresee or avert. Oh shall I ever love the Lord as I ought? Often, breathless with terror, at the dangers of my situation, I call upon Him for protection, and feel that He only is an all-sufficient Friend. The storm over, I scarcely remember to whose arm I owe my safety. Heavenly Father, take from me this heart of stone and give me a heart of flesh.

*March 6th.*—A mixed account to render this night. Read with much comfort during the day, Theron and Aspasia. Enjoyed sweeter communion with my God and Saviour this afternoon than

I have known for a long time. Had some touching meditations on a most glorious sunset, and felt, blessed be the Lord, that I was not given over to a reprobate heart, that I was still permitted to draw nigh unto my Father and joy in His presence. To-night I am more cold, and have given my unruly tongue too great license in speaking of some former acquaintances.

*March 7th.*—Only a tolerable day. Too cold in church this morning, too heavy to-night in prayer. Lord, when shall I cease from my own works and enter into Thy rest?

---

### DR. ARCHIBALD ALEXANDER'S FAREWELL ADDRESS.\*

As it is known to this congregation that I have been appointed by the General Assembly to be a Professor in the Theological School, which they are about to establish at Princeton, New Jersey; and as the time draws near when it will be expected that I should declare my mind in relation to this appointment, I have judged it proper and expedient, in the first place, to make a communication to you, the dear people of my charge.

After viewing this important subject in every light in which I could place it, and after having earnestly sought the direction of Heaven, it does appear to me to be the call of Providence, which I cannot and ought not to resist.

This resolution has not been formed under the influence of any dissatisfaction with my present condition, nor from any want of affection to this people; for, since I have been your pastor, no event has occurred to disturb that peace and harmony which should ever exist between minister and people; and I have had no reason to doubt the sincerity and cordiality of the attachment of this congregation to me, from the first day I came amongst them until this time. For all their respect and attention, and especially for that readiness with which they have received the word at my mouth, "I give thanks to God." I moreover wish to say, that I do not know a single congregation within the bounds of our Church, of which I would choose to be pastor in preference to this. No invitation, therefore, from any other would ever have separated us.

I did expect to live and die with you, unless ill health (with which I have been threatened of late) should have made a removal

\* "The Presbyterian" says, that "A valued friend recently discovered in the possession of one of the Pine Street parishioners of Dr. Archibald Alexander, a manuscript copy of the remarks made by him after his closing sermon as the pastor, and sends it to us for publication, with the remark, that 'it is eminently characteristic of the man, and peculiarly seasonable in its suggestions at this time.' It will, of course, be read with much interest."



expedient. But we know nothing of the designs of Providence with regard to us. His dispensations are unsearchable. In the whole of this business, thus far, I have been entirely passive. I never expected or sought this appointment. When it was mentioned to me by some members of the Assembly, the day it took place, my answer was, that I sincerely wished they would think of some other person; that it was an office which I did not covet, and for which I felt myself altogether unqualified. But when asked whether I would give the subject a serious and deliberate consideration, if I should be appointed, I answered, that this I dare not oppose.

Since the appointment has been made, I have thought much, but said little. I have seriously and deliberately considered the subject. I never viewed any decision to be made by me in so important a light. I think I have desired to do the will of God, and have, as earnestly as I could, asked his counsel and guidance, and the result is, that I am convinced that I ought not to refuse such a call.

To train up young men for the ministry has always been considered of higher importance to the Church of Christ than to preach the gospel to a particular flock, already gathered into the fold; and it has always been considered as a sufficient reason for dissolving the pastoral relation between minister and people, that he was wanted for this employment; and sister churches, which do not allow of removals from a pastoral charge, do, nevertheless, admit this to be a sufficient reason for the translation of a minister.

In addition to this, it ought to be considered that this call comes to me in a very peculiar way. It is not the call of a College, or University, or any such institution, but it is the call of the whole Church by their representatives. And I confess that it has weighed much with my mind, that this appointment was made by the General Assembly in circumstances of peculiar seriousness and solemnity, and after special prayer for Divine direction and superintendence, and by an almost unanimous vote. Perhaps it would be difficult to find a disinterested person who would not say, under such circumstances, "It is your duty to go—it appears to be the call of God;" and I do believe that the majority of this congregation are convinced in their judgment, whatever their feelings may dictate, that I would be out of my duty to refuse. Indeed, I cannot but admire the deportment of the people in relation to this matter. Although tenderly affected, and many of you grieved at heart, yet you have not ventured to say "Stay." You saw that there was something remarkable in the dispensation, and you knew not but that the finger of God was in the affair, and therefore, with a submissive spirit, you were disposed to say, "The will of the Lord be done."

It does appear hard, indeed, that this bereavement should fall

upon you who have already been bereaved so often ; but consider that He who causeth the wound hath power to heal it, and can turn this event to your greater advantage ; and I entertain a confident persuasion that if you willingly make this sacrifice for the good of the Church, the great Head of the Church will furnish you with a pastor after his own heart, who will feed you with knowledge. Commit your case to Him with fervent prayer and humble confidence, and He will not forget nor forsake you.

My dear brethren, as we have lived in peace and love, I hope that we shall part in the same spirit. I hope that we will remember one another unceasingly at the throne of grace. Let us recollect the times and seasons when we have taken sweet converse together in this house, and other places where prayer is wont to be made. If any shall choose to be displeased, and follow me with hard speeches instead of prayers, I shall not return unto them as they measure unto me. I will not resent their conduct. I desire ever to be disposed to bear you as a people on my heart with tender love ; and now to His grace and kind protection do I commit you. Farewell!

---

## THE WALDENSES.

[The General Assembly of the Presbyterian Church having determined to assist in establishing a Theological Seminary for the Waldenses, we have deemed it useful to preserve, for reference, in our pages, the following statement concerning the history and condition of that interesting people, written by DR. BAIRD.—*Ed.*]

### THE EXTENT AND NATURE OF THEIR COUNTRY.

THIS ancient and interesting people inhabit a small country in Piedmont,—on the eastern side of the Alps, southwest from Turin, and about 30 miles distant from that city. Their territory is about 18 miles long by 14 wide. It embraces, on the south side, the Valley of Luzerne, and the Valley of St. Martin. In the lower portions of both these valleys, there is some good alluvial lands ; narrow strips, which are well cultivated, and densely populated. In the upper portions of both valleys, and all the little valleys connected with them, the only parts that can be cultivated are patches of land on the lower mountain-sides ; often formed, by the aid of stone walls, into terraces.

### CONDITION OF THE PEOPLE.

In the upper valleys, the people live in small, low, and most uncomfortable stone houses, generally grouped in villages and hamlets ; in the lower valleys, the villages are larger, and the houses are sometimes of wood, and tolerably comfortable. The

people are industrious, temperate, and frugal, but, with few exceptions, very poor. They raise some wheat, more rye, potatoes, turnips, and other vegetables. They have some small vineyards in the lower valleys, and the fruit of the chestnut-tree furnishes no inconsiderable portion of their food in the upper. The greater part of their cattle, sheep, and goats are driven high up the sides of their stupendous mountains in the summer, and kept there during three months, on account of the pasturage which is found there amid the rocks. Their highest mountains are generally covered with snow from September till June. The people handle comparatively little money, especially those in the upper valleys, and resort to the fairs, held in the chief villages in the plain-country below, for the purpose of bartering such products as they can spare for articles of foreign manufacture. They live with great simplicity and frugality, are plainly dressed—though ever polite and pleasant in their intercourse with each other and with strangers.

#### THEIR NATIONALITY AND LANGUAGE.

The Waldenses are Italians, and not to be confounded (because called *Vaudois* in French) with the inhabitants of the Canton of Vaud in Switzerland, who are also called *Vaudois*. They can all speak French, and nearly all Italian, more or less purely; but among themselves the masses employ a *patois*, or dialect, the same as that of the *Troubadours* of Southern France, in the middle ages.

#### THEIR ORIGIN AND NAME.

It is their own belief that they are descended from the primitive Italian Christians, who took refuge in these valleys to escape persecution from the Roman Emperors in the 2d and 3d centuries of the Christian era. In the 13th century, many of the Albigenses of Southeastern France fled to the mountain-home of the Waldenses, thus escaping from the sons of St. Dominic and the sword of Simon de Montfort. At that period, the Waldenses were very numerous, and occupied an extensive territory, on both the eastern and western sides of the Alps—which has been reduced from time to time to its present limits. Their name in Latin was *Vallenses*, or the *inhabitants of the Valleys*. The French word *Vaudois* means the same thing. The English name for them seems to have been given to them under the erroneous impression that they are descended from the followers of *Peter Waldo of Lyons*, who were dispersed by persecution in the 13th century. On the contrary, we have reason to believe, that this Peter Waldo, the pious merchant of Lyons, was a native of their valleys, and thence derived his name of Waldo.

#### THEIR HISTORY.

In the earlier ages, they lived undisturbed and, doubtless, had

most intimate intercourse with the neighbouring Christian Churches in Northwestern Italy and Southeastern France. But in the 11th century, all these had become subject to the claims of the Bishops of Rome, or the Popes, as they have been commonly called; and because they would not abandon their simple, primitive, and Scriptural faith for the corrupted doctrine and gross superstitions of the Roman See, persecutions of the Waldenses commenced. In the 12th, 13th, and 14th centuries these persecutions were of the nature of vexations and oppressions, individual arrests, imprisonments and executions, when they ventured to quit their mountains. This was often the fate of their pastors, or *barbes* (*uncles*), as they called their spiritual teachers and guides. But in the 15th, 16th, and 17th centuries, they were called to endure dreadful wars with the Dukes of Savoy, the ancestors of the present Sardinian Royal House. From first to last they sustained no less than thirty-four to thirty-five distinct wars, some of them of several years' duration. Twelve of these wars were waged with the avowed purpose of *exterminating* them. One of the worst was in 1655, when Cromwell interfered with so much energy and success in their behalf—sending Sir Samuel Moreland to remonstrate\* with the Duke of Savoy for his inhuman and infamous conduct, and compelling France to use her influence for the same purpose. If it were not that Sir Samuel Moreland remained for months in the “Valleys,” and took the testimony of many respectable people, *under oath*, it would not be possible to believe that such horrible, such diabolical atrocities could have been perpetrated by human beings, as were done in that war by the Savoyards. It was on that occasion that Milton, Cromwell's Secretary, wrote that immortal ode:—

“Avenge, O Lord! thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;  
Even them, who kept thy truth so pure of old,  
When all *our* fathers worshipped stocks and stones,  
Forget not: in thy book record their groans,  
Who were thy sheep and in their ancient fold,  
Slain by the bloody Piedmontese, that rolled  
Mother with infant down the rocks. The mosms  
The vales redoubled to the hills, and they  
To heaven. Their martyred blood and ashes sow  
O'er all the Italian fields, where still doth sway  
The triple tyrant; that from these may grow  
A hundred fold, who, having learned thy way,  
Early may fly the Babylonian woe.”

Cromwell himself gave £2000, and ordered a collection to be made in every church in Great Britain and Ireland, in behalf of

\* The following is the conclusion of Sir Samuel's address to the Duke of Savoy:—  
“In the mean time angels are seized with horror! men are amazed! Heaven itself, is astonished with the cries of dying men! The earth blushes, being discoloured with the blood of so many innocent persons. Do not Thou, O most high God! do not Thou take that revenge which is due to such aggravated wickedness and horrible villany. Let thy blood, O Christ! wash away the stain of this blood.”

the wretched inhabitants that had escaped the horrible butchery, which amounted in all, to £38,241 10s. 6d., of which £21,908 3d. were remitted in the course of the two following years and a half, and the remainder, more than £16,000, was invested in the funds of the English Government, and the interest consecrated to the support of the poor Waldensian pastors. Alas! some years afterwards, Charles II. spent this fund on his mistresses and favourites!\* A dreadful war was suffered by these poor people in his worthless reign.

But the worst of their wars, and, happily, the last, occurred in the year 1688. It was commenced by Louis the XIVth, who compelled Victor Amadeus II., the young Duke of Savoy, to join him in his attempt to exterminate this people. And well-nigh did they succeed. Before their combined forces the Waldenses were for the first time panic-struck, and yielded! More than 14,000 persons were thrown into thirteen prisons in Piedmont, where they almost all soon died. Only 3000 persons, men, women, and children, escaped death, and were allowed to retire to Switzerland, where they received a hearty welcome—the people of Geneva receiving them into their houses and entertaining them the first winter. The next three years they spent in what is now the *Canton of Vaud*, but then belonged to the *Canton of Berne*. Some of them, however, despairing of ever seeing their own country again, went into the Canton of the Grisons, some into Germany, and some into Holland. At length, the celebrated *Henry Arnaud*, who had been educated for the ministry, and had been a pastor at La Tour, was encouraged and aided (in 1689) by the Prince of Orange, then become King of England, under the name of William III., to undertake to conduct these exiles back to their valleys. Raising a force of 800 men from among them, with the help of more than 200 French Protestants, he crossed the lake of Geneva, and led them a march of many days through Savoy and France—fighting a hard battle at the bridge of Salabertran, where he defeated 2500 French, under the Marquis de Larrey,—into their native land, where, in the winter of 1689–90, they suffered greatly and came nigh being taken prisoners on the Rock of Balsi, where they were attacked by two large armies of French and Savoyards. But they escaped, and soon after the Duke of Savoy quarrelling with his former ally, the King of France, offered them favorable terms of peace, which they accepted. Since that day they have not been called to endure the horrors of war for the maintenance of their existence. During the period of 157 years—from 1691 to 1848—

\* Queen Anne restored a portion of this squandered fund, or rather gave £500 annually from the treasury. This continued till the conquest of the country by Bonaparte. The sum which the British government now gives annually, and has done since 1827, is £277, which would be something more than £21. (or 523 francs) for each of thirteen pastors. In the reign of Mary, the consort of William III, the sum given was £425, as an annual pension from her royal bounty.

they suffered great injustice\* at the hands of the Sardinian government, but they were comparatively happy. They increased from less than 3000 up to 23,000—which is their present number. Bonaparte was a great friend to them whilst they were under his government, which was more than sixteen years.

#### THEIR EMANCIPATION,

As they term it. In 1848, the late King of Sardinia, who was ever as much a friend to these people as he dared to be, gave his subjects a constitution, which wonderfully changed the circumstances of the Waldenses. Their religious liberty may be said to be complete. Their burdens have been taken off. They may live where they please, in all the kingdom of Sardinia, and many are availing themselves of this liberty to better their temporal fortunes in such places as offer them proper inducements. There is no restriction upon their attempts to promotè education among themselves. They may have as many professors in their college (at La Tour, their chief town, near the eastern verge of their country), as they choose, and admit as many pupils,—instead of having one or two professors and 20 or 25 students, as was the case formerly. They may now have a printing-press, and print books, newspapers, &c., which they never were allowed to do before 1848, being compelled to get their books from France and Switzerland, at great expense and trouble. They may not only spread the truth in their valleys, among the Romanists—of whom there are 4000, and 39 priests and monks, but also carry the Gospel throughout Piedmont. Verily the change is a great one. *The Lord has turned their captivity into freedom and rejoicing!*

#### THEIR FORMER MISSIONARY CHARACTER.

Nothing that concerns this wonderful people is more interesting than the missionary spirit which, for ages, pervaded their community. Their Church was emphatically a *Missionary Church*. It is a matter of historical record—as their authors, Gilles, Leger, Peyrani, and others, have shown—that in the 13th, 14th, and 15th centuries, when “gross darkness” covered all Christendom, they had flourishing churches in Calabria, † in the southern end of Italy, and little congregations in every principal city in that country, as

\* For instance: They could own no lands beyond the narrow limits assigned them—their taxes were one-third part greater than those of their neighbors—death was pronounced for every attempt to proselyte a Roman Catholic; and yet the Romish priests might go into their houses and endeavour to convert their children; if the boys had reached 12, and the girls 10 years of age. They could practise neither medicine nor law—could not rise to a higher rank than that of a sergeant in the army, which the conscription compelled forty of their young men to enter every year.

† These churches were broken up, and the whole bands of Christians who constituted them were utterly extirpated by bloody persecution about the middle of the 16th century.

well as in many places in France, Holland, Germany, and even in Bulgaria, and in Philadelphia in Asia Minor! They send forth missionaries, two by two, who went, on foot, long tours, spending almost every night, in some countries—so numerous were their little stations—amid their friends, holding little meetings with great secrecy, exhorting and praying, and in every way possible striving to keep alive the little piety that was left in Southern Europe. Their pedlers carried in their bosoms, or in their baskets beneath their silks and other articles of merchandise, portions of the Word of God, or tracts, like their "Noble Lessons," which is the oldest of all their writings extant, and dates from the 11th century.

#### THE WORK WHICH THEY ARE NOW CALLED TO DO.

This is manifestly to spread the Gospel throughout Italy. For this, they have been preserved through ages of persecution—like the bush which Moses saw on Horeb, *burning, but not consumed!* They have great advantages for this work. They are Italians; they can speak Italian well with but little training. They are not Protestants in the ordinary sense of the word, but Evangelical Christians, who were never Roman Catholics, or rather they were Protestants for ages before the Reformation, always protesting against the errors of Rome, and they are becoming a missionary Church again. Even now they are prosecuting the work with vigour.\*

#### THEIR PREPARATION FOR THE WORK.

Through the efforts of the Rev. Dr. Gilley, General Beckwith, and other English Christians, much has been done since 1822, in behalf of this people. There is now a school held in the winter in almost every hamlet in their valleys; they have several large girls' schools; a grammar school; a normal school for teachers, and a college (at La Tour), with seventy-five pupils, and seven or eight professors. There are about 4600 children and youth in their schools during the whole or a portion of the year. They have now libraries in all their fifteen parishes. They have received aid from England, Holland, Prussia, Switzerland, and the United States, in the prosecution of these excellent plans.

#### THEIR RELIGIOUS ECONOMY.

They have a Synod, which now meets every three years, consisting of fifteen pastors and seven missionaries, and two elders from each church—together with seven professors of their college, and one of their ministers who is chaplain to the Protestant Am-

\* In 1849 and '50, six of their young men were down in Tuscany making known the Gospel, and two of them preached for months in Florence in the Italian language. The Madiari attended their services. These young men are all labouring now in Piedmont.

bassadors of Turin. In the intervals, between the meetings of the Synod, the *Table* (which is a committee, *ad interim*, consisting of the Moderator, Assistant Moderator, Secretary, and two elders), have the power to perform all the ordinary functions of that body, such as ordinations, installations, &c.

#### THEIR SPIRITUAL CONDITION.

Their churches shared in the decline of vital piety which prevailed so generally in the Protestant churches on the continent in the latter part of the last century and the first of the present. But there has been a blessed resuscitation of true piety and zeal among both ministers and people within the last twenty years, and this good work is advancing. The Rev. Dr. Henderson, of London, who visited them about ten years ago, speaks in decided terms of the soundness of the pastors in the faith, and their general fidelity in the performance of their duties. The same testimony, the writer of these pages can most conscientiously bear. He has seen most cheering evidences of great progress in the piety and zeal of the ministers, and a great increase in the number of serious-minded and pious young men.

#### FINALLY, THEIR NEED OF HELP FROM OUR AMERICAN CHURCHES.

Unable to meet the demands of the great work to which the "Lord of the harvest" is calling them, they have sent over their Moderator, the Rev. J. P. Revel, to lay their case before the churches of this country. They need greatly our help: 1. To enable them to complete a large and suitable church-edifice in Turin, in which the gospel will be preached in French and Italian, at different hours, every Sabbath. 2. To build a place of worship at Pignerol, a city of fifteen thousand inhabitants, near to their country, where in times past lived their greatest enemy—the bishop of that city! Now, the government of that city is desirous of seeing them have a church there. 3. To enable them to build, or rather fit up, chapels, in private houses (taking a lease of the same), in Casale, Nice, Genoa, and many other places where the people desire them to establish public worship. 4. To enable them to employ more missionaries. 5. Lastly, and most of all, do they desire our help to enable them to establish a *Theological Seminary* in connexion with their College at La Tour, in order that their Levites may be educated hereafter at home, and through the *medium of the Italian language*,—the language which they will need in their work in Italy,—instead of being compelled to go to Geneva and Lausanne, in Switzerland (as they have done for three centuries), where they cannot learn theology through that medium.

Reader! when you recall to mind what this noble Church has suffered for Christ, when our ancestors were bowing their necks to Rome, and how they kept alive the Truth, not only for themselves,



but for the world, do you not think that our American churches ought to help them liberally? The sum of \$50,000 would do wonders for them (a less sum than many a church edifice costs with us). Even \$20,000 will suffice to endow their Theological Seminary with its three professors,—a sum which would scarcely endow one professorship in this country! Ought not our churches to give them promptly, at least, \$50,000? Ought not every Christian among us to esteem it a *privilege*, an *honour* even, to have the opportunity of aiding this great enterprise, which may, with God's blessing, accomplish so much for the salvation of Italy?

---

### SCRIPTURE PETITIONS.

How vast the desires concentrated in the brief petitions of Scripture! "Redeem me and be merciful unto me." "O that my ways were directed to keep thy statutes!" "Teach me to do thy will, for thou art my God." "Create within me a clean heart," &c. "Heal me" (Ps. 6). "Stand up for my help" (Ps. 35). "Quicken me" (Ps. 119). "Save me" (Ps. 69). "Let thy salvation, O God, lift me up on high" (Ps. 69). Is there any sorrow, peril, or temptation, to which the word of God does not furnish some petition, yes, a rich variety of petitions, as perfectly appropriate as if they had been specially inspired for the very moment and crisis in which we are now placed? And so, indeed, they were. For the Omniscient Spirit, "who inhabiteth eternity," gave them birth in the pious soul some thousands of years ago, and caused them to be inscribed on the sacred page, in such form as to be appropriate to all times, persons, and places. " whatsoever things were written aforetime *were written for our learning*, that we through patience, and comfort of the Scriptures, might have hope." Beautiful unity in the midst of infinite variety! There is this peculiar excellence about these scriptural prayers, too, that *they are the suggestions of God's own Spirit*. Monarchs are wont to announce the forms, dress, and ceremonies, in which they will have their subjects come into their presence. Here "the King of kings" has published the requests which he would have us present before his mercy seat. We cannot press them too importunately, for we are exhorted to "come *boldly*," &c. We cannot utter them too frequently, for we are exhorted to "pray *always*." We cannot expect them too confidently, for we are exhorted to "hope in the Lord,"—to "*believe* in our hearts and *doubt not*." How rich, too, how inexhaustible the fulness and variety of these *inspired forms of prayer*! How suited to every possible exigency of soul, body, or estate—embodying every desire which a pious heart can feel for itself, for the objects of its love, for the Church, for the world! Fur-

nish thy memory with them, O Christian! "Let the word of Christ dwell in thee richly in all wisdom." Here are drafts on Heaven, which Heaven itself has drawn and signed, and which cannot fail to be honoured. They may be sent up at any instant, whether from solitude or company, business or repose. A father of the Church (Gregory Naziansen), in one of his hymns, says, that it is by "the inspired word" the soul must be "*winged for heaven.*" We have read of other wings, as of Icarus, which left those who relied on them to fall, to their shame or their destruction; but having put on these wings which the Spirit of God has furnished thee, thou mayest soar without weariness or fear, even to the heaven of heavens, and look on the glory of God, and "make thy requests known to him," and standing in the presence-chamber of the King Eternal, plead for the life of thy own soul and that of those whom thou lovest, and for the salvation of a lost world. P.

---

## Household Thoughts.

---

### TEACH YOUR CHILDREN TO PRAY.

TRAIN them to a habit of prayer. Prayer is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord of Saul, in the day that he sent Ananias to him, "behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray, for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, and good prayers too, but he goes no farther.

Prayer is the turning-point in a man's soul. Our ministry is unprofitable, and our work is vain, till you are brought to your knees. Till then we have no hope about you.

Prayer is one great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like the grass after rain; when there is little, all will be a stand-still; you will barely keep your soul alive. Show me a growing Christian, a going-forward Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

Prayer is the mightiest engine God has placed in our hands. It is the best weapon to use in every difficulty, and the surest remedy in every trouble. It is the key that unlocks the treasury of promises, and the hand that draws forth grace and help in the time of need. It is the silver trumpet God commands us to sound in all our necessity, and it is the cry he has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the simplest means that man can use in coming to God. It is within reach of all: the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned, all can pray. It avails you nothing to plead want of memory, and want of learning, and want of books, and want of scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not, because ye ask not," will be a fearful condemnation to many in the day of judgment.

Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it. Let it not be your fault, at any rate, if they never call on the name of the Lord.

This, remember, is the first step in religion which a child is able to take. Long before he can read, you can teach him to kneel by his mother's side and repeat the simple words of prayer and praise which she puts in his mouth. And as the first steps in any undertaking are always the most important, so is the manner in which your children's prayers are prayed—a point which deserves your closest attention. Few seem to know how much depends on this. You must beware lest they get into a way of saying them in a hasty, careless, and irreverent manner. You must beware of giving up the oversight of this matter to servants and nurses, or of trusting too much to your children doing it when left to themselves. I cannot praise that mother who never looks after this most important part of her child's daily life herself. Surely, if there be any habit which your own hand and eye should help in forming, it is the habit of prayer. Believe me, if you never hear your children pray yourselves, you are much to blame. You are little wiser than the bird described in Job, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain, without fear."

Prayer is, of all habits, the one which we recollect the longest. Many a grayheaded man could tell you how his mother used to make him pray in the days of his childhood. Other things have passed away from his mind, perhaps. The church where he was taken to worship, the minister whom he heard preach, the companions who used to play with him—all of these, it may be, have passed from his memory and left no mark behind. But you will

often find it is far different with his first prayers. He will often be able to tell you where he knelt, and what he was taught to say, and even how his mother looked all the while. It will come up as fresh before his mind's eye as if it was but yesterday.

Reader, if you love your children, I charge you do not let the seed-time of a prayerful habit pass away unimproved. If you train your children to anything, train them at least to a habit of prayer. [*“Wheat or Chaff,”* by Rev. J. C. Rule.]

---

## CHILDREN.

BY MARY HOWITT.

SPORTING through the forest wide,  
 Playing by the water side,  
 Wandering o'er the heathy fells,  
 Down within the woodland dells,  
 All among the mountains wild,  
 Dwelleth many a little child.

In the baron's hall of pride,  
 By the poor man's fireside,  
 'Mid the mighty, 'mid the mean,  
 Little children may be seen:  
 Like the flowers that spring up fair,  
 Bright and countless everywhere!

In the far isles of the main,  
 In the desert's lone domain,  
 In the savage mountain glen,  
 'Mong the tribes of swarthy men,  
 Wheresoe'er the sun hath shone,  
 On a league of peopled ground,  
 Little children may be found!

Blessings on them!—They in me  
 Move a kindly sympathy,  
 With their wishes, hopes, and fears,  
 With their laughter and their tears,  
 With their wonder so intense,  
 And their small experience!

Little children, not alone  
 On the wide earth are you known;  
 'Mid its labours and its cares,  
 'Mid its sufferings and its snares,  
 Free from sorrow, free from strife,  
 In the world of love and life,  
 Where no sinful thing has trod,  
 In the presence of our God!  
 Spotless, blameless, glorified,  
 Little children, ye abide!

## 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.

---

### THE FIRST PRESBYTERIAN CHURCH, RICHMOND, VA.

THIS church was founded by the venerated Dr. JOHN H. RICE, in 1812. Previous to this time, the Rev. John D. Blair preached in the Capitol, alternately with the Rev. J. Buchanan, an Episcopal minister; but Mr. Blair's time being occupied with a classical school, and a church in Hanover, he was unable to do much for the lower part of the city, where most of the business was then transacted, and most of the population was gathered. Missionaries from Synod visited this part of the city, and the way seeming to be open for attempting a more permanent effort, Mr. Rice was invited to take charge of this promising field. The burning of the theatre on the night of December 26, 1811, sent a thrill of horror through the entire state, and led men, especially in Richmond, to think of that day of fire, and revelation of the righteous judgment of God, for which a hope in Christ was the only preparation. Hence, when Mr. Rice came among them, with his tall and manly form, his pale and thoughtful face, his dark and flashing eye, his fervid and earnest soul, and his strong and logical mind, his preaching at once arrested the attention of the people.

A church was organized, and a building erected on the river bank, in 1812. The number of members at the end of the first year, was about sixty. The new organization had to struggle with many difficulties. Infidelity and worldliness had poisoned the very heart of society, and there was at once an ignorance and an indifference about religion. All this had to be broken up, and melted down, before they could be moulded into the forms of the Christian life; and hence there was demanded at once the most

judicious and the most powerful use of the hammer and fire of the word. For this work few men were so eminently qualified as Dr. Rice. "He being dead yet speaketh." In a sketch like this, it is impossible to enlarge on his character or labours; and we can only say, that in 1816, a new building, farther up town, was found necessary, and there was erected what was called, from an ornament on the steeple, the Pine Apple Church; where the church continued to flourish under the care of Dr. Rice until his summons to the Professorship of Theology, in Union Seminary, Va., in 1823. When he left the church, it numbered about two hundred members.

In the same year, he was succeeded by Rev. Dr. W. J. ARMSTRONG, whose untimely death in the Atlantic excited so deep and wide an emotion of sorrow. His faithful labours were greatly blessed; and in 1829, a new edifice, still farther up in the city, was erected, where he laboured until his resignation of the charge, in 1834, when he left the church with upwards of three hundred members, and in a very flourishing condition.

He was succeeded in the same year by Rev. Dr. W. S. PLUMER, who laboured with great eminence and success for twelve years, covering the most important period of our general church history, during the present century. The elements that issued in the memorable disruption of '37-8, were at work here, and the firm and uncompromising adherence of Dr. Plumer to the faith once delivered to the saints, caused a rupture in the congregation, and the withdrawal of the entire Session, and a considerable number of the members, in 1838. Of these scenes it is too soon to speak at length, for death has not yet hallowed the names of their actors; but, as in the general division of the Church, God has overruled it for good. The elements that were thus separated, acted more efficiently apart than they could have done together, and in four years the loss of members by secession was more than made up, and in three years more it was found necessary to colonize. A new congregation was accordingly formed in 1845, for whose use an elegant Gothic edifice was erected in the upper part of the city, and under the care of Rev. M. D. HOGE, it has been steadily flourishing.

In 1847, the church came under the charge of the present pastor, Rev. T. V. MOORE, D.D., and has continued to enjoy a steady progressive blessing from the Great Head of the Church, in all its departments.

During its history it has had many tokens of Divine favour. Six times in its history it has been visited with special revivals, one of which (that of 1842), resulted in the addition to the church of 118 members. It has furnished a goodly number of ministers of the gospel, among whom are, Rev. Messrs. W. S. White, D.D., F. S. Sampson, D.D., J. E. Curtis, A. L. Holloday, J. S. Watt, W. P. Buell, W. H. Pollard, J. D. Dudley, S. D. Armstrong, and J. H. Rice. It has always been characterized by a maintenance of Sabbath school and catechetical instruction, benevolence, social prayer, love for Presbyterian order and doctrine, and a readiness to respond to every call of duty.

In 1851 it was deemed necessary to erect a new edifice, a little farther up the city, and accordingly a very beautiful site was selected, just opposite the Capitol, and near the monument now erecting to Washington. This building, a view of which accompanies this number, is nearly completed. The architect is Mr. J. MCARTHUR, Jr., of Philadelphia, and it will be a fine monument of his taste and genius.

The church is in the Byzantine style, presenting a front of 54 feet on

Capitol Street, overlooking the Capitol grounds. The flank extends 117 feet along Tenth Street, where it terminates against a building containing a lecture-room and Sunday-school-room; thus occupying three fronts, on Capitol, Tenth and Broad Streets.

The base of the tower, which sustains the spire, forms a vestibule, or porch, to the principal entrance, while access is had to the side aisles and galleries from doors on each side of the main building in front, and also from the lecture-room, vestibule, and staircase in the rear.

The interior is divided into nave and aisles by the octagonal iron shafts which bear the galleries being carried up and surmounted with rich Byzantine capitals, from which spring cusped spandrels or archivolt, giving the whole ceiling a vaulted appearance. An arrangement has been made with panelled recesses behind the pulpit, by which the audience-chamber of the church and lecture-room, can at any time be thrown together.

The entire wood-work inside will be in imitation of oak, and the plaster frescoed.

The whole exterior, when completed, will present an appearance of having been built of dressed granite.

The entire height of the spire is about 160 feet from the level of the street.

---

## THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

### ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

#### No. VI.

IN order to give a more complete view of the condition of the Presbyterian Church at the period immediately antecedent to the great EXSCINDING ACTS, it is necessary to present some further statements in regard to the *doctrinal errors* then in vogue.

I. The *origin* of the doctrinal errors which prevailed in the Presbyterian Church, is undoubtedly to be traced to the East. The New Haven Philosophers are the sponsors of the New Divinity. Their improved theories began to be broached soon after the theological department of Yale College was organized. In 1823, Dr. Taylor wrote a review of Professor Norton's views of Calvinism, in which were prefigured the subsequent disclosures of metaphysical divinity. When the defection became known among the churches, much dissatisfaction and apprehension were manifested by the orthodox; whose fears were greatly increased by the publication of two sermons, preached by Professor Fitch, in the Chapel of Yale College, in 1826, and by the *Concio ad Clerum*, preached by Dr. Taylor, in 1828. These discourses brought forth views of theology, so different from the Calvinistic Confessions, that a warm controversy arose, which lasted for some years. The New Haven peculiarities were ably defended in the "Christian Spectator," a Quarterly, which had considerable circulation and influence among a certain portion of Presbyterians. The "Revival" men (so-termed) in the Presbyterian Church adopted the new views quite generally, doubtless under the impression that they were

better adapted to find favour with the multitude, and, philosophically speaking, to make converts. Error, once abroad, easily circulates. Like the pestilence, it has its seasons of periodical devastation. The New Haven Divinity of the Congregationalists soon became the New School divinity of Presbyterians, and both churches were overrun with the speculations of philosophy, "falsely so-called."

II. The nature of the *difference between the Old and the New Theology* has been well elucidated in the Princeton Review, and in the works of Dr. James Wood, Dr. Lewis W. Cheeseman, and Dr. Nathan L. Rice. Our limits forbid any extended discussion at the present time. We shall content ourselves in remarking, that what the New School call "substance of doctrine," the Old School call substance of error. The modifications of theology were numerous and fundamental, so as seriously to undermine the system of our Confession of Faith. Like the scientific "variations," which sometimes overpower old, familiar strains, or like the changes in hymns wrought by impertinent compilers and meddlesome choristers, the theological emendations of the period in review either drove out old Calvinism into the unknown, or transfigured it by uncouth interlineations. The New Divinity interfered with the "good, old received" views of imputation, depravity, election, regeneration, justification, the atonement, human ability, and in short, with the general creed of the Reformed Churches. Some of the specific differences\* between Old and New Theology are summed up by Dr. Wood, as follows [with some omissions, for the sake of brevity]:—

1. "The Old Theology places God upon the throne of the universe, and makes him competent to say concerning all creatures and events, 'My counsel shall stand, and I will do all my pleasure.' The New makes him so dependent upon the volitions of moral agents, that he is liable to suffer disappointment, and to have his happiness diminished, by the uncontrollable agency of men;—and this not only in the present world, but in the next."

2. "The Old Theology regards the fall of man as a catastrophe so direful in its effects, that no power less than Omnipotence is adequate to 'quicken sinners who are dead in trespasses and in sins.' The New treats it as a calamity, which the sinner is able, since the introduction of a system of mercy through Jesus Christ, to repair himself. Says Mr. Finney, 'Now suppose God to have come out upon Adam with the command of the text, "Make you a new heart, for why will ye die?" Could Adam have justly answered, Dost thou think I can change my own heart? Can I, who have a heart totally depraved, can I change that heart? Might not the Almighty have answered him in words of fire, Rebel, you have just changed your heart from holiness to sin, now change it back from sin to holiness.'"

3. "The Old Theology maintains that Adam was the federal head of his posterity, and that, by breaking the covenant under which he was placed, he involved not only himself, but all his posterity, in sin and misery—the guilt of his first sin being imputed to them, or set over in law to their account; so that they all come into the world with depraved and sinful natures. The New denies that we sustain a *covenant* relation to Adam; and maintains that he was only our *natural* head and father—from whose sin it results as a matter of fact, according to the common laws of human society, and that all his posterity become sinners when they arrive at moral agency; before which time they are neither sinful nor holy; and that they become sinners by their own *voluntary* act, after a trial, it would seem, similar to what Adam had."

\* The New School errors are well-summed up in the *Memorial* from the West, presented to the Assembly in 1834; in the famous *Act and Testimony* of the same year; in the *Memorial* of the *Pittsburg Convention*, presented to the Assembly of 1835; in the *Protest* of 1836; and in the *acts* of the Assembly of 1837.



4. "The Old Theology maintains that the atonement consisted in rendering satisfaction to divine justice by the vicarious sufferings of Christ, who endured in our stead the penalty of the law, and offered up himself an acceptable sacrifice to God: by which offering God's 'favour was propitiated for us,' his law magnified, and his government sustained: so that without doing violence to his holy nature, or relinquishing the claims of his law, or dishonouring his government, he secured the salvation of those who were given to Christ in the covenant of redemption; John xvii. 2; Isa. liii. 11, 12; and laid the foundation for a free offer of mercy to all who hear the gospel. Mark xvi. 15; John iii. 16.

"The New Theology considers the atonement as involving a *suspension* of the penalty of the law, and as consisting in a '*symbolical display*' to the universe, for the purpose of producing such an impression of God's hatred to sin, as would render it safe and proper for him as moral Governor, to bestow pardon upon sinners: and as to sinners themselves, it is an '*experiment*,' made by God for their salvation; which, through his impotency to control moral agents, may fail of its intended results."

5. "The Old Theology arrays the believer in the robe of Christ's righteousness: which being imputed to him and received by faith, is the ground of his justification before God. 'This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' Jer. xxiii. 6. 'And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith.' Phil. iii. 9. The New Theology discards the doctrine of imputed righteousness, and maintains that the believer's *faith*, being an act which God approves, and which leads to other holy acts, is reckoned to him for righteousness; and in consequence of it God pardons his sin and receives him into favour."

6. "The Old Theology places the sinner at the threshold of sovereign mercy, a *dependent* though guilty suppliant for grace and salvation. The New gives him sufficient ability to do all that God requires of him, without divine aid."

7. "The Old Theology makes regeneration a *radical change*—a change in the *disposition* and *temper* of the sinner, as well as in his *acts*. The New regards it as merely giving a different *direction* to our constitutional desires; but appears to make little or no difference between the *principles* of action, in converted and unconverted men. They differ only as to the '*end* of pursuit.'"

8. "The Old Theology gives honour to Christ and the Holy Spirit—the New has a tendency to throw them, particularly the latter, into the shade. 'You see (says Mr. Finney), how unsophistical it is, while pressing the sinner to submission, to divert his mind and turn his attention to the subject of the Spirit's influence. While his attention is directed to that subject, his submission is impossible.' *Sermons on Important Subjects*, p. 61. Of course, those who would be instrumental in converting sinners, must say little or nothing about the Spirit. And it is true, as a matter of *fact*, that the class of preachers to which we now refer, say almost as little about *Christ* as about the Spirit. They preach much about *submitting to God*; but they seldom exhibit the second person of the Trinity, in his mediatorial character, and the duty of embracing him as a Saviour. The apostolic direction, 'Believe in the Lord Jesus Christ,' is exchanged for a phraseology which is calculated to convey the impression that conversion consists in the mere choice of God as a moral Governor."

9. "The Old Theology honours the Holy Scriptures, by drawing its doctrines and proofs from this source alone, without calling in the aid of philosophy. The New resorts to the latter, in order to obtain its first principles; and then interprets the former so as to make them accord with these philosophical opinions."

III. We shall now glance at the *history of the late trials for heresy* in the Presbyterian Church.

1. The Rev. ALBERT BARNES' first trial arose from the views contained in a sermon, entitled "The Way of Salvation," published in 1830. When a call from the first Church in Philadelphia was made to Mr. Barnes, then pastor of the Church at Morristown, N. J., it was resisted

by some members of the Presbytery of Philadelphia, as was also his reception into the Presbytery, shortly after. An appeal being taken to the Synod, the latter body ordered the Presbytery to proceed to a regular trial. The Presbytery, by a large majority, found Mr. Barnes guilty of promulgating serious errors, and appointed a committee to endeavour to induce him to renounce them. An appeal was made by Mr. Barnes to the Assembly, and decided as follows:—"And while it judges that the sermon by Mr. Barnes, entitled 'The Way of Salvation,' contains a number of unguarded and objectionable passages, yet is of the opinion that, especially after the explanations which were given him of those passages, the Presbytery ought to have suffered the whole to pass without further notice." The Presbytery of Philadelphia was much dissatisfied with this decision.

2. Early in 1832, the Rev. GEORGE DUFFIELD, of Carlisle, Pa., published a work on Regeneration, containing many objectionable doctrines. A committee of Presbytery, appointed to examine the work, reported a number of errors, and the Presbytery "declared the doctrines contained in the book, as presented in the report of the Committee, to be erroneous and contrary to the doctrines of the Bible and the standards of the Church," and warned all to "guard against such distracting and dangerous errors." Mr. Duffield brought up the case, by complaint to the Synod of Philadelphia, and that body enjoined upon the Presbytery of Carlisle to commence regular process against Mr. Duffield. He was found guilty by the Presbytery, in 1833, of eight out of ten specifications, and the decision was "That Presbytery at present do not censure him any further than warn him to guard against such speculations as impugn the doctrines of our Church, and that he study to maintain the unity of the Spirit in the bond of peace." The Synod of Philadelphia in 1834 censured the Presbytery on account of their decision, because "it compromises essential truths, defeats the ends of discipline, and under the circumstances of the case presents a result never contemplated by our constitution, after a judicial conviction upon points, involving material departures from the doctrines of our standards."

3. Another trial in the Presbyterian Church for unsoundness in the faith was that of Dr. BEECHER. This gentleman was taken into the *third Presbytery of New York* while about starting for the West. His admission into the Presbytery of Cincinnati was resisted, but ineffectually, by Dr. Joshua L. Wilson and others, on the ground of doctrinal error. After several efforts to obtain a trial, Dr. Wilson, in 1835, commenced a prosecution against Dr. Beecher for heresy. The Presbytery acquitted Dr. Beecher by a vote of 12 to 23; and the Synod did not reverse the decision.

4. The second trial of the Rev. ALBERT BARNES was commenced in June, 1835, before the third Presbytery of Philadelphia, Dr. George Junkin being the prosecutor. The Presbytery [which was the Assembly's *Elective Affinity* Presbytery] acquitted Mr. Barnes by a vote of 15 to 3.\* Dr. Junkin appealed to the Synod of Philadelphia, and the

\* The Assembly of 1831 first broached the doctrine of "elective affinity" in order to screen Mr. Barnes from the supervision of the Presbytery of Philadelphia. "Resolved, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such a way, as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery." The Synod of Philadelphia having refused to take regular steps to do an irregular thing, "certain members of the

decision of the Presbytery was *reversed* in the Synod, by a vote of 142 to 16 (17 persons present declined voting). After an ineffectual motion to refer the sentence to the Assembly, the whole minute, condemning Mr. Barnes for heresy and suspending him from the ministry, was adopted by a vote of 116 to 31 (8 persons present declined voting). Mr. Barnes appealed to the General Assembly, and his appeal was sustained by a vote of 134 to 96. The sentence of suspension was removed by a vote of 145 to 78. Dr. Miller then introduced into the Assembly the following resolution:—

“Resolved, That while this General Assembly has thought proper to remove the sentence of suspension under which the Rev. Mr. Barnes was placed by the Synod of Philadelphia; yet the judgment of the Assembly is, that Mr. Barnes, in his notes on the Epistle to the Romans, has published opinions, materially at variance with the Confession of Faith of the Presbyterian Church, and with the word of God;—especially with regard to original sin, the relation of man to Adam, and justification by faith in the atoning sacrifice and righteousness of the Redeemer. The Assembly consider the manner in which Mr. Barnes has controverted the language and doctrine of our public standards, as highly reprehensible, and as adapted to pervert the mind of the rising generation from the simplicity and purity of the Gospel plan. And although some of the most objectionable statements and expressions which appeared in the earlier editions of the work in question, have been either removed, or so far modified or explained, as to render them more in accordance with our public formularies; still the Assembly considers the work, even in its present amended form, as containing representations which cannot be reconciled with the letter or spirit of our public standards; and would solemnly admonish Mr. Barnes again to review this work; to modify still further the statements which have grieved his brethren; and to be more careful in time to come, to study the purity and peace of the Church.”

The vote in the Assembly on this resolution was 109 in the affirmative to 122 in the negative.\*

This brief historical sketch shows that the Presbyterian Church had

Presbytery” complained to the Assembly of 1832; and that body, by a vote of 163 to 87, put Mr. Barnes and his friends into a separate Presbytery, called the Second Presbytery of Philadelphia. Thus was the Act and Testimony in favour of Elective Affinity consummated. The Synod of Philadelphia at their next meeting, refused to recognise the existence of the Elective Affinity, or Personal Partiality, Presbytery; and addressed a memorial to the next Assembly. Whereupon a complaint was made to the Assembly of 1833, but all parties concurred in referring it again to the Synod. Some difference of opinion prevailed in the Synod; when, finally, on motion of Dr. Engles, three resolutions were adopted. First, the Second Presbytery was received by the Synod; Secondly, it was immediately reunited to the old Presbytery; and Thirdly, the Presbytery, thus reunited, was divided by the line of Market Street into two Presbyteries. A complaint and appeal were taken to the Assembly of 1834, which body decided that, in addition to the two Presbyteries, formed by the Synod by the line of Market Street, a *third*, viz., the Assembly’s second, should be retained on the principle of Elective Affinity. In order to protect this Elective Affinity Presbytery from the Synod of Philadelphia, the Assembly formed an Elective Affinity Synod, called the Synod of DELAWARE, composed of the aforesaid Elective Affinity Presbytery and the Presbyteries of Wilmington and Lewes. The Synod of Philadelphia in 1834 sent a memorial to the Assembly of 1835 to dissolve the Synod of Delaware, which was done by the Assembly. Hence Mr. Barnes’ case came before the Synod of Philadelphia, in the autumn of 1835, instead of the New School Elective Affinity Synod, which had been created to take care of it and of all such matters.

\* The Synod of Philadelphia was excluded from voting, by the rules. If the vote of that body (which would have been 21 to 6) had been added, Dr. Miller’s resolution would have been carried by 130 to 128. Dr. Witherspoon, the Moderator, was also in favour of it.

relapsed into laxness of discipline as well as into doctrinal error. Those of her ministers and members, who acquired the name of "Old School," could not remain satisfied with such a condition of things.

IV. It is an inquiry of some interest, "To *what extent* did the New School embrace these doctrinal errors?"

That some of their body were on the old platform has always been believed. But, so far as we have the means of judging, by far the larger proportion entertained theological views, different from those of the "Old School." This may be inferred—

1st. From the unanimity among the "New School" in resisting the discipline of offenders. Dr. Miller's resolution shows that they were opposed to condemning any of the opinions in Mr. Barnes' Commentary on the Romans. Such a resolution could not have been voted down, if the New School had not been well united in theological sentiment.

2d. The *leaders* in the New School body were generally men who adopted the New Divinity. Dr. Beman, Dr. Peters, Dr. Skinner, Dr. Cox, Dr. Duffield, Mr. Barnes, Dr. Patton, Dr. Wisner, Dr. Lansing, Dr. Finney, &c., endorsed the New Haven theology. A few of the leading men, as Dr. Richards and Dr. Fisher, were opposed to these extravagances; but the largest proportion appear to have been carried away by those winds of doctrine. More recently, the number of ministers disposed to return to the "good, old received doctrines," seems to be on the increase. But in the times of the excitement of 1836, the new leaven had gone through a large mass.

3d. This appears from *public admissions* on the floor of the General Assembly. Dr. Skinner openly used the following language in the Assembly, as reported in the New York Observer:—"I am the more pleased, Mr. Moderator, that Mr. Barnes has been enabled to maintain such exemplary moderation under his severe discipline, because of the *representative* character in which, as suffering under the charge of heresy, he is universally regarded. Sir, this trial is not a trial of Mr. Barnes as an individual; it is virtually a trial of a thousand ministers of the Gospel, and of a large number of the members of this body. . . . Sir, I am virtually identified with Mr. Barnes, and so are perhaps a majority of the members of this Assembly. . . . His condemnation as a heretic condemns more than a thousand of his brethren in the ministry. He stands the representative of a large class of the ministers of God. He is, sir, a fair representative of that class."

V. We are aware that our brethren deny that they have essentially varied from the standards of the Church. The following are some of the *signs* which, apart from direct argument on either side, go to confirm the conviction that our New School brethren have wandered into serious deviations from scriptural truth:

1. Their *closer agreement with acknowledged heretics* is one of these signs, which must strike the minds of candid inquirers. Pelagians embraced many of the dogmas which characterize the *new* theology. Indeed the party frequently goes by the name of the "Semi-Pelagian party," not because the orthodox wish to use an invidious designation, but because this expresses, in their judgment, the truth. The works of Dr. Taylor, of Norwich, a well-known English Socinian, contain almost every argument advanced by Dr. Taylor, of New Haven, in favour of his peculiar views of native depravity and atonement. The Unitarians of the present

day hail the New School Theology as an advance towards their own "liberal" scheme of religion. We might quote from Unitarian publications in proof of this alleged affinity. Far be it from us to intimate that any fundamental departure from the faith, like a denial of the divinity of Christ, has yet appeared among New School Presbyterians, or that our brethren are desirous of courting the affinities alluded to. We merely state the *fact* that the supposed theological improvements do bring their authors into closer relations with acknowledged errorists, and that the latter complacently watch for future developments. This is a matter of history.

2. Another incidental sign of something wrong is the *mental reserve* exercised in adopting formularies. It is always a bad omen when a person is shy in disclosing his theological views. The New School mode of subscribing for "substance of doctrine" may be made like Professor Park's Theory of "the intellect and the feelings," to mean anything and everything. On this scheme, Dr. Bushnell would not hesitate to adopt the Confession of Faith; and hundreds have actually entered our Church only to make trouble in it. Mental reservation is a mischievous expedient. We know of a New School minister, now prominent in that Church, who, upon attending an examination for admission into an Old School Presbytery, declared that he could easily get in himself; adding, as he snapped his fingers, "he could slip through the Presbytery as easily as *that*." We regret to be compelled to say anything that must be offensive to worthy brethren; but, whilst some, as Mr. Barnes, have openly and honestly avowed their sentiments, others have covertly "slipped" into the Church on an oily "substance of doctrine." We regard all these subterfuges—so they appear to us, not to them—as bad signs.

3. Another suspicious sign among the New Divinity men is their attempt—doubtless honest—to have it understood that they do not differ from the great lights of the Church. Dr. Taylor, for example, published a pamphlet with the title, "An inquiry into the nature of sin as exhibited in Dr. Dwight's Theology," attempting to show that Dr. Dwight was on his side. Edwards, and Bellamy, and Davies, and Tennent, have been claimed as agreeing with New School divinity! So inconsistent are some theologians that they first ridicule the statements of the Shorter Catechism, and then declare that they do not differ from the champions of the faith.

4. Another dark sign is *opposition to rigorous tests*. The right of a Presbytery to examine members of other Presbyteries, applying for admission, was warmly resisted by our New School brethren generally. The Old School Presbyteries were compelled to fall back upon this reserved right of examination, on account of suspicious theology in divers quarters. When was an orthodox man, from the days of Pelagius to Bushnell, ever known to avoid an examination into his doctrinal belief?

5. Another adverse sign is the *characteristic nomenclature of the other school*. They adopt new phraseology, new philosophical statements, new words, as well as new things. They talk of "American Presbyterianism," "liberal Calvinism," "generous Presbyterianism," "we American Presbyterians being moderate men," &c., &c. All this looks as though there were some *real* difference of views between the two bodies.

6. It is an incidental sign against New Schoolism that a large number of *able and good men* honestly think that that body has connived at

grievous doctrinal errors. Look at the Synod of Philadelphia, which condemned Mr. Barnes' doctrines by a vote of 142 to 16. Look at the majorities in the Assemblies of 1835 and 1837, and the large minorities in other Assemblies, who concurred in regarding these doctrinal errors as impairing the old foundations. Impartial men will consider the opinion of such divines as Drs. Green, Alexander, Miller, Baxter, Spring, Hodge, Junkin, Hoge, Yeomans, Cuyler, Engles, Elliott, Fisk, Janeway, Phillips, Wilson, Breckenridge, Plumer, McGill, Murray, &c., as worth *something* in this controversy. It is impossible to suppose that these ministers are all mistaken in their judgment, and that there is no substantial difference of theological views.

7. Another incidental sign against New Schoolism is *public opinion in Church and State*. Other Christian denominations, so far as we know, consider the Old School to have the best claim to the name of Presbyterians. We think that our brethren of the New School have comparatively little sympathy among *orthodox bodies*, so far as doctrinal variations are concerned. They have got the name of "New School" by common consent, and will have to keep it. The Free Church of Scotland abroad concurred in the judgment of sister churches at home, and acknowledged our branch as the true one. The *State* also has given judgment in our favour. The decision of Justice has confirmed all our ecclesiastical titles, and the legal adjudication, whatever may be its value, is ours.

We claim that all these signs, incidental to the history of the controversy, are ominous of the failure of New Schoolism at self-vindication. We have not the shadow of a doubt that, in the Providence of God, the righteousness of the Old School cause will be still more strongly established in the judgment of future generations, and that impartial history will testify to the justice of its principles, the self-denial and heroism of its champions, and its universal triumph over error and secession.

In our next number, we shall be prepared, Providence permitting, to enter upon the discussion of the *Excision Acts*.

---

## Review and Criticism.

---

COMMON SCHOOLS: A Discourse on the Modifications demanded by the Roman Catholics. By HORACE BUSHNELL, Hartford, Connecticut, 1853.

Dr. Bushnell has a great mind and wields a powerful pen. In this discourse he has said many truthful things, and some dubious ones. He admits "We have slid off, imperceptibly, from the old Puritan upon an American basis, and have undertaken to inaugurate a form of political order that holds no formal church connexion. The properly Puritan common school is already quite gone by; the intermixture of Methodists, Quakers, Unitarians, Episcopalians, and divers other names of Christians, called Protestants, has burst the capsule of Puritanism, and, as far as the

schools are concerned, it is quite passed away; even the Westminster Catechism is gone by, to be taught in the schools no more. In precisely the same manner, have we undertaken also to loosen the bonds of Protestantism in the schools, when the time demanding it arrives. To this we are mortgaged by our great American doctrine itself, and there is no way to escape the obligation but to renounce the doctrine, and resume, if we can, the forms and lost prerogatives of a state religion." Dr. Bushnell lays down several propositions. 1. The common school is, in fact, an integral part of the civil order. 2. These schools are wanted, as such, for the common training of many classes and conditions of people, and are to be maintained by the state as carefully as the arsenals and armed defences of the country. 3. Common schools are to be Christian schools. Dr. Bushnell's mode of Christianization is as follows:

1. Make the use of the Bible in the Protestant or Douay version, optional.
  2. Compile a book of Scripture reading lessons, by agreement from both versions.
  3. Provide for religious instruction, at given hours, or on a given day, by the clergy, or by qualified teachers such as the parents may choose.
  4. Prepare a book of Christian morality, distinct from a doctrine of religion or a faith, which shall be taught indiscriminately to all the scholars.
- Out of these and other elements like these, it is not difficult to construct, by agreement, such a plan as will be Christian, and will not infringe, in the least, upon the tenets of either party, the Protestant or the Catholic.

Dr. Bushnell, however, seems in other parts of his sermon to have very loose views of the importance of doctrinal truth. He abhors the Catechism, of course. But these defections are natural to his general views. On another point, where he is probably more open to conviction, we think he commits a serious error, or blunder. We refer to the odium which he attempts to throw upon the Romanists for withdrawing from the public schools, on the ground of ecclesiastical policy and preference. The attempt to grasp the public funds for sectarian purposes is indeed unwarrantable; but, in this free country, every denomination and every individual has the right to act, in reference to education, according to convictions of duty. If the Romanists prefer to set up schools of their own and sustain them on their own resources, they have just as good a right to do so, and to teach in them heresy, as Dr. Bushnell has to preach heresy in his unassociated and separated church. Dr. Bushnell has high notions of his own independence, but he would visit terrible anathemas on the poor Papists. On the whole, his discourse has many sensible suggestions; and, all things considered, has as few exaggerations and errors as could be reasonably expected on such a contested subject.

---

ILLUSTRATED MAGAZINE OF ART. Published by ALEXANDER MONTGOMERY, 17 Spruce Street, New York.

In referring again to this beautiful and interesting Magazine, we simply renew the general recommendation, before expressed. It is gratifying to learn from the advertisement that the Illustrated Magazine of Art has met with "the most signal success in the United States." The work may be had, in Philadelphia, at the book store of Mr. J. W. MOORE, on Chestnut Street below Sixth, who is sole agent.

**A DISCOURSE UPON GOVERNMENTS, DIVINE AND HUMAN.** Prepared by appointment of the Presbytery of Harmony, and delivered before that body in April, 1853. By the Rev J. C. COIT, Columbia, S. C. 1853.

This sermon is one of eminent ability. Mr. Coit is a strong thinker, and has given a discourse on high themes, which will be read and studied with interest by many in the ministry. The discourse begins with some reflections on the end of man's creation and on the glory of the first man. The subject of Adam's condition and of the circumstances of his fall is then philosophically examined; after which the discourse investigates the effects of his fall upon the whole race, and traces the curse upon the mind, heart, conscience, and body of man, and upon all living creatures. The next points are whether there be any *power* in God himself to deliver man from the condemnation of his sovereign law, and to raise him to a condition of endless happiness and holiness; and if there be any such power in the *nature* of God, whether he has the *will* to put it forth. Here the doctrine of the Atonement is discussed and the necessity of a supernatural objective revelation strongly urged. The principles of the divine government over men in creation, providence, and redemption, are thus brought to view in an ample and forcible manner.

II. The second division of the discourse relates to the government of the *State*. III. The third to the government of the family. IV. And the fourth to the government of the Church. The discourse closes with a lucid and effective commentary on the "Golden Rule" of "doing to others as you would have them do to you." This discourse is one *to be remembered*. We cannot agree with *every* sentiment it contains. The remarks on "the self-determining power of the will" do not bring conviction. According to our views of mental science, the "self-determining power" of the will is a power our nature never possessed before or after the fall. Mr. Coit seems to think Adam possessed it in a state of innocence, when on trial. Holding some of the opinions in reserve, we freely acknowledge the great merit of the discourse. We intend to make hereafter several extracts from it, and hope that its esteemed author may be led to prosecute his theological investigations for the good of the Church.

---

**THE WAY OF PEACE.** By HENRY A. ROWLAND. M. W. Dodd, New York, 1853.

A cursory examination gives a favourable impression of this book. Dr. Rowland has a good knowledge of human nature, understands the wants of the times, and exhibits evangelical views of religion. The *Way of Peace* is designed for those who long for peace with God, and who pursue holiness of life. In the course of numerous discussions, Dr. Rowland alludes incidentally to the dangers of the way, the formation of correct religious habits, right religious associations, reading, amusements, &c. The author's reputation will be increased by this publication.

---

**A GUIDE TO ENGLISH COMPOSITION,** or one hundred and twenty subjects analyzed, &c. By the Rev. Dr. BREWER, Trinity Hall, Cambridge. C. S. Francis & Co. New York and Boston. 1853.

A curious, learned and interesting book. The subjects are analyzed, and illustrated from analogy, history, and the writings of celebrated



ancient and modern authors. The work is designed for the use of "schools in the United States"—or rather for academies, as we should think. It is valuable to the general reader, and contains much information. As a guide to composition, it inculcates common sense, logical arrangement, and apt illustration.

---

A MEMORIAL OF HORATIO GREENOUGH. By HENRY T. TUCKERMAN. New York, G. P. Putnam & Co., 1853.

A memorial of Greenough, by Tuckerman, is a fit tribute to greatness from an admirer of greatness. The memorial consists of a well-drawn-up Memoir of the distinguished subject, of Selections from his writings, and of Tributes to his genius by various distinguished men, as Everett, Alston, Dana, &c.

---

## The Religious World.

---

OUR THEOLOGICAL PROFESSORSHIPS.—It is generally understood that three, if not four, of the professors elected by the last General Assembly, have declined their appointments. Dr. Boardman declines at Princeton, Dr. Hall at Alleghany, and Dr. Palmer at Danville.

---

A PASTORATE OF FORTY-FIVE YEARS.—The Rev. Dr. Hoge, senior pastor of the First Church in Columbus, recently referred to his ordination and installation as pastor of the church forty-five years ago. The original call in pursuance of which Dr. H. was ordained, was made by the congregation at Franklinton, and bears date September 25th, 1807. The ordination took place on the 11th of June, in the following year. It was performed by what was then called the Presbytery of Washington, which embraced in its territory a portion of the State of Kentucky and that part of Ohio which lies west of the Scioto River. Rev. (afterwards Dr.) R. G. Wilson, and Rev. James Gilliland, of Red Oak, Brown County, officiated in the services. There were probably not over a dozen ministers in regular standing at that time in the State. The first building was not erected on the site of Columbus, now a flourishing city of more than twenty thousand inhabitants. The congregation numbered, at the time of Dr. H.'s settlement, about twenty-five members, and it is believed that there have been in connexion with it, since its organization, in all, about one thousand members.—*Presbyterian of the West.*

---

DIFFICULTIES OF THE CROSS.—A difficulty recently occurred in the Episcopal church at North Bergen, which is likely to result in the resignation of four vestrymen. A cross about seven or eight feet high has been erected on top of the tower, against the wishes of these parties, who are of the Old School Episcopalian Church, and decidedly opposed to anything inclined to Puseyism. The cross, it is said, has been erected by one or two, and not by a vote of the vestry.—*Jersey City Sentinel.*

**CEREMONIES AT THE OPENING OF THE CRYSTAL PALACE, N. Y.**—At the opening of the Exhibition, on July 14th, the following choral, composed for the occasion, was sung to the tune of "Old Hundred" by the New York Sacred Harmonic Society, accompanied by the National Guard Band, and members of other societies, and the Organ :

Here, where all climes their offerings send,  
Here, where all arts their tribute lay,  
Before thy presence, Lord, we bend,  
And for thy smile and blessing pray.

For thou dost sway the tides of thought,  
And hold the issues in thy hand,  
Of all that human toil has wrought,  
Of all that human skill has planned.

Thou lead'st the restless Power of Mind  
O'er Destiny's untrodden field,  
And guidst him, wandering, bold but blind,  
To mighty ends not yet revealed.

**CONGREGATIONALISM IN IOWA.**—The following are the statistics of the Congregational churches of Iowa.

ASSOCIATIONS.	CHURCHES.	MINISTERS.	MEMBERS.	CONTRIBUTIONS.
Davenport,	10	11	430	\$761 30
Denmark,	15	15	680	999 40
Des Moines R.,	13	11	342	640 70
Dubuque,	19	12	620	913 30
	<u>57</u>	<u>49</u>	<u>2,072</u>	<u>\$3,314 70</u>

**FREE CHURCH OF SCOTLAND.**—The following is a statement of the Committee, showing the whole sums raised for the various objects of the Free Church of Scotland, for the year ending March 31, 1853 :

Sustentation Fund, . . . . .	\$453,300
Building Fund, . . . . .	185,495
Congregational Fund, . . . . .	398,570
Missions and Education, . . . . .	258,825
Miscellaneous, . . . . .	82,539
	<u>\$1,378,725</u>

Total sum raised from

May 18, 1842 to March 30, 1844, . . . . .	£366,719 14 8
Mar. 30, '44 to " 31, '45, . . . . .	334,483 18 9
" 31, '45 to " " '46, . . . . .	301,067 5 8
" " '46 to " " '47, . . . . .	311,695 18 7½
" " '47 to " " '48, . . . . .	276,465 14 5½
" " '48 to " " '49, . . . . .	274,081 4 4½
" " '49 to " 30, '50, . . . . .	306,622 0 1½
" 30, '50 to " 31, '51, . . . . .	303,484 6 9½
" 31, '51 to " " '52, . . . . .	267,479 12 5½
" " '52 to " " '53, . . . . .	275,748 0 9½

Sum 1843-53, . . . . . £3,018,847 16 3½  
Or about, \$15,000,000.

Dr. Smyth, in his inaugural, announced the gratifying fact, that Mr. Ewing, of Levenside, one of the earliest and munificent contributors to the Free Church at the disruption, had given the princely sum of \$25,000 to be invested for behoof of the Sustentation Fund.

It was stated that a lady had made to the funds of the Free Church the noble donation of \$40,000.

---

**POPERY IN HOLLAND.**—The Dutch correspondent of the Daily News says: "The religious struggle now going on in Holland appears to be very serious, the Catholics having raised the war cry, '*Vindicamus hæreditatem patrum nostrorum*,' and strained every nerve to obtain a share of the privileges, dignities, and emoluments hitherto chiefly distributed to Protestants. The Confraternities of the Sacred Heart, of the Rosary, of St. Vincent, of the Propagation of Faith, and the Sisters of Charity, labour to spread their dominion amongst families and individuals; whilst Rome showers down indulgences, exhortations, and hierarchies, and encourages the efforts of the pious association of Saint Villibrord. The Protestants brandish the Bible in defence of their principles and their property, and take up again their old national rallying cry of '*Hac nitimur, hanc tuemur*.'"

---

**THE REVOLUTION IN CHINA.**—The Edinburgh "Witness," edited by Mr. Hugh Miller, has the following sensible and timely remarks on the Chinese Rebellion:

"One circumstance, however, connected with its origin, invests it with a peculiar interest. This movement is rather more than four years old; and so it arose in what to Europe was the eventful year of 1848. When a destructive revolution was overturning the dynasties and thrones of Europe, and paving the way for a new order of things in the West, then, too, was this other movement, fated probably to change the political and moral condition of the East, silently springing up. Small, indeed, were its beginnings: its adherents then did not number more than from one to two hundreds; and this handful of men in the course of four years has grown into a large and well-disciplined army, which has defeated in several pitched battles the King's troops,—has enlisted the popular sympathy and support on its side,—has overrun the half of China, taken Nankin, the second capital of the empire, and now bids fair to upset the Tartar dynasty, and become the future masters of China. It is not surprising that so great a tide of success should be ascribed by the insurgents to a direct and special interposition in their behalf on the part of that Providence in whose existence and superintending agency they have learned to believe.

"We must not promise ourselves too much, in the first instance, from this insurrection, though undoubtedly it possesses the main elements of a war of religion. The avowed object of the insurgent leader, TREN-TIH, is to change the faith as well as the government of China. The projected change, so far as indicated, is unequivocally in the direction of Christianity, though we are not so sanguine as to believe that China, with the measure of its light, should pass at once and instantly from gross Buddhism to pure Christianity. The mission of this revolution, like that of all revolutions accomplished by the sword, will probably be to root up the old and superstitious faith, leaving to a more suitable instrumentality the task of planting the new and truer doctrine. Accordingly, wherever the conquerors come, the idols are demolished; the old rites are abandoned, and a new faith, which looks like rudimental Christianity, is proclaimed.

These iconoclasts, with impartial justice, strike down the Buddhist deity and the Romish saint; and the rivers are seen covered with mutilated images and dismembered heads and limbs of saints, the wreck of their former idolatry. Whether the new religion shall slide into Mahomedanism, or develop itself into something like Protestantism, it is impossible at present to say. In the creed of the insurgents, several of the fundamental doctrines of Revelation have found a place. That creed acknowledges the existence of one Supreme Being, 'the Heavenly Father,' and 'the Creator of the Universe.' It ascribes to Him the attributes of omnipotence, omniscience, and omnipresence. It associates with the 'Father,' in the same rank of nature and being, 'Jesus Christ' 'the Saviour.' It teaches also the existence of 'the Spirit,' as one of the persons of the Trinity. This is so far well; and to find so much truth suddenly emerging, in the midst of Buddhist darkness, into something like a national profession, is truly a marvel. But the religious teachings of the Chinese insurgents go a good way beyond this. They have adopted as their moral code the 'Ten Commandments,' and the reformation of manners visible among the insurgents, as compared with the rest of their countrymen, proves that the Decalogue is practically obeyed, as well as theoretically professed. The Sabbath, too, the great public symbol of Christianity, is recognised by the insurgents. The doctrines of the atoning death and resurrection of Christ are also very distinctly enunciated in their manifesto. This is the fair side; but when we turn the other, we find that the notions of these Chinese Christians are anything but clear and perfect,—as, indeed, how could they?—and that along with the great and essential principles of which they have got hold, they have mixed up certain absurdities and puerilities. To the precepts of the Decalogue, which they have literally translated from the Hebrew text, they have appended certain curious and questionable explanations. Their leader, too, claims a divine mission, if not a divine nature, though it does not appear that he courts divine honours. Thus, as the matter stands at present, or rather as our information regarding it stands, it appears an even question whether TIEN-TIH will act the part of Constantine, and by his sword bid Christianity reign instead of the deities of China, and supplant the Buddhist shrines by Christian sanctuaries; or whether he will turn out a second Mahomet, and propagate in the celestial empire a new religion, of which himself is the inventor, compounded, like Islamism, of various creeds and opinions.

"But let the matter go as it may, we feel persuaded that it cannot but originate changes of no ordinary magnitude, and all for the better. Even granting that it should turn out a false religion that is about to be propagated in China, so largely charged would that religion be with the elements of truth, and the peculiar doctrines of Christianity, that we would regard it as a decided improvement on the former faith of the Chinese. Though but a repetition of the drama of the impostor of Mecca, it would be a step upwards, and would help to lift the nation out of the quagmire of Buddhism. It would bring great truths upon the horizon, unseen and unsuspected by the Chinese before. It would to that extent enlarge, quicken, and purify the national mind, and impart an impulse which might carry it beyond the imperfect Christianity which TIEN-TIH offers, to the full and perfect Christianity of the Bible. Even this,—which is the lowest issue which the matter can have, so far as appears at present,—would be an incalculable good to China. But should the matter go on till the ancient gods of China are overthrown, and a pure Christianity rises on the ruins of Buddhist imposture, why, this would be one of the mightiest revolutions, not of our day only, but of all time, and would necessarily be followed, not in the East only, but in the most distant regions of the globe, with changes of so vast, so inconceivable a magnitude, that the imagination becomes powerless in the attempt to estimate them. The conversion of China—the third part of the human family—would alter all the existing relations between States and Churches. The Popery of the West and despotism of the North would quail before the rise of this new power, in which Protestantism and liberty should have found so unexpectedly a firm and unconquerable ally. From that day we would inhabit a new world. Freedom might be said to have ended her battles and begun her reign. We dare not believe in so great a good so close at hand. The prospect is too brilliant to be indulged in."

## General Readings.

### A HAPPY BLUNDER.

THE following humorous story, in which Mr. Bulkley, the first minister of the town of Colchester, Conn., was concerned, is from an ancient publication. *Vide Conn. Hist. Col.*, by Barker, p. 305.

“The Rev. Mr. Bulkley, of Colchester, Conn., was famous in his day as a casuist, and sage counsellor. A church in his neighbourhood had fallen into unhappy divisions and contentions, which they were unable to adjust among themselves. They deputed one of their number to the venerable Bulkley, for his advice, with a request that he would send it to them in writing. The matters were taken into serious consideration, and the advice with much deliberation, committed to writing. It so happened that Mr. Bulkley had a farm in an extreme part of the town, upon which he intrusted a tenant; and to whom he must have been about transmitting a letter at the same time; in superscribing the two letters, the one for the church was directed to the tenant, and the one for the tenant to the church.

“The church was convened to hear the advice which was to settle all their disputes. The moderator read as follows:

“*You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull.*”

“This mystical advice puzzled the church at first, but an interpreter among the more discerning ones was found, who said, ‘Brethren, this is the very advice we most need; the direction to repair the fences is to admonish us to take good heed in the admission and government of our members; we must guard the Church by our Master’s laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the *Devil*, the old black bull, who has done us so much hurt of late.’ All perceived the wisdom and fitness of Mr. Bulkley’s advice, and resolved to be governed by it. The consequence was, all the animosities subsided, and harmony was restored to the long-afflicted church. What the subject of the letter sent to the tenant was, and what good effect it had on him, the story does not tell.

### THE THINKER AND THE DOER.

ONE sits at home, with pale, impassive brow,  
Bent on the eloquence of lifeless letters;  
Noting man’s thoughts, from mind’s first dawn till now,  
When truth seems, heaven-inspired, to burst her fetters.

Another plies the force of stalwart limbs,  
And keen wit sharpened by the whirl of action;  
For midnight lore no studious lamp he trims,  
Curtained and muffled from the world’s distraction.

Two destinies converging to one end,  
The glorious issues of all human labour;  
Wherein harmonious union softly blend  
The praise of God, the profit of our neighbour.

Each has his gift, the stamp affixed at birth,  
That marks him for the servant of a Master;  
The chosen steward of his realm on earth,  
The shepherd watching for a higher pastor.

Each has his crown—of earthly laurels here,  
Gathered and woven by the hand of mortals;  
And when the Spirit City’s towers appear,  
Dropped on his brows by angels at its portals.

Judge not which serves his mighty Master best,  
 Haply thou mightest be true worth's detractor ;  
 For each obeys his nature's high behest,  
 The close-pent thinker and the busy actor.

### THE FIRST MAN IN HIS GLORY.

BEHOLD the first man in his glory—a son of God, in the natural image of his Creator—the sovereign lord of this world, and God's legal representative upon the earth. We may trace the divine lineaments in Adam's nature, endowments, and prerogatives.

1. In the actual and sovereign liberty of his spirit, the freedom and independence of his own will, in relation to sovereign law.

2. In the *natural* liberty of the will, i. e. in his conformity to the laws of his mental and moral constitution, wherein consisted his spiritual life ; for the law of his nature—the subjective word of divine inspiration—taught those natural oracles within him, his mind, heart, and conscience, infallibly what was true, good, and just, whenever he chose to consult them for wisdom. In natural liberty the counsel of man's will are his natural mental and moral powers.

3. In his knowledge of his relation to the sovereign law of the supreme Ruler.

4. In his sovereign dominion over this world and all the creatures, whereby he governed them according to the dictates of his own will.

5. In the power of his word as the *expression* of his own will and wisdom, and in the *dominion* of his word when expressed, which was the law for all the living creatures on the earth, in the air, and in the waters. These all were what Adam called them.

6. In the power of his will over those members of his own body that obeyed his act of volition.

7. In the power of his physical acts, whereby he could subject, at pleasure, all the powers of the material world to his own will ; for his knowledge in the natures and laws of all creatures, was like the knowledge of God.

8. In the holiness of his spirit, mind, heart, and conscience, in the perfection of his mental and moral natures.

9. In his knowledge of God, as his Creator, Father, Benefactor, Sovereign, and Supreme Ruler.

Man was the sovereign ruler upon earth, though there was another King higher than he, for the kingdom of God reigneth over all.—*Rev. J. C. Coit.*

### SIGNIFICATION OF FEMALE NAMES.

EMMA,—tender, affectionate ; literally, one who nurses, cares for, watches over another ; is of German origin. Who could desire his mother, his sister, or his beloved to bear a sweeter or better name ? Emeline is simply a diminutive of Emma.

GERTRUDE is from the German, and according to the etymology usually given, signifies all truth ; but Jung Stilling, in his *Pneumatology*, gives it a very different meaning. The name of Gertrude and Gertrudis, is probably derived from the Druids, and ought reasonably to be disused, for it has the same meaning as the word *haxa*, or *hexa*, a witch. Well, this may be true : for Gertrudes are generally very bewitching.

HELEN,—Latin, *Helena* : French, *Helene*—is of Greek origin. The true signification of it seems to be one of those vexed questions which abound in etymological discussions. According to one, it has the meaning of alluring ; another makes it signify a taker, or one who seizes ; while a third defines it one who pities. Many a poor unfortunate lover has found Helen alluring ; and has finally been taken, seized, conquered, by the prestige of her bright eyes and sweet voice. Happy is he who finds her one who pities, for pity is akin to love. Ellen is only a different form of the same name. It is often contracted to Nellie and Nell, and is a fine name in all its forms.

ISABEL,—French, *Isabelle* ; Spanish, *Isabella*—signifies olive-complexioned, or

brown. There is a silvery, bell-like music in the name, which is exceedingly attractive, and which has made it a favourite with the poets.

MABEL is probably from *ma belle*, my fair, though some think it a contraction of *amabilis*—lovely or amiable. The fair ones who bear it have no reason to complain of either derivation.

MARGARET,—a pearl—is from the Latin *Margarita*. Another, and if possible a more beautiful signification, has, curiously enough, attached itself to this name. The German word *magd*, a maid, was anciently written *magete*, and *maghet*, which words were easily confused with *Madge* and *Magie*, and thus with *Margaret*. Daisies were also called *maghets*, maids, or *margarets*, whence we have the French *marguerites*, daisies. Margaret, then, may be a pearl or daisy, as she chooseth; or she may, if she will, combine the beauty and purity of both in her life and character, and thus prove herself worthy of her doubly significant name. But maidens are something more than pearls or daisies, and well may the poet ask:

“Where may the brightest flowers be met.  
That can match with Margaret?”

MARY.—This sweetest of all female names is from the Hebrew, and has the meaning of exalted—a truly appropriate signification. It is a famous name, both in sacred and profane history. In all ages it has literally been exalted. From Mary the mother of Jesus, to Mary the mother of Washington, the glory has not departed from the name. In the French, Mary becomes *Marie*.—*Knickerbocker Magazine*.

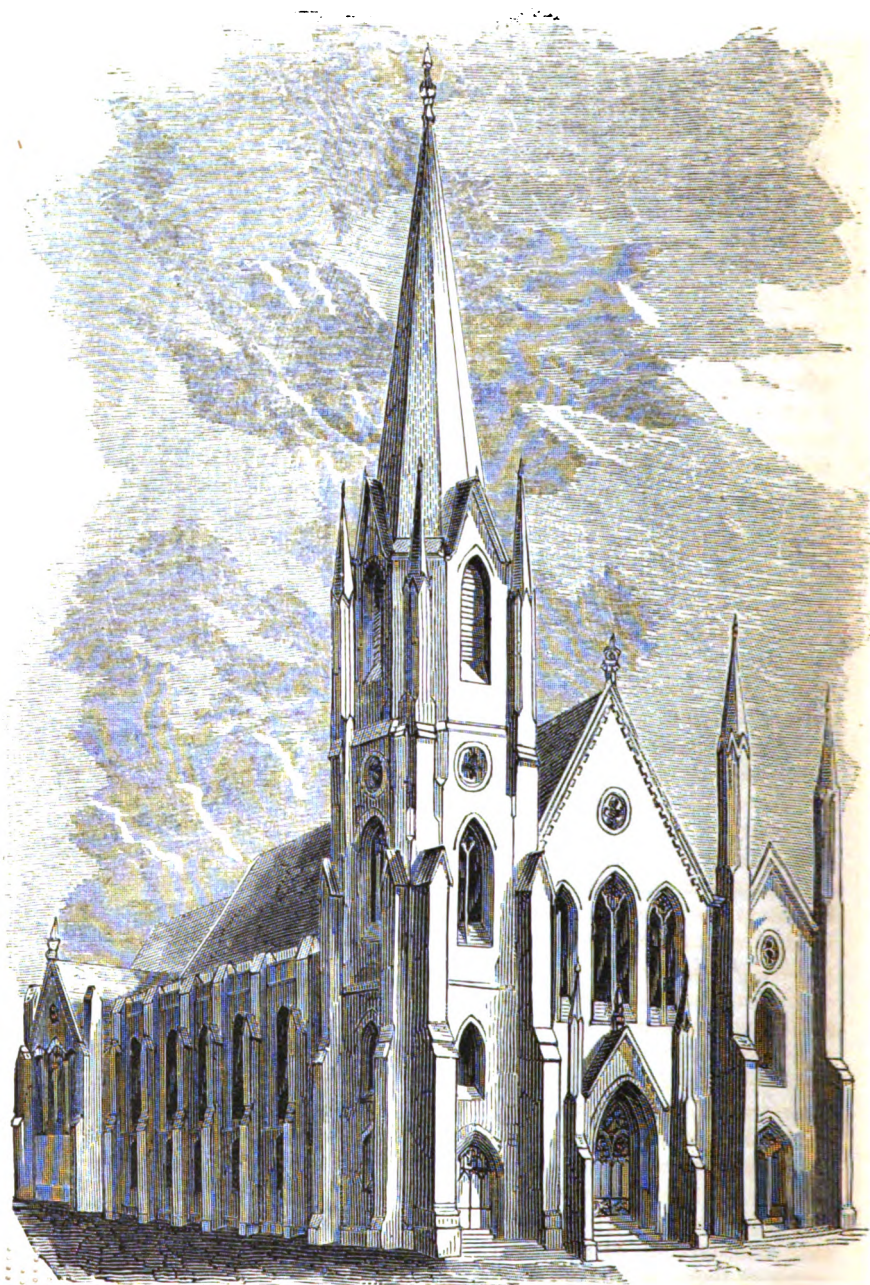
### STANDING IN PRAYER.

SOMETIMES the people sit during the prayer and praise. The pastor stands, and stands too while he preaches. Why is this? Ah! I see how it is. I found the explanation on Monday morning. I looked in at the store, and saw my friend *standing*. I looked in again at mid-day, found him busy as a bee, and still *standing*; and on calling in the evening at six, I found him brisk as ever, but still *standing*. Dear brother, do not any longer be dull and lazy in the church, and all life and activity in the store.

### 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 treasures 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.



**Fifth Avenue and Nineteenth Street Presbyterian Church, N. Y.—Dr. James W. Alexander, Pastor.**



THE  
PRESBYTERIAN MAGAZINE.

OCTOBER, 1853.

---

Miscellaneous Articles.

---

THE EFFECTS OF THE FALL UPON ADAM AND HIS  
POSTERITY.\*

BEHOLD the man after his transgression! without God and without hope, in his guilt and nakedness, the miserable victim of fear and shame, condemned, dead in law, spiritually dead and ready to perish!

That internal divine inspiration which had given life, wisdom, holiness, and infallibility to the mental and moral laws of his constitution, that subjective divine word—which was the law of natural liberty to man—has vanished from the human temple. Natural liberty now is in subjection to man's own imaginations, thoughts, emotions, passions, and desires; like the pirate bark amongst the breakers, without light or compass, or chart, or pilot, with the lawless captain fastened in irons by a mutinous crew, who are contending with each other for the mastery.

Fallen man—a sinner against God—is ignorant of things, naturally good and evil; and being deprived of the indwelling inspiration of God's word, all the thoughts, imaginations, affections and desires are—tried by sovereign law, and by the natural laws of man's original constitution—sinful.

Adam's own nature became by transgression, “*νομιμα*,” lawless.

Formerly there was but one choice he could make, one physical act he could do, that was sinful; that choice was supernatural, sovereign, spiritual—his own choice; that act was under the absolute dominion of his own will—it was his *own* act.

Now, there is not one spiritual act of his own will, not one mental, moral, or physical act he doeth that is not sinful. As to

\* This article is an extract from a sermon on “Governments, Divine and Human,” by the Rev. J. C. COIR, of Cheraw, S. C., prepared by appointment of the Presbytery of Harmony, and published at their request.—ED.

his spiritual acts, he is eating of no tree but that of his own knowledge of good and evil, and as to his mental, moral, and physical acts, comparing the former with the sovereign law, and the latter with the original, perfect laws of man's constitution, they are all sinful; for "sin is the transgression of law."

Adam and Eve, guilty and miserable, are banished from the presence and fellowship of their Creator, to their own world, which is now with its creatures under the curse of the Lord for man's sin.

The man and woman learn by experience and by degrees, in the thorns and briars, in the barrenness and desolations of the wilderness, in storms, thunders, and lightnings, by earthquakes and volcanoes, from the wildness, insubordination and ferocity of the inferior animals and creatures, from the toils and labors of the body, its sicknesses and sufferings, from the darkness, doubts, disorders and anxieties of the understanding, from the torments of conscience, conflict of passions and anguish of spirit; from domestic contentions, violence, and deaths, something of the effects of transgressing the sovereign law of the Supreme Ruler—the penal effects of an inferior sovereign, eating of the tree of knowledge of good and evil, contrary to the *veto* law of the highest sovereign.

In the proceedings of judgment, in the cases of Adam and Eve, there are intimations of divine power in deliverance from endless wrath; and in the sentence passed upon Satan, we perceive the first beams of the day-spring from on high, which reveal the grace of God in His purpose to destroy the works of Sin and Satan, by the incarnation of his own eternal *Word*.

By one transgression man not only forfeited the self-determining power of his own will, but also the natural liberty of his will, or that liberty which had consisted in the conformity of his voluntary determinations with the mental, moral, and physical laws of a perfect and divinely inspired constitution. Being under the curse of the law, and no word or seed of divine inspiration *within* him, his legal and natural position made a choice of evils his highest voluntary achievement.

Though his crown of sovereignty was in the dust, man was permitted by mental and bodily toil to reclaim some of his original dominion over the laws of nature and over the creatures, to "eat his bread by the sweat of his brow." The results of this law are conspicuous among Adam's posterity, in the triumph of science, mechanics, and natural philosophy. This empire is limited to the fields of exact scientific or abstract truth and to the laws that are merely natural; for all the earth and its creatures being under the curse of sovereign law, involves a modification of mental and moral laws by the providence of God, in subordination to His supreme kingdom, and in the administration of its affairs, under the new economy that sin hath occasioned in this world.

Thus, from the nature of Adam, the transgressor, was oblite-

rated every lineament and shadow of the image of God. Being ungodly, man's nature, mentally and morally, became "earthly, sensual, devilish." The Lord left him to the freedom of his own will, to do as he pleased, and to eat of the tree of his own knowledge of good and evil.

After the fall, Adam had children. These were not *created* as he had been, but were begotten and born, according to the power of the laws of propagation, by which like in nature begets like; laws that were ordained before the first transgression as were also the material, mental and moral laws of man's original constitution.

The effect of Adam's first sin upon his posterity may be considered legally, spiritually, physically, mentally, and morally.

All are born babes, and when born, what relation do they bear to that sovereign and supreme law of liberty, of life, and of death, which Adam violated? That inquiry calls for a truth, supernatural, spiritual, and divine. We are shut up, therefore, to the supernatural, objective word of divine revelation for all the knowledge we can obtain upon the subject. Such knowledge must come by *hearing*, and that the hearing of the word of God.

1. That word testifies that all Adam's natural posterity are born under the condemnation of that Law, subject to its penalty, and that, too, before any personal or actual transgression of their own. In other words that they are born guilty of death, bodily, spiritually, eternally.

This condemnation is not by an arbitrary act, nor by a positive ordinance or appointment, resolvable merely into the sovereignty of the Lord. It is not a free or voluntary act of His will. It is a *judicial* act. Condemnation passes upon all when born, according to His sovereign law and His judgment, whose law and whose judgment are according to His own justice and His own truth. Five times in one chapter does the word of God declare the truth and the fact of this judgment of condemnation. This is not condemning others for the sin of one, between whom there was no relation in law or by nature. Adam stood a sovereign under the sovereign law of the Supreme Ruler—the type and legal representative, the federal as well as the natural head of his posterity. His sin therefore against sovereign law was, in legal contemplation, the sin of every one of them. In the eye of the law, they themselves "sinned in him and fell with him in his first transgression."

What scripture affirms as true of man, is not predicated of the individual only, but of the *genus*. A general proposition is logically expressed in an exact and scientific formula of the *abstract* and not of the concrete, of the *truth* and not of facts. Facts may prove the existence of laws that underlie them, and which are the causes or occasions of the phenomena of actuality. Thus much of the legal effects of Adam's first transgression.

2. What are the spiritual effects? The spirit of God's truth,

wisdom, and of life is not *in* man as his spirit of inspiration. Man is left to the freedom of his own will and spirit. The sovereign dominion of man's will is forfeited and gone, and the natural liberty of his will is subverted. Instead of governing *himself* according to the *counsel* of his will,—the cabinet—his privy counsellors—have usurped the royal authority; his *own* thoughts, passions, and desires are in the ascendancy. These are the ruling powers. The lawful king is governed by his personal flatterers, favourites, and parasites; and his freedom consists in his actually choosing and delighting in such a degrading condition. The royal liberty of the lawful sovereign is gone. In lawless liberty, his actual rulers indulge him *ad libitum*. In brief, the free spirit is in bondage to the sinful nature.

A babe when born discovers that it has a sovereign, a reigning *will*; but its natural and lawful counsellors—the mind, heart, and conscience—are born blind, deaf, and dumb. As soon as these begin to acquire their natural sensibilities, they assert their power of sovereign usurpation. Before that, the will is pleased or offended, according to the supply or denial of mere physical wants. We should bear in mind that the curse of sovereign law fell upon all that was created, which was under man's sovereign dominion. The penal effect of man's first transgression upon his spirit is this: that the soul is in bondage to the creature, to natural and to spiritual evil, so that the wisdom of man is "earthly, sensual, devilish."

Adam's posterity are therefore born not only under the condemnation of sovereign law—dead in law—but also dead to God; objective to Him; and therefore mere patients or sufferers, with no sovereign dominion or legal liberty of will, with no vital power of wisdom in the spiritual things of God.

3. Of the effects of the fall upon Adam's natural posterity, physically.

Being born under the condemnation of the sovereign law of life and death, subject to its penalty, the death of the body becomes a universal fact. Human beings having no legal right to their lives, life itself is contingent, and depends upon the sovereign will of God, whose providence over all men, since the fall, has been conducted upon the principles of His sovereign will, His free goodness, long-suffering and forbearance. As incident to the guilt of death, the body is subject to all manner of diseases and manifold sufferings.

4. Of the effect of the fall upon the mind and conscience of Adam's natural posterity.

Though born without wisdom, in darkness and imbecility, yet the adult understanding is capable of great achievements in mathematics, the exact sciences, and in natural philosophy. But when religious or moral truth is proposed, the understanding is darkened by reason of subjective prejudices and antipathies rooted in the pride and inherent viciousness of the human heart, in the active powers and in the stubborn rebellion of the will. "Men love dark-

ness rather than light." Hence, in religion, in politics, in law, in ethics, when men are left of God to themselves, each one becomes practically the law to himself, and thinks, believes, and acts as he chooses. If left to the natural liberty of his own will, he will act according to the nature of his own subjective propensities.

The desires and passions become the actual law of the most of men, though their minds and consciences may, in many instances, habitually disapprove and protest. No doubt there have been, and are, many instances of natural men, who, by long perseverance, discipline, and habits, have given a predominance to the judgments of their minds and consciences, so that they are able, in a great degree, to restrain the tyranny of sensual, earthly, and malignant passions. The greatest possible attainments, however, in natural religion and morality, leave men in their *ungodliness*. They are under the condemnation of sovereign law, and under the wrath of God. There are things that are highly esteemed by men, that are abomination in the sight of God.

Thus it appears that every one of our race is born under the condemnation of God's sovereign law, without the favour, without the spirit, without the knowledge of God, without His image, and with crippled powers of regaining even natural knowledge and dominion. Born without sovereign dominion of will, or over the creatures, and with the natural liberty in bondage to a sinful nature; without wisdom in the understanding, or holiness in the heart or conscience; physically, also, liable to disease and death; without conformity to the original laws, sovereign, mental, moral or material, of the perfect Adam; born by all divine laws *a sinner*.

Thus born, with the spirit in subjection to ignorance of mind, impurity of heart, and violence of desires, rage of passions and love of error, subject to be inflamed by malignant tempers and Satanic influences, in bondage to a heart out of which do proceed those iniquities enumerated by our Saviour in his black catalogue of spiritual sins: in such a condition and with such a nature and propensities, how far it may be possible for man, by the sweat of his brow, by enterprise, pain and labour, to recover the crown and throne of dominion over himself, over the earth, and over the creatures, we will briefly consider.

1. Man's sovereign dominion over himself and his own life, the self-determining power of his will, his sovereign liberty of spirit is forfeited in law, by transgression, and lost in fact, past redemption for ever.

2. The natural liberty of man's will, or his dominion over his own nature, can, by study and pains, be so far restored, as by learning, government, and discipline, he can give wisdom and rectitude to his mind, heart, and conscience. The extent of his knowledge will be the limit of his dominion. His liberty is crippled in reference to mental and moral laws, except those mental laws that are abstract and strictly scientific. By understanding these he may

reclaim mental power and liberty, i. e. the conformity of the conceptions of his thinking faculties with the truth as it exactly is in the abstract. But on subjects relating to spiritual and moral truth, in religion, politics, law, ethics, though men may overcome the grosser forms of ignorance, superstition, idolatry, licentiousness, yet the actual attainments of the individual, be he the most successful mental and moral philosopher, in self-government, does not resemble that *kind* of dominion over himself and his natural powers, which man had as created, and when living by the subjective inspiration of the word of God. The philosopher is not made free from religious and moral error by the word of God; but is in inevitable bondage to the creation, to the rudiments and elements of this world, which is under the curse of the law for man's sin.

3. The dominion of man over his own *word*, in its power of *expression*, being an exact image of his mind, heart, wisdom, feelings, will, and in the power of its *dominion* over the living creatures; man is able to regain but little of these original powers of his word in expression and dominion. It is the office of the *tongue* to express man's word and will; and the vitiosity of that member results from the lawlessness of man's word itself, whose mere servant the tongue is. But "the tongue can no man tame; it is an unruly evil, full of deadly poison; the tongue is a fire, a world of iniquity, and is set on fire of hell." Man can, however, by his skill and labour, recover some of the power, or original dominion of his word, over the living creatures. "For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind."

4. The dominion of man over his own body and its members. All that is recovered of this power is the fruit of care, pains, perseverance, and labour, of the "sweat of the brow." Infants have at first no liberty; it takes time for them to learn by experience the import of their sensations and the uses of their limbs.

5. As to the powers and laws of creation and nature. Man may recover some of his original dominion, on the conditions that, first, by painful study, observation, experiment, and scientific induction, he learns the truth concerning the laws of nature; and upon the further condition, that he himself yield obedience to those laws by some physical act of his own body. Then, on the performance of these two precedent conditions, man can subject the most tremendous powers of nature to the dominion of his own will, as electricity, wind, water, gravitation, steam, caloric, &c. Man can in this way, at pleasure, by his little finger move the almighty arm of God's natural power.

Man's knowledge, however, in abstract truth, and in natural philosophy is the limit of his power over nature and its laws. He must learn the laws of scientific truth, which are immutable, and the laws of nature, which are uniform, or he has no natural power over the creatures at all.

How different the nature and extent of the science of a Humboldt, who sees in his amazing stores of acquired knowledge so much of God's works, and not a line or a dot of the Creator; and that of Adam, the son of God, with his inspired wisdom of the creation, and who saw God in all his works.

How different the telescopic knowledge of the astronomer and that of the first man, who, with his divine eye, gazed upon the sun, moon, and stars in the light of inspiration and basked in the splendour of their celestial revelations.

Since man is left to the freedom of his own will, the God of every natural man is such as he pleases to make for himself; his thoughts in religion are such as he chooses to have them. His God is the creature which the fingers of his own mind, heart, and will have made, and it is the image of himself.

As to political and civil dominion, the princes, potentates, and great men of the earth, get and keep as much of it as they can. This is the arena for the display of men's sovereignty; and here kings fight their battles and shed their blood, eating of the tree of their *own* knowledge of good and evil.

In politics and civil jurisprudence, the highest wisdom of men for ages upon ages has been on the stretch to obtain the knowledge of good and evil; and with the exception of the leaven, with which supernatural revelation hath leavened the mass, men in the department of government are as ignorant and as corrupt as ever.

It is true that the natural faculty of conscience remains in all men, and accuses or excuses them for acts and conduct in the moral category that conscience itself judges or feels to be wrong or right.

Conscience in holy Adam was an infallible counsellor; never a lawful sovereign. The regal, the sovereign power, the faculty to which liberty pertains, is *the will*.

To Adam's posterity conscience is a blind guide, or a parasitical and crafty sophist, or a servile pander, or a "dumb dog," or a lawless, fanatical, raging tyrant. Nevertheless, it is true that in relation to civil society and social morality, conscience may be made the most precious fragment amongst the ruins of the fall. Its character depends upon its education.

Providence is but the fulfilling of the Scriptures, and it is undoubted, historically, and philosophically true, that while men have been and are, able by labour of mind and body, by patience, perseverance and many sacrifices, to accomplish some temporal good for themselves, and some dominion over nature and the creatures; yet, that spiritually and religiously—unless the day-spring from on high visits them—they do abide in total darkness, in the bondage of strange, unaccountable, and gloomy superstitions, or are bewildered, bewitched, and lost in the profound, "absolute," inanities of intellectual hallucinations; or among the shadows and spectres of spiritual phantasmagoria.

Upon man's transgression of sovereign law, the curse of the law

fell upon man and upon all of the creatures that were under man's sovereign dominion; upon all the earth, upon all that was *created* within the man, and external to the man, upon his mind, heart, conscience, body, and upon all the living creatures; all, all were subjected to vanity, disease, violence, and death, and the whole creation that groaneth in bondage, after trembling and suffering for ages under the heat of that curse, will be burned up by its fire.

When God created the heavens and the earth, he made all very good. There was nothing in his works but beauty, harmony, happiness and glorious perfection. It was a blessed creation, and the blessing of the Creator rested upon it.

Some angels and man were endowed with personal, sovereign, and independent dominion, and placed under the sovereign law of the Lord God. Hence the possibility of sin depended upon the free and sovereign agency of independent, subordinate, dominions and powers.

Mental, moral, and physical sin and misery, could never have existed in the dominions of Him, whose kingdom ruleth over all, except in the nature of punishment for sin against sovereign law.

---

## THE CHINESE INSURRECTION.

A MOST extraordinary revolution seems to be now going on in the vast empire of China. And what lends especial interest to the movement, in the eyes of Christians, is the religious spirit by which it appears to be animated. Although it has been extensively noticed by both the secular and religious press, we wish to gather together some of the principal facts, and to leave them on permanent record in our Magazine.

The chief of this widespread insurrection is a person known as Tae-pingwang, the Prince of Peace, to whom a kind of divine mission is ascribed. Far, however, from claiming adoration, he forbids, in an edict, the application, to himself, of the terms "supreme," "holy," and others hitherto constantly assumed by the Emperors of China, but which he declines receiving on the ground that they are due to God alone. We learn from our missionaries that he is a small man, of good appearance and address, and has made considerable attainments in Chinese literature. He is a native of Hwa-hien district, north of Canton. He himself stated to the missionary to whom he came, in 1846, to be instructed in the doctrines of Christianity, that he had heard them first through a tract entitled "Good Words Exhorting the Age," which was given him several years previously, when attending the literary



examination in Canton city; and that these truths were afterwards more deeply fixed upon his attention by a vision he had during a period of sickness. And having heard that there was a foreign teacher of these doctrines in Canton, he had come to be instructed by him. He remained with the missionary several months, engaged in the study of the Scriptures. After some time he requested to be baptized; but his teacher wished him to wait till he could have more evidence of his faith and repentance; and he left for Kwangsi without baptism. He then engaged in teaching and preaching.

At first the officers of government did not molest him. But, in 1849, he had made so many converts that the attention of the Mandarins was attracted, and under the pretence of dispersing the robbers with which Kwangsi was infested, they persecuted his followers, two of whom died in consequence. At first they did not contemplate resisting the government, but being goaded by these persecutions, and finding, in 1850, thousands of robbers assembled in different parts of Kwangsi, they considered them as a wing of protection, and attached themselves to them. Acquiring considerable influence among them, they became their leaders, and organized with the professed object of overturning an idolatrous and corrupt government. Their progress thus far has been one continued career of amazing success. They have passed through the most populous and wealthy portion of that great country, capturing all the large cities on their way, and overturning all opposition with the greatest ease. Their progress and audacity have carried dismay and terror into the hearts of their opponents, who appear hardly to have the courage to meet them face to face. They have sought to win the favour of the people at large, but have slaughtered the Tartars, man, woman, and child, whenever they have met them; and have destroyed the idols and temples of Fo and Taou, and in many instances have slain the priests. They now hold possession of the most important posts of the whole country, viz.: Nanking, Chingking, and Kwa-Chow—on the great river Yangtze-kiang, and at the entrance of the grand canal. It is not impossible that they have made the final attack upon Peking, and it is generally believed that their progress toward the capital will be as successful and triumphant as it has heretofore been.

The insurgents, says the *North China Herald*, are Christians of the Protestant\* form of worship, and anti-idolaters of the strictest order. They acknowledge but one God, the Father, Son, and Holy Ghost. Their "Book of Religious Precepts" opens with an acknowledgment of universal sinfulness, and the hope of salvation only through Jesus Christ by the Holy Spirit in the way of repent-

\* A recent number of the Chinese Repository contains a schedule of missionaries who have been engaged in the Chinese mission from the arrival of Dr. Morrison in 1807 to the close of the last year. The total number is 150, viz.: 88 Americans, 47 Englishmen, and 15 from the Continent. Of these 73 are still labouring in China (including 5 temporarily absent), viz.: 44 Americans, 23 Englishmen, and 5 from the Continent. Of the remaining 72, 25 have died and 48 have retired.

ance, faith, and new obedience. Their prayers and hymns seem to be conceived in a truly Christian spirit. Their moral code, styled the "Heavenly Rules," prove, on examination, to be the "Ten Commandments." The observance of these rules is strictly enforced by the leaders of the movement. The hardships they have suffered and the dangers they have incurred, they profess to regard as punishments and trials of their Heavenly Father; the successes they have achieved as instances of His grace. With grateful pride they point back to the fact that at the beginning of their enterprise, some four years ago, they numbered but one or two hundred; and that except by the direct help of their Heavenly Father, they never could have accomplished what they have. The following is a specimen of their prayers and hymns.

A PRAYER FOR A PENITENT SINNER.

I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God our Heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the divine commands. I also earnestly pray thee, the great God, our Heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favour, for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven: through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

A PRAYER TO GOD FOR MORNING OR EVENING.

I, thine unworthy son or daughter, kneeling down on the ground, pray to thee, the great God, our Heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favour, that thou wouldst for ever deliver me from the evil one: through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

THANKSGIVING TO BE OFFERED AT MEALS.

We thank thee, O God, our Heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

FORM TO BE USED IN PRAISING GOD.

We praise God, our holy and heavenly Father.  
 We praise Jesus, the holy Lord and Saviour of the world.  
 We praise the Holy Spirit, the Sacred Intelligence.  
 We praise the three persons, who united constitute one true Spirit (God).

Then follows a hymn :—

How different are the true doctrines from the doctrines of the world !  
 They save the souls of men, and lead to the enjoyment of endless bliss :  
 The wise receive them with exultation, as the source of their happiness,  
 The foolish, when awakened, understand thereby the way to heaven.  
 Our Heavenly Father, of his great mercy and unbounded goodness,  
 Spared not his first-born Son, but sent him down into the world,  
 To give his life for the redemption of all our transgressions,  
 The knowledge of which, coupled with repentance, saves the souls of men.

A HYMN.

God is the superintending Lord,  
 Do not be agitated by alarms ;  
 Rely on him with a true heart,  
 And then you will go to heaven.  
 Worship God in sincerity,  
 Believe not in human fables ;  
 Abandon all worldly views,  
 And then you will go to heaven.

Another hymn :—

The true Spirit (God) of heaven is one God (Shangti),  
 But men in general are ignorant and walk in error ;  
 When you bow down to images of clay, wood, and stone,  
 We beg to ask, how long have you parted with your reason ?  
 Do not say, that to comply with heaven is to follow foreigners,  
 For the generality of mankind are stupid and disobedient.  
 Think of the reverence for the deity displayed by T'hang and Wan,  
 And courageously break through the devil's barrier.  
 Comply with heaven and be happy, disobey and perish.  
 What is the use of disputing about minor matters ?  
 You are none of you the children of Buddhist idols.  
 Why do you not, then, repent, and strive to get to heaven.

Some of our missionaries seem apprehensive that Christianity may be compromised and injured by these new followers. No doubt there are not a few self-deceivers and hypocrites among them. But the leaders give unmistakeable signs of the working of a good leaven, though it seems to be in minds but very imperfectly enlightened. While they have manifestly derived their religious views directly or indirectly from Protestant missionaries, they appear to be extremely ignorant of "foreign nations." Their common faith however disposes them to regard their "foreign brethren" with a friendliness which past experience renders it difficult to comprehend in a Chinese.\*

\* Should the Tartar government be overturned, out of the wreck of the old order of things a new and better one may arise—under which really free intercourse with the rest of the world will be established. Then, not only would the foreign trade be greatly increased, but Christianity and true civilization be introduced into the midst of this people. Whereas, if the old government should now succeed in crushing this rebellion and re-establishing its power over the nation, it would naturally seek (after what has passed) to exclude foreign influence more rigidly than ever. For the rebels have a belief in doctrines received from foreigners, and present that belief as the impelling motive to that rebellion. Hence the government might assert with much

Whatever may be the immediate issue of this most remarkable movement, it seems to afford one of those gleams of light by which divine providence is pleased to let us have momentary glimpses of his wonderful working in accomplishing his eternal purposes of redemption. How evidently does such a development reveal the ease with which God in his providence and grace may revolutionize the moral condition of our whole race, and that without departing from any of his established laws. And how encouraging is it, as illustrating ways in which the seed now sown in tears, by devoted missionaries, may in God's own time yield an abundant harvest to his own glory, and the salvation of unnumbered souls.

The following thoughts are taken from a paper read by one of our missionaries, the Rev. J. R. Wight, at a monthly concert at Shanghai, on June 6th, 1853.

"What more will be accomplished by this rebellion, it is of course difficult to conjecture. It may be that it is only designed to remove obstacles, and arouse attention to the truth. This, indeed, is the most that can be expected from any political movement. There is danger of their attempting more, and accomplishing less than this. There is danger of their establishing a corrupt form of Christianity; a system which shall in the end result in nothing purer than Mohammedanism, Mormonism, or Popery. If they admit of revelations independent of Christianity, there is no end to the superstitions and abuses which may creep in. If, elated by success, their chiefs fancy themselves superior to mortals, we shall have the foundations for another form of idolatry. Confident of the truth of their system, they may wish to reign over the opinions, as well as over the outward acts of men. None have been fiercer persecutors than those impelled, as they fancy, by the principles of religion. Here is a danger which threatens in case of their success—an event which now seems so probable. It may, indeed, be a danger which is needed in order to a purer Church, for truth is seldom linked with power. Through much tribulation are we to enter the kingdom of heaven, and those from the land of Sinim may have to pass through the same ordeal. In such an event, we can rejoice in the great obstacles which have been removed, in crushing the present debasing forms of idolatry, in the midst of which the people have slept for hundreds of years, and in the awakened activity which a system, with large ingredients of Bible truth, must excite in China. This is the darkest view which I fancy we can take of the successful side of this rebellion.

"Let us glance for a moment at some of the reasons which lead us to hope that they may be guided into a more full and clear knowledge of the truth. One is, that those who have come in contact with them represent them as having an intense and earnest desire to know and practice the truth. They received with avidity and thankfulness the few copies of the New Testament that were given them. They have also apparently none of the self-sufficiency and antipathy to foreigners which characterizes the present government. What knowledge they have, has been received in a great measure through foreign teachers, and for that

plausibility—if such be the fruits of foreign intercourse, the less we have of it the better.

But it is believed that without foreign aid the Tartars are actually unable to recover their power; and how can foreign Christian Governments furnish aid to crush a band of Christian reformers in the midst of this large portion of the human family? On the other hand, many fear that the insurgents have not men of ability enough among them to found a new and stable government—that they may be powerful to destroy but not to build up; that total disorganization and anarchy, with all their terrible evils, will be the consequence. It is more difficult to say what will be the course of things, and what foreign governments (which have the care of important interests here) ought to do.—*Journal of Commerce.*

reason they will be more inclined to receive their teachings still further. A desire was also expressed to have free intercourse with foreigners. They were invited to Nanking to trade. The only indications that we have are all on the side, that as far as the wish of the insurgents is concerned, the whole country will be open to foreigners. The great danger, as it appears to me, is that some form of belief will be attempted to be established—idolatry be abolished by law, and men's opinions forced where more than anywhere else freedom of thought is necessary. The most that can be desired is liberty to preach everywhere the truth—a government pure and righteous, which shall be satisfied with setting an example of godliness, rather than extorting a forced submission to any creed. There is, I fancy, some hope for this in the character and former government of China—a preparation, I may say, in the education and associations of the people. They are not a priest-ridden people. No class of religionists, because they were religionists, have been allowed influence in the State. The principle of government has been to elevate men on their literary attainments and capacity for business, while the State has mixed itself up with none of the principal forms of belief among the people. The government, as a government, has never supported a priesthood. The remission of taxes on land owned by priests appears to be the only boon granted them. In the government itself, they have neither power nor influence; perhaps less than in any heathen government on the face of the earth. Now, I think we ought to consider this an indication for good. The former policy of Chinese rulers, and the model upon which the Chinese government is formed, is against the supposition of any successful party establishing a hierarchy, and making their own views the model to which the opinions of others must be conformed. While strong religious feelings may therefore exist, and a desire be felt that the government should hold to the views of the rulers, yet such a scheme will be one less likely to be attempted and successfully carried out in this country than in any other. The influence of this movement will, we hope, then be found to consist in removing obstacles out of the way, in opening the empire to a free dissemination of the truth, and in the government, to some extent, setting an example of belief in, and attachment to the truth.

"The precise ground for encouragement then, is the hope that this rebellion is an important link in that chain by which we believe this people will be brought to the knowledge of the truth. One of these links was the opening of the five ports. Another, to which our eyes have been long directed, was the opening of the whole empire. We knew not how this was to be accomplished. Many of us, perhaps, fancied it would be from without; but none of us dared to hope for a native government which should embrace many of the prominent features of the Christian system. We did not expect to see idolatry despised, and its images demolished, by a party seeking the control of the empire. Verily, God is removing obstructions out of the way of his cause, and has designs of mercy for China. This is the only conclusion to which I can come, and that we shall see still greater things, of which those that have already occurred are but the foreshadowing. Not that I expect to see this country all Christian as soon as the present rebellion is successful, but that it will remove some of the greatest and mightiest outward obstacles in the way of the circulation of the truth—that it will give publicity and prominence to that which has been hid in a corner; and that, as a consequence of these greater and enlarged opportunities, multitudes will be gathered into the visible Church.

"Whenever this country is opened, a great and fearful responsibility will rest upon us and the Church in Christian lands. With millions to instruct, with one-third of the population of the globe waiting for the gospel, there will be a demand for missionary labour such as the world has never experienced before. When the gold fields of California and Australia were opened, there were not wanting those who should go to dig. In this more glorious field of Christian enterprise may there be no lack of labourers. May the Lord of the harvest, who, by his providence, opens the way for his cause, prepare labourers also to enter in and reap."

## THE PROBABILITIES OF ROMANISM.\*

WE all know how easy it is to prophecy after the event : but it would be uncandid and untrue to confound this remark with another, to wit : how easy it is to discern of any event, after it has happened, whether or not it were antecedently likely. Let us sketch a line or two of that great foreshadowing cartoon, the probabilities of Romanism.

That our Blessed Master even in his state as man beheld its evil characteristics looming on the future, seems likely not alone from both his human keenness and his divine Omniscience, but from here and there a hint dropped in his biography. Why should he, on several occasions, have seemed, I will say with some apparent sharpness, to have rebuked his virgin mother, "Woman, what have I to do with thee?" "Who are my mother and my brethren?" "Yea—more blessed than the womb which bare me and the paps that I have sucked, is the humblest of my true disciples." Let no one misunderstand me : full well I know the just explanation which palliate such passages ; and the love stronger than death which beat in that filial heart. But, take the phrases as they stand ; and do they not in reason constitute some warning and some prophecy that men should idolize the mother ? Nothing, in fact, was more likely than that a just human reverence to the most favoured among women should have increased into her admiring worship : until the humble and holy Mary, with the sword of human anguish at her heart, should become exaggerated and idealized into Mother of God, instead of Jesus's human matrix ; Queen of heaven, instead of a ransomed soul herself ; the joy of angels, in lieu of their lovely fellow worshipper ; and the Rapture of the blessed, thus dethroning the Almighty.

Take a second instance : why should Peter, the most loving, most generous, most devoted of them all, have been singled out from among the twelve,—with a "Get thee behind me, Satan?"—it really had a harsh appearance ; if it were not that, prophetically speaking, and not personally, he was set in the same category with Judas, the "one who was a devil." I know the glosses, and the contexts, and the whole amount of it. Folios have been written, and may be written again, to disprove the text ; but the more words the less sense : it stands, a record graven in the Rock ; that same Petra, whereon, as firm and faithful found, our Lord Jesus built his early church : it stands, a mark indelibly burnt into that hand, to whom were intrusted, not more specially than to any other of the saintly sent, the keys of the kingdom of heaven : it stands, along with the same Peter's deep and terrible apostasy, a

\* Extracted from "Probabilities : an Aid to Faith." By the author of *Proverbial Philosophy*.

living witness against some future church who should set up this same Peter as the Jupiter of their Pantheon : who should positively be idolizing now an image christened Peter, which did duty two thousand years ago as a statue of Libyan Jove ! But even this glaring compromise was a matter probable, with the data of human ambition, and a rotten Christianity.

Examples such as these might well be multiplied : bear with a word or two more ; remembering always that the half is not said which might be said in proof ; nor in answering the heap of frivolous objections.

Why,—unless relics and pseudo-sacred clothes were to be prophetically humbled into their own mere dust and nothing-worthiness,—why should the rude Roman soldiery have been suffered to cast lots for that vestment, which, if ever spiritual holiness could have been infused into mere matter, must indeed have remained a relic worthy of undoubted worship ? It was warm with the animal heat of the Man inherited by God : it was half worn out in the service of his humble travels ; and had even on many occasions been the road by which virtue had gone out—not of it but—of him. What ? was this wonderful robe to work no miracles ? was it not to be regarded as a sort of outpost of the being who was Human-God ? Had it no essential sacredness, no noli-metangere quality of shining away the gambler's covetous glance, of withering his rude and venturous hand, or of poisoning like some Nessus shirt the lewd ruffian who might soon thereafter wear it ?—Not in the least. This woven web,—to which a corrupted state of feeling on religion would have raised Cathedrals as its palaces, with singing men and singing women and singing eunuchs too, to celebrate its virtues ; this coarse cloth of some poor weaver's working down by the sea of Galilee or in some lane of Zion, was still to remain and be a mere unglorified, economical, useful garment. Far from testifying to its own internal mightiness, it probably was soon sold by the fortunate Roman die-thrower to a second-hand shop of the Jewish metropolis ; and so descended from beggar to beggar till it was clean worn out. We never hear that, however easy of access so inestimable a relic might then have been considered, any one of the numerous disciples, in the fervour of their earliest zeal, threw away one thought for its redemption. Is it not strange that no St. Helena was at hand to conserve such a desirable invention ? Why is there no St. Vestment to keep in countenance a St. Sepulchre and a St. Cross ? The poor cloth, in primitive times, really was despised. We know well enough what happened afterwards about handkerchiefs imbued with miraculous properties from holy Paul's body for the nonce : but this is an inferior question and the matter was temporary : the superior case is proved : and besides the rule *omne majus continet in se minus*, there are differences quite intelligible between the cases ; whereabout our time would be less profitably employed than in passing

on and leaving them unquestioned. Suffice it to say, that "God worked those Special miracles,"—and not the unconscious "handkerchiefs or aprons." "Te Deum laudamus,"—is Protestantism's cry; "Sudaria laudemus," would swell the Papal choirs.

Let such considerations as these then are in sample serve to show how evidently one might prove from anterior circumstances (and the canon of Scripture is an anterior circumstance) the probability of the rise and progress of the Roman heresies. And if any one should ask, how was such a system more likely to arise under a Gentile rather than a Jewish theocracy? why was a St. Paul or a St. Peter, or a St. Dunstan, or a St. Gengulphus, more previously expectable than a St. Abraham, a St. David, a St. Elisha, or a St. Gehazi? I answer—from the idea of idolatry, so adapted to the gentile mind, and so abhorrent from the Jewish. Martyred Abel, however well respected, has never reached the honours of a niche beside the altar. Jephtha's daughter, for all her mourned virginity, was never paraded (that I wot of) for any other than a much to be lamented damsel. Who ever asked in those old times the mediation of St. Enoch? Where were the offerings in jewels or in gold to propitiate that undoubted man of God and denizen of heaven, St. Moses? what prows in wax of vessels saved from shipwreck hung about the dripping fane of Jonah? and where was, in the olden time, the wretched and insensate being, calling himself rational and godly, who had ventured to solicit the good services of Isaiah as his intercessor, or to plead the merits of St. Ezeziel as the make-weight for his sins?

It was just this; and reasonably to have been expected. For when the Jew brought in his religion, he demolished every false god, broke their images, slew their priests, and burnt their groves with fire. But, when a worldly Christianity came to be in vogue, when emperors adorned their banners with the cross, and the poor fishermen of Galilee (in their portly representatives) came to be encrusted with gems and rustling with Seric silk;—then was made that fatal compromise—then it was likely to have been made, which has lasted even until now: a compromise which, newly baptizing the damned idols of the heathen, keeps yet St. Bacchus and St. Venus, St. Mars and St. Apollo, perched in sobered robes upon the so-called Christian altar; which yet pays divine honours to an ancylo or a rusty nail, to the black stones at Delphi or the goldshrined bones at Aix; which yet sanctifies the chickens of the capitol, or the cock that startled Peter; which yet lets a wealthy sinner by his gold bribe the winking Pythoness, or by dispensing clauses from "the Lord our God the Pope."

There is yet a swarm of other notions pressing on the mind, which tend to prove that Popery might have been anticipated. Take this view. The Religion of Christ is holy, self-denying, not of this world's praise, and ending with the terrible sanction of eternity for good or evil: it sets up God alone supreme, and cuts



down creature-merit to a point perpetually diminishing; for the longer he does well, the more he owes to the grace which enabled him to do it.

Now, man's nature is, as we know, diametrically opposite to all this: and unable to escape from the conviction of Christian truth in some sense, he would bend his shrewd invention to the attempt of warping that stern truth to shapes more consistent with his idiosyncrasies. A religious plan might be expected, which, in lieu of a difficult holy spirituality, should exact easy mere observances; to say a thousand Paters with the tongue instead of one "Our Father" from the heart; to exact genuflections by the score, but not a single prostration of the spirit; to write the cross in water on the forehead oftentimes, but never once to bear its mystic weight upon the shoulder. In spite of self-denial, cleverly kept in sight by means of eggs, and pulse, and hair-cloth,—to pamper the deluded flesh with many a carnal holyday: in contravention of a kingdom not of this world, boldly to usurp the temporal dominion of it all: instead of the overwhelming incomprehensibility of an eternal doom, to comfort the worst with false assurance of a purgatory longer or shorter; that, after all, vice may be burnt out, and who knows but that gold buying up the prayers and superfluous righteousness of others may not make the fiery ordeal an easy one? In lieu of a God brought near to his creatures, infinite purity in contact with the grossest sin, as the good Physician loveth,—how sage it seemed to stock the immeasurable distance with intermediate numina, cycle on epicycle, arc on arc, priest and bishop and pope, and martyr and virgin and saint and angel, all in their stations at due interval soliciting God to be (as if His Blessed Majesty were not so of Himself!) the sinner's friend. How comfortable this to man's sweet estimation of his own petty penances; how glorifying to those "filthy rags" his so-called righteousness; how apt to build up the hierarchist power; how seemingly analogous with man's experience here, where clerks lay the case before commissioners, and commissioners before the government, and the government before the sovereign.

All this was entirely expectable: and I can conceive that a deep reasoner among the first apostles, even without such supernal light as "the Spirit speaking expressly," might have so calculated on the probabilities to come, as to have written long ago words akin to these: "In the latter times some shall depart from the faith, giving heed to seductive doctrines, and fanciful notions about intermediate deities (*σαίμωνται*), perverting truth by hypocritical departures from it, searing conscience against its own cravings after spiritual holiness, forbidding marriage (to invent another virtue), and commanding abstinence from God's good gifts, as a means of building up a creature-merit by voluntary humiliation." At the likelihood that such "profane and old wives' fables" should thereafter have arisen, might Paul without a miracle have possibly arrived.

Yet again: take another view. The Religion of Christ, though intended to be universal in some better era of this groaning earth, was, until that era cometh, meant and contrived for anything rather than a Catholicity. True, the Church is so far catholic that it numbers of its blessed company men of every clime and every age, from righteous Abel down to the last dear babe christened yester-morning; true, the commission is "to all nations, teaching them:" but, what mean the simultaneous and easily reconciled expressions,—come out from among them,—little flock, gathered out of the Gentiles, a peculiar people, a church militant and not triumphant here on earth? Thus shortly of a word much misinterpreted:—let us now see what the Romanist does—what (on human principles) he would be probable to do,—with this discriminating religion. He, chiefly for temporal gains, would make it as expansive as possible: there should be room at that table for every guest, whether wedding-garmented or not; there would be sauces in that poisonous feast fitted to every palate. For the cold ascetical mind, a cell and a scourge, and a record kept of starving fancies as calling them ecstatic visions vouchsafed by some old Stylite to bless his favoured worshipper: for the painted demirep of fashionable life, there would be a pretty pocket-idol, and the snug confessional well-tenanted by a not unsympathizing father; for the pure girl, blighted in her heart's first love, the papist would afford that seemingly merciful refuge, that calm and musical and gentle place, the irrevocable nunnery; a place, for all its calmness, and its music and its gentle reputations, soon to be abhorred of that poor child as a living tomb, the extinguisher of all life's aims, all its duties, uses, and delights; for the bandit, a tithe of the traveller's gold would avail to pay away the murder, and earn for him a heap of merits kept within the cash-box; the educated, highborn, and finely moulded mind might be well amused with architecture, painting, carving, sweet odors and the most wondrous music that has ever cheated man,—even while he offers up his easy adorations, and departs, equally complacent at the choral melodies as at the priestly absolution: while, for those good few, the truly pious and enlightened children of Rome, who mourn the corruptions of their church and explain away with trembling tongue her obvious errors and idolatries, for these, the wily scheme,—so probable,—devised an undoubted mass of truth to be left among the rubbish. True doctrines justly held by true martyrs and true saints, holy men of God, who have died in that communion: ordinances and an existence which creep up (heedless of corruption though) step by step, through past antiquity, to the very feet of the Founder: keen casuists, competent to prove any point of conscience or objection, and that indisputably,—for they climax all by the high authority of Popes and councils that cannot be deceived; pious treatises and manuals, verily of flaming heat, for they mingle the yearnings of a constrained celibacy with the fer-

vencies of worship and the cravings after God. Yes, there is meat here for every human mouth: only that, alas for men, the meat is that which perisheth, and not endureth unto everlasting life. Rome, thou wert sagely schemed: and if Lucifer devised thee not for the various appetencies of poor deceivable Catholic Man, verily it were pity; for thou art worthy of his handiwork. All things to all men, in any sense but the right, signifies nothing to anybody: in the sense of falsehoods, take the former for thy motto: in that of single truth, in its intensity, the latter.

Let not then the accident,—the probable accident, of the Italian superstition place any hindrance in the way of one whose mind is all at sea because of its existence. What, O man with a soul, is all the world else to thee? Christianity, whatever be its broad way of pretences, is but in reality a narrow path: be satisfied with the day of small things; stagger not at the inconsistencies, conflicting words, and hateful strifes of those who say they are Christians but “are not, but are of the synagogue of Satan.” Judge truth, neither by her foes nor by her friends, but by herself. There was one who said (and I never heard that any writer from Julian to Hobbes ever disputed his human truth or wisdom), “Needs must that offences come; but wo be to that man by whom the offence cometh. If they come, be not shaken in faith; lo I have told you before. And if others fall away or do aught else than my bidding, what is that to thee, follow thou ME.”

---

### PARABLE OF THE SOWER.

THIS parable—supposed to be the first delivered by our Lord—may be regarded as a faithful representation of the various congregations in our land. It not only describes the case of those personally addressed by the Son of man, but contains a general prediction of the reception with which the gospel would meet, from different classes of men. From it we may learn the cause of the frequent failure of preaching to accomplish the end for which it was instituted. Let us look a moment into this faithful mirror. The Saviour, taking a general survey of human nature, has here included hearers under four classes, and so comprehensive is the enumeration that it will comprise all who sit under the sound of the gospel.

I. And as he sowed, some fell by the *wayside*, i. e. the hard beaten foot-path, where it could not sink into the ground, but lay exposed on the surface, and was trodden down by the passers-by, or devoured by the birds. This class our Saviour himself explains

as referring to those who receive the truth so vaguely, or carelessly, or with so much prejudice that it receives no careful consideration, makes no proper impression, but lies so upon the surface of the mind that it has no opportunity to vegetate and produce fruit, but is exposed to be banished from the mind by any suggestion or device of the "wicked one." How many who sit under the gospel, attend church from mere custom, or because it is respectable, or for entertainment. "They come indeed as God's people come, and sit as his people sit," but without desiring to learn or do his will. Some, from a habit of levity; others, from stupidity and indifference; others again, from a habit of wandering after their farms and merchandise, and still others, from prejudices against the doctrines or requirements of religion, do not receive the truth into their minds. They do not understand, or, as the word is translated in Mark (6: 52), do not *consider*, receive it into their thoughts as a matter of personal interest, that their minds may be enlightened, their hearts impressed, their souls renewed, and their lives reformed. Of course, not being made thus the subject of serious consideration and self-application, it goes no further than the hard surface.

And it is important to notice that, without pressing the figure in this representation too far, we may trace by it the cause of the unfruitfulness of this class of hearers. By frequent acts, this levity, stupidity, indifference, worldly wandering, and prejudice, become established into firm, obdurate habits: rendering the mind and heart like the hard beaten path. Reader, can you not trace something of this process in your own experience, accounting for the fact that the truth has made no more impression upon you. Is it any wonder that the wicked one finds it so easy to catch away the good seed—to obliterate any slight impression made by the truth, or even to erase it from the memory altogether?

II. And some fell on *stony ground* (or upon a rock, Luke) where it had not much earth, so that the roots could not strike deep, nor find much nourishment, and immediately it sprang up, because it had no depth of earth. But when the sun was up it was scorched; and because it had no root (and lacked moisture, Luke), it withered away. Thus the very heat that would have promoted its growth, had there been a deep soil and a strong root, became its destruction.

This class our Saviour explains as referring to those who, when they have heard the word, immediately receive it with gladness (joy, Luke); yet having no root in themselves, and so enduring but for a time (for a while believe, Luke); afterward when affliction (tribulation, Mat.:—temptation, Luke) or persecution ariseth for the word's sake, immediately they are offended (and fall away, Luke). These, unlike the wayside hearers, *receive* the word with joy—give to it their attentive consideration. They listen and are

impressed by the truth. The effect, however, is superficial; and although it excites a momentary emotion, it produces no result like that upon the merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had to purchase it. For when they find what self-denial, and sacrifice, and toil it costs to comply with the word, their ardour is cooled, and they, sometimes suddenly, and sometimes gradually, fall away.

It is not sufficiently borne in mind that there are natural exercises which in many respects resemble spiritual experience. Many seem to think that all seriousness and interest produced by preaching are of a spiritual and saving nature. But every reader of the Bible may see that there may be interest in religious things which is the result of mere natural excitement. As in the case of Herod, who heard John gladly, yet still went on in his sins; and the young ruler who had kept the commandments from his youth, but when required to sell all, went away sorrowful; and Felix, who trembled under the preaching of Paul, but said, Go thy way for this time. The fact is, there is no subject more universal in its bearings upon the human mind, than that recorded in the word of God; and none can be made the means of more powerfully exciting the natural feelings and sympathies. But the natural susceptibilities may be roused without producing any fruit of a holy heart and life. One may be impressed with the greatness and majesty of God, or be melted by a recital of the sufferings of the Saviour, without making any effort against sin, or in behalf of righteousness. Not unfrequently the joy with which the gospel is received, is on account of relief from fears which have been experienced, or because such have concluded, on insufficient grounds, that their sins have been pardoned, and that their heaven is secure. Such seldom count the cost. They are carried away with mere natural excitement. And while all is smooth and pleasant, they endure. In their case Satan cannot perhaps come and catch away the seed, as in that of the wayside hearers. He needs to bring other influences to bear as affliction, temptation, persecution, or tribulation. But the scorching heat of trial, instead of exciting their patience, causes their profession to pine and wither away. The root of piety, which consists in a change of heart, uniting the soul to Christ, is not seen indeed, but, as in the case of plants, it is nevertheless necessary to stability and growth.

III. And some fell *among thorns*, and the thorns grew up and choked it; shut out the light and air, drew away the moisture, so that when it grew up, it formed only the blade, and brought forth no perfect fruit. This our Saviour explains as referring to those who, when they hear, determine to secure the blessings of religion at all hazards, and to hold fast their profession. They differ from the first class, inasmuch as they receive and attend to the truth; and from the second in that they *maintain* a name to live, but they

bring forth only leaves. We know, however, that although the truth is attended to with respect—although it may lead to many good resolutions, and even induce men to make professions, and hold fast to them—yet it does not lead to a change of heart and life—if it does not induce them to seek first the kingdom of God and his righteousness, to mortify their members, to live for Christ and his cause, and to *act out* the spirit of religion, it does not secure its legitimate end. How many professors of religion, who stand fair among their fellow-men, belong to this class, may be inferred from the representations of our Saviour when he says that *many* shall say, Lord, Lord, to whom he will answer, I never knew you; and from the parable of the ten virgins, five of whom were foolish; and other similar representations. They attend upon preaching, but are not conformed to the truth. The word does not produce in them an appropriate temper, disposition, life.

And the reason here given, is, that the good seed is choked with the cares, and riches, and pleasures of this life. When men thus aim to serve God and mammon, and while professing religion, and hoping for its rewards, yet allow themselves to be so engrossed with the world, to pursue so eagerly its riches and honours, and pleasures, and to become so immersed in its cares, these must, will absorb that vigour of their souls which should be spent in divine things—divert them from duty, distract them in devotion, and quench the sparks of good affections. Those whose hearts are so much cumbered with this world, inevitably neglect the one thing needful. And the intimation is, that it is through the *deceitfulness* of riches and worldly interests, that they thus choke the good seed. They practise so many arts upon the mind, suggest so many plausible reasons why we should give our time, and strength, and resources, to this world, that they easily cheat us into neglect of the things that belong to our peace. How melancholy to see one get so near to the kingdom, hearing the gospel gladly, doing many things, and yet coming short, being cast away! Reader, is the world choking the influence of the truth in your mind and heart?

IV. But our Lord includes in His enumeration, a fourth class, represented by the good ground, which bare fruit an hundred fold. It appears, indeed, no little matter of thankfulness, that the sower does not spend his strength altogether for nought—that the seed does not all remain unfruitful—that there are those who receive and attend to the truth, cherish its impressions, and, persevering to the end, bring forth, some thirty, some sixty, and some an hundred fold. In this representation of the good ground, there are three particulars which contrast this class from each and all the others before mentioned.

First, they are such as *receive* the word in an honest and good heart, which Matthew expresses by the phrase “understandeth it,” *i. e.* consider, attend to, recognise its personal bearing and interest,

and thus give the truth an opportunity to produce its legitimate effect upon the mind and heart. In this they are distinguished from those upon whom the good seed falls as upon the beaten path, where it cannot sink into the ground and vegetate, but lies exposed upon the surface where it may be crushed or snatched away. It is very evident that truth cannot benefit unless it is entertained and revolved in the mind. No one can reasonably expect to receive profit from merely sitting under its sound. It has no mystical charm by which to bless those who possess the mere letter. It is intended to call into exercise holy views, feelings, and conduct. In order to do this, it must be attended to. The Holy Spirit, whose sword the word is, renders it effectual, not as a charm, but by opening the heart to understand what is written. If, therefore, we would profit by it, carnal prejudices must be laid aside; the world must loosen for a time its hold upon the mind, cares and pleasures must be dismissed, the hearer must be brought to that serious, candid, docile, and obedient frame which becomes him who is about to receive a message from his God.

But the good ground is explained further, as referring to those who, in an honest and good heart receive the word *and keep it*, to distinguish them from those whose natural feelings only being excited, cannot endure the test of tribulation, reproach, or ridicule. There must be so hearty a conviction of the value of the truth, and preference for the service of religion, that the soul can say, "If by any means I may attain." The meaning is, that the good ground is an enlightened mind and renewed heart, in which the natural preferences are changed, and God's service is loved and preferred as the best service. Persecution and trial, therefore, only exercise patience, and by driving the soul to the cross, increase faith.

The last characteristic of the good ground hearers is, that they *bring forth fruit with patience*, some thirty fold, some sixty, and some an hundred. This particular distinguishes them from those in whom the cares, and riches, and pleasures of this life choke the word, so that it brings no fruit to perfection. The object of sowing is of course the crop. If, therefore, the hearing or reading of the word does not produce the fruits of repentance, faith, and new obedience, it does not answer its end, no matter what resolutions, professions, intentions, hopes, may be formed. Those who receive it into good and honest hearts, and obey it, bring forth fruit with patience. Its representations of the divine character and relations to us, are intended to awaken our reverence, and love, and devotion to God. Its representations of Christ are intended to lead us to trust in, and obey him. Its representations of sin, and holiness, and each duty that flows from our relations to God, our fellow-men, and the cause of religion, that we may be led to hate sin, love holiness, and do all that is required of us.

We may see, then, in this parable, the causes of so much unprofitable hearing. We have this word which is able to convert, sanc-

tify, and save the soul. Has it quickened you, reader, into spiritual life, secured your increased holiness, usefulness, and comfort? If not, why not? The parable explains the reason. Shall we not then seek those influences of the Holy Spirit, which have been promised to prayer in Jesus' name, to prepare our hearts to receive the truth in the love of it, that it may bring forth an hundred fold to the glory of God and the edification of our own souls.—N. R. S.

### A CURIOUS PIECE OF POETRY.

MR. EDITOR:—I send you the following curious piece of poetry, for insertion in your paper. The initial capital letters spell "My boast is in the glorious cross of Christ," and the words in SMALL CAPITALS, when read from the top to the bottom, and from the bottom to the top, make the Lord's Prayer.

W. M. S.

Make known thy Gospel truths, our heavenly King ;  
 Yield us thy grace, dear FATHER, from above ;  
 Bless us with hearts WHICH feelingly can sing  
 Our life thou ART for EVER, God of love.  
 Assuage our griefs IN love FOR Christ, we pray,  
 Since the bright Prince of HEAVEN and GLORY died,  
 Took all our shame, and HALLOWED THE display,  
 In first BE ing man, AND then being crucified.  
 Stupendous God! THY grace and POWER make known,  
 In Jesus' NAME let all the world rejoice ;  
 New labours in THY heavenly KINGDOM own,  
 That blessed KINGDOM, for thy saints THE choice.  
 How vile to COME to thee, is all our cry,  
 Enemies to THY self and all that's THINE ;  
 Graceless our WILL, our lives FOR vanity  
 Loathing thy truths, BE ing EVIL in design.  
 O God thy will be DONE FROM earth to heaven :  
 Reclining ON thy Gospel let us live ;  
 In EARTH from sins DELIVER ed and forgiven,  
 Oh AS thyself, BUT teach us to forgive,  
 Unless IT 's power TEMPTATION doth destroy,  
 Sure IS our fall INTO the depths of woe ;  
 Carnal IN mind, we've NOT a glimpse of joy,  
 Raised against HEAVEN in US no hope can flow.  
 O GIVE us grace and LEAD us on thy way ;  
 Shine on us with thy love and give us peace ;  
 Self and THIS sin which rise AGAINST us slay ;  
 Oh! grant each DAY our TRESPASS es may cease.  
 Forgive OUR evil deed THAT oft we do,  
 Convince us DAILY of THEM to our shame ;  
 Help us with heavenly BREAD ; FORGIVE us too  
 Recurrent lusts ; AND WE adore thy name,  
 In thy FORGIVE ness we AS saints can die,  
 Since, for us and our TRESPASSES so high,  
 Thy Son, OUR Saviour bled on Calvary.



## CONSOLATIONS

FOR THOSE WHO HAVE NOT REMEMBERED THEIR CREATOR IN THE DAYS OF THEIR YOUTH.

THE first consolation I find is the answer of Cain, when, overwhelmed with grief at the idea of the dreadful sentence pronounced against him for his iniquity, he pours out his complaint; declares his "punishment greater than he can bear;" that he shall be shut out from the face of the Lord, a vagabond on the earth, and that every one that findeth him will slay him. Now, however we may be inclined to think ourselves the chiefest of sinners, we must acknowledge this fratricide deserved his punishment. He certainly deserved that God should suffer him to go at large without taking any further care of him. And yet he has no sooner spoken, than God is instantly touched with compassion, comforts him with an assurance of protection, and sets a mark on him, that none may kill him.

Ought we to doubt of God's willingness to hear and answer the prayers of a sinner, bowed down with a sense of his guilt, and fearing for the salvation of his soul? Fearing that he shall be removed from the presence of the Lord for ever and ever? When we see Him so willingly, so immediately relieve Cain's apprehensions, though altogether for life and temporal comfort, which must appear of so little comparative moment to Him who inhabiteth eternity, and knoweth that He has created us immortal souls.

I trust I do not go too far, when I conceive, that as He set a mark on Cain to prevent his life being destroyed, by the indignation of men—so He now gives the sinner a mark, that He does not intend the destruction of his soul, by awakening him to a sense of his lost condition, causing him to repent of his *crimes*—to wish to reform—and to call upon the Lord for assistance and forgiveness—trusting only to Jesus Christ to obtain it for him. If we find this disposition in our hearts, let us look no further for proofs that God will pardon us. This is assurance enough. We could no more give birth to these dispositions in our hearts, than Cain could have placed a mark on himself which would have made his life respected. Let us only strive to prove our sense of the condescending goodness which has not forsaken us for all our transgressions, by daily endeavouring to increase in piety and good works.

*Genesis* viii. 2. "And the Lord said, I will not again curse the earth any more for man's sake; for the imagination of man's heart is evil from his youth." Sweet encouragement this, to a conscious, trembling sinner! For may we not venture to gather from it, that God, who cannot alter, still knows our frame, how

prone we are to err, and pitying our infirmities, will be willing to place much sin to their account, and will not easily curse.

*Genesis xv. 6.* "And he believed in the Lord, and He counted it to him for righteousness." Would it not appear strange to us, if Adam had dared to suspect, that *God could* make him a false promise? Yet we see that our Heavenly Father considered the simple belief of His word as an act of righteousness. Let this convince us, that He is inclined to be pleased with His creatures, and let it embolden us to conclude, that righteousness is not so unattainable a thing, as our fears often make us imagine. The Lord's promise to sinners, though infinitely more glorious than that made to Abram, of greatly multiplying his seed, is not more beyond His power of fulfilment. Oh! let us then trust in His mercy and truth, and believe in our Redeemer, that we also may obtain our inheritance.

*Genesis xvii. 2.* "And the angel of the Lord said unto Hagar, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael, *because the Lord hath heard thy affliction.*" Then again, verse 20th, chapter 17th, "And as for Ishmael, *I have heard thee; behold, I have blessed him.*" Can we suppose a God who so readily grants our petitions for worldly blessings, will refuse his pity when, terrified at our danger, we cry unto Him for the "one thing needful?"

*Genesis xviii. 10, 11, 12, 13, 14, 15.* Sarah standing in her tent door, *behind* the angels, laughed *within* herself, when the Lord, through them, declared to Abraham what she deemed incredible, that He would give her in her old age a son. Was not this unthankful conduct calculated to incense the angels? But they mildly demanded, "Wherefore did Sarah laugh? Is anything too hard for the Lord? At the appointed time I will return unto thee." Memorable words! Treasure them, distressed sinner. "Is anything too hard for the Lord?" Cannot that Being, who can change the order of nature, exercise His own will, pardoning and changing the heart of whomsoever He pleases? He surely can—and however He may have suffered you to remain barren during the prime of your life, yet that He has returned unto you at the appointed time, you should not refuse to believe, seeing that although you had grown so old in sin that it appeared to be your very nature, yet now, through God's blessing, you are enabled to bring forth "good fruit, meet for repentance." In the next verse you will find Sarah, notwithstanding the gentle reply of the angels, so much afraid of them, as to double, by denying, her fault. We now expect the Lord will be provoked to withdraw the promised blessing, instead of which, the angels, satisfied with convincing her that her fault was not to be concealed, merely observed, "Nay,

but thou didst laugh, Sarah," and turned to other discourse with Abraham, leaving her doubtless overwhelmed with consciousness of guilt. So let us be covered with confusion for our multiplied offences—but oh! let us banish fear, which may lead us, as it did Sarah, into worse faults, remembering that our Judge, though He is all-seeing, is also infinitely merciful and long-suffering.

See, at the close of the same chapter, how easily God was prevailed on by Abraham, to consent to spare wicked Sodom, should only ten righteous persons be found in her.

In this we perceive every encouragement to make known our requests unto the Lord. Even when judgment appears to be at our very doors, let us not despair of averting it. May we not also infer from this confession to Abraham, that our Heavenly Father is unwilling to cut us off? That while any good is to be found in us, He will not give us up to destruction? And must it not be a good thing, that we sincerely repent of past sins, and present unworthiness, and earnestly desire to reform our hearts and lives? It must be the work of the Holy Spirit. It can be nothing else. We know, while left to ourselves, what we were. Having, then, thus much righteousness in us (in how faint a degree soever, even if our good thoughts and works do yet bear no greater proportion to our careless or evil ones than as ten men to the population of a great city), still, let us not so slight *our* Mediator, as to imagine the God who would have spared Sodom, to Abraham's entreaties, will not also pardon *us*, for *His* sake, who died to insure success to His prayers on our behalf—and is constantly ready to intercede for us, if we only call upon Him.

*Genesis* xix. 1, 2, 3. We may learn not to be quickly discouraged. The preceding instances showed us God at once acquiescing in the wishes of His creatures, which might lead us to say (when we experience the want of spiritual consolation), "I have prayed for the indwelling of the Holy Spirit, but have not obtained it. What then am I to think, but that I am to be passed by, and given up to the destruction denounced against those who live without God?" Let us beware of so doing. The angels, we see, had no intention of singling out Lot in this signal manner. They would have gone along. Lot bows his face to the ground and begs them to turn in. Considering him as a citizen of this wicked, devoted place, they at first refuse. But Lot having set his heart upon it, *presses them greatly*, and they are prevailed upon. Now having lived so long in fellowship with sin, should we expect to be allowed full communion with God, on our first call? Let us but prove with all patience and perseverance that we are set upon making our hearts the residence of the Holy Spirit, and we shall not be eventually denied. We shall, as in the case of Lot, have new mercies shown us, far beyond anything we have conceived of.

*Genesis* xix. 15, 16, 17.—“And when the morning arose, then the angels hastened Lot, saying, ‘Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city.’ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his daughters—the Lord being merciful unto him—and they brought him forth and set him without the city, and said, ‘Escape for thy life—look not behind thee, neither stay thou in all the place—escape to the mountain, lest thou be consumed.’”

Here, indeed, is consolation. Why should an awakened sinner fear? Did Lot discover his perilous situation? Neither have we. We have been bidden (blessed be God for the sweet thought), we have been bidden to arise and hasten, and though we find ourselves still lingering, yet may we trust, the Lord, being merciful, will complete His work. He has already laid hold of us, and will bring us forth. Only let us no more look behind us, but remove far from where we now know our danger lies, lest, after all, we be consumed.

Are we distressed because (oppressed with the knowledge of our follies and weaknesses), we cannot feel that full reliance on our God’s mercy which we know others do, and we ought? Let us take encouragement from the next three verses. Lot, after so manifest an interposition in his behalf, cannot confide in the Lord’s care of him, but, fearing to go to the mountain, as directed, begs to escape to one of the cities on the prohibited plain. How contracted must have been his view of Divine power, wisdom, and goodness, when he could apprehend that he would not be safe—that death awaited him in a place pointed out by the angels as a refuge. Yet is not our exalted God in the least offended, but, forgiving his doubts, permits him to take his own way. “See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken. Haste thee, escape thither.”

Had Lot trusted implicitly in the Lord, no doubt his faith, like Abraham’s, would have been counted to him for righteousness, yet was he not condemned for the want of it. He was borne with in his weakness, and preserved. And in verse 30th, we find that, after a little, he no longer dreaded the mountain, but, fearing to remain in wicked Zoar, went up with his daughters and dwelt in a cave, nor was he punished for his tardy compliance.

*Genesis* xxi. 17, 18, 19.—“And the angel of God called to Hagar out of heaven, and said unto her, ‘What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad, where he is. Arise, lift him up, for I will make him a great nation.’ And God opened her eyes, and she saw a well of water.”

Hagar thought her son dying, but it was not yet too late—a draught of this water relieved him. So, if we are not quite dead to all feeling, if we can but weep for our sins, we have no ground

for despair. Our lamentations will be heard by Him who delighteth in mercy. The needed refreshment will be sent before it is too late.

*Genesis xxii.*—This chapter is generally regarded as merely displaying a striking example of faith and submission. May we not also presume to collect from it much comfort? Let us endeavour to place ourselves in Abraham's situation, and imagine the Lord (having previously given us the most indubitable proofs of a peculiar love) Himself speaking to us from heaven, and in an audible voice, desiring us to resign to Him our dearest friend, and then carefully examine our own hearts, to see whether we think it possible we could bring ourselves to acquiesce in an order so unequivocally delivered. Could we, in the midst of our anguish, remembering former manifestations of power and mercy, still maintain our exalted idea of God, and believe He was not capable of demanding a cruel and unnecessary sacrifice, but had some good reason for calling us to so severe a trial? If, after strictly questioning ourselves, we think we could have this much grace, and would not refuse obedience, then may we humbly trust, indulge the joyful hope, that now indeed "the Lord knows that we fear Him," and as a necessary consequence (for it is the one Himself has promised) will not forget to bless.

*Genesis xxiv.*—Abraham's steward, seeking in a far country a wife for Isaac, beholds Rebecca, that she is fair, and having evidence in her condescension, that he should fix on, and endeavour to obtain her, relates to Laban and Bethuel the means by which he had been led to her, and demands whether they will deal kindly by his master. They reply, "The thing proceedeth from the Lord—we cannot speak unto thee bad or good. Behold, Rebecca is before thee, take her and go."

Have we been led, step by step, to withdraw our regards from the objects around us, to behold the Lord, that he is desirable, and to seek to become united to him, why should we hesitate (with humility and heartfelt gratitude be it spoken), why should we hesitate to appropriate to ourselves the answer of Bethuel and Laban? "The thing proceedeth from the Lord." It can be intended to have but one result. Nothing can say Nay. God would no more fill us with earnest desires towards Him, and then disappoint those desires, than He would convince the steward that Rebecca was intended for Isaac, and then suffer Laban to refuse her. Let us rather acknowledge, that so far we "are blessed of the Lord," and "bow ourselves to the earth and worship."

*Genesis xxv. 21.*—And Isaac entreated the Lord for his wife, "because she was barren, and the Lord was entreated of him." Truly our God is a God who heareth and answereth prayer.

*Genesis xxvi.*—Shows us Isaac denying his wife, and yet continuing to receive uninterrupted marks of God's favour.

We know that we are great sinners, and have deserved all God's wrath, and fear that so pure and holy a being can never bring Himself to look with indulgence on our impiety and transgressions. And so we ought. Far be it from us to attempt palliating our offences—we cannot have too lively a sense of them—but as we are taught to search the Scriptures, as every part of them is intended for our profit, may we not safely derive much consolation from the proofs they everywhere afford, that God, who knows our weakness, is not strict to mark iniquity? This chapter contains, I think, a very encouraging instance of persevering love, of blessings bestowed when punishment might have been looked for. Isaac seems to have been peculiarly called on to trust his wife to divine care. The Lord had, as it were, Himself singled out and given Rebecca to him. His knowledge of this should have banished all fear, but it did not. Isaac falls on a device of his own, and calls her sister the Lord had bid him call wife, thus, not only telling a wilful lie, but distrusting the Lord, and throwing temptation in the way of the inhabitants of the country. Yet do we not hear of any displeasure incurred, but, on the contrary, that "Isaac sowed in that land, and received the same year an hundred fold, and the Lord blessed him. And the man waxed great, and went forward, and grew, until he became very great."

*Genesis xxviii. 15.*—"And behold, I am with thee, and will keep thee in the places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of."

In seeking materials to raise our wall of defence against despondency, let us lay hold on these words, and see if we cannot make them apply to our own case, that of awakened sinners. If we have ever examined our hearts, we must have found them "deceitful above all things, and desperately wicked,"—must have seen that of ourselves we could think no good thing. Now if we find the Lord (for who else could do it) has been speaking to us of the truth and loveliness of religion, has shown us the deformity of vice, and filled us with earnest longings after holiness, is not that plainly saying He is with us? and if, after so long a course of impiety, He has not yet forsaken us, has not turned us over to our own evil imaginations, may we not joyfully conclude, that as we have resolved for the time to come, to walk as far as in us lies, according to His law, He "will keep us?" He will not leave us until He has done that which He has spoken to us of, until He has satisfied our thirst, and opened to our knocking. But let us beware of expecting this without delay. He may previously, as a punishment, or to make us the more capable of enjoying the grace He intends to bestow, carry us through many painful operations. We may

have a long conflict, but let us firmly say, with Isaac's son, in the midst of our wrestling, "I will not let thee go, except thou bless me," and we may depend upon finally prevailing.

It was after Jacob's treacherous conduct had banished him from his father's house, when he was wandering in utter uncertainty of what would befall him, that the Lord showed him all the blessings he had in store for him. But many were the trials and hardships he underwent during the *twenty years* that intervened before the fulfilment of the promise, though God never forsook him, saw all his afflictions, granted him needful supplies, and often during this interval, displayed His tenderness in answering not only Jacob's prayers, but those of Leah and Rachel.

*Genesis xxxiv. 30.* "And I, being few in number, they shall gather themselves against me, and slay me, and I shall be destroyed, I and my house." In this manner Jacob expresses his just fear of the Canaanites, on account of the deceitful, treacherous and cruel conduct of his sons toward them; but see in the next chapter, his command to his household: "Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go to Bethel. I will make there an altar unto God, who answered me in the day of my distress." This we are told they did—and then follows another proof that our God is indeed slow to anger, for, "They journeyed, and the terror of God was upon the cities, and they did not pursue after the sons of Jacob." Here we see our own dangerous situation—what we ought to do—and much reason for hope that the danger will be averted. "Jacob came unto Isaac, his father." Let us, too, strive and hope to do so.

*Genesis xxxvii., xxxix., xl., xli., xlii., xliii., xlv., xlv.* Afflictions are very apt to inspire the belief that we are under God's displeasure, but they are, perhaps generally, very far from being evidences of it—often being intended to magnify His power and goodness to us. In the chapters to which I have referred, we see righteous Joseph, envied of his brethren, cast into a pit to die, drawn out again and sold into Egypt, there falsely accused and cast into prison, where he remained more than two years, and yet, during the whole course of these misfortunes, was Joseph in high favour with God, though he might reasonably have concluded the very reverse to be the case. If, having become deep penitents—having reformed our lives and made zealous endeavours to obtain communion with God, we still find ourselves without spiritual comfort, let us not thence augur that we have gone too far—that we have for ever forfeited divine love, and "left no room for repentance," but rather, beholding how the righteous have suffered, patiently wait, in the allowed hope that we shall in the end obtain a more glorious triumph than Joseph's, because over a more powerful

and subtle enemy. This story affords encouragement also in another point of view,—the lenient punishment inflicted on Joseph's wicked brothers, who are merely made to fear the just reward of their crime, and to be humbled and ashamed.

*Genesis* 1. 20. "But as for you, ye thought evil against me, but God meant it unto good." Thus, when we shall have reaped the fruits of our present trials, we may at some future day be enabled to speak to the great tempter, who always seeks to destroy the newly awakened sinner, by filling him with doubts and misgivings—hard to be endured at the time, but which, happily overcome, he often finds to have been one great means of establishing him in that blessed frame we so much desire, and of fitting him "to save much people alive."

[The above "*Consolations*" were written by the same lady whose "Diary" has been published in several numbers of this magazine.—*Ed.*]

---

## Household Thoughts.

---

### A MOTHER'S INFLUENCE.

A YOUNG minister referred the case of two fathers of families—members of his church—to an older minister, that he might account for a fact, touching the conversion of the children in those families. Both of the men have large families already grown up. One is an elder, and the other a deacon, in the church. The elder is a man of earnest and consistent piety. The deacon is what is called a "hard Christian," giving little, if any, evidence of Christian character. But, said the minister:

"But here is a strange fact in the history of these two men, one over which I have often puzzled myself in vain, and which I wish you would explain to me. The pious and consistent ruling elder carries his religion into his family, and is faithful in the discharge of parental duties; yet not one of his numerous children gives any appearance, much less makes any profession of having undergone a saving change. They are apparently the most insensible and hopeless of my young people. On the other hand, the deacon is just as careless at home as he is abroad, and, I am sure, does not set the example before his family that he should; yet all of his children who have reached years of discretion, are, with one exception, hopefully pious, and those who are younger give us every reason to believe, that as they advance in years, they will give their hearts to God. Can you tell me the cause of this strange difference?"

The other minister replied by asking, what sort of mothers the two families have. The first clapped his hands and said, the mystery is solved. The elder's wife is a professor of religion, but her



light is hid under a bushel. But the deacon's wife is eminently spiritually minded, instant in prayer, and has been diligent in the use of all proper means for the conversion of her children. The whole history of the church is filled with similar cases.—*Puritan Recorder.*

---

### AN OBEDIENT CHILD.

No object is more pleasing than a meek and obedient child. It reflects honor upon its parents for their wise management. It enjoys much ease and pleasure to the utmost limit of what is fit. It promises excellency and usefulness, to be, when age has matured the human understanding, a willing subject in all things to the government of God. No object on the contrary is more shocking, than a child under no management! We pity orphans who have neither father nor mother to care for them. A child indulged is more to be pitied; it has no parent, it is its own master—peevish, forward, headstrong, blind—born to a double portion of trouble and sorrow.

---

### INFLUENCE OF SMALL THINGS.

A SENTENCE hath formed a character, and a character subdued a kingdom;  
A picture hath ruined souls or raised them to converse with the skies;  
The pen hath shaken nations and established the world in peace;  
And the whole full horn of plenty been filled from the vial of science.

---

## Historical and Biographical.

### LIFE AND TIMES OF THE REV. JOSEPH SMITH.

#### ONE OF THE FIRST MINISTERS OF WESTERN PENNSYLVANIA.\*

To be employed as instruments in laying the foundations of flourishing states, and well-regulated kingdoms, has ever been regarded as securing a just passport to honour and renown. There is another achievement that claims a niche, not much lower, in the temple of fame, and, doubtless, in many instances will reach a still higher place in the temple not made with hands. A right direction given to communities in the early stages of their

\* In the preparation of this paper, we have been essentially aided by the Rev. Dr. Elliott, who kindly furnished several facts and incidents in addition to those supplied by his biographical notice of the subject of this memoir, appended to his valuable "Life of Macurdy." We are also indebted to the Rev. Dr. William Wylie, for a number of anecdotes and dates; some things, also, we gathered from aged persons living in the bounds of Crow Creek, and Buffalo, and from others in Ohio.—J. S.

formation, as to the standard of public and private morals, and the prevalent tone of religious sentiment, especially when those communities are destined to germinate into mighty and wide-spread republics, is a work not likely to be intrusted by Divine Providence to ordinary men, and seldom achieved by ordinary hands. It is not always easy to settle the question of precedence between those who have secured for their country, magna chartas and free constitutions, and those who have trained a people to become capable and worthy of enjoying such blessings. Who will say that the old English barons in Runnymede did more for British freedom, than Cranmer, and Knox, and their compeers?—or that *Lord Somers*, regarded as the main instrument in securing the present English constitutional government, was a greater benefactor to his race than Robinson, the humble minister of the exiles in Holland, who aided in training and sending forth the first race of noble pilgrims that landed on Plymouth rock? However such respective claims to the grateful remembrance of posterity may be settled, surely we cannot regard, without special interest, the work of those who were first employed in sowing the seed of the kingdom in this mighty republic. And if, as is commonly believed, the vast *valley of the Mississippi*,\* soon about to possess the majority of our population, will control the destinies of this land, and if we believe that the religion of the Bible alone, can save our land from utter anarchy, and moral desolation and ruin, is there not an interest of a peculiar character attached to the self-denying toils, and struggles, and dangers of those who were first honored as instruments in diffusing that religion in the western world,—an interest scarcely yielding to that with which we invest the character and work of M'Kemie, and Andrews, and their associates?

That portion of the valley of the Mississippi which was first yielded up by the aboriginal races to the settlement and home of the Anglo-Saxon race, and which has been the most abundant hive for other sections of the West, is Western Pennsylvania. For, after the encroachments of the French, and their Indian allies, were successfully repelled, and the treaty of peace, signed at Fontainebleau, November 3d, 1762, secured to the British crown this long-disputed section of the West, emigrants from Eastern Pennsylvania, Virginia, Scotland, and the north of Ireland, began to pour in, and in the course of twelve or fifteen years, formed extensive settlements through what now constitutes the counties of Fayette, Westmoreland, Indiana, Alleghany, Green, and Washington. For a considerable time, there was no settled ministry of the gospel, seldom even a missionary among them. Yet a large proportion of these early pioneers were the children of the Church. They had been baptized, and brought up in its bosom, and some of them had, previous to their emigration, entered its communion. For a few years their situation was critical and perilous in the extreme. Had their religious interests fallen into unfaithful or incompetent hands, or had they been even a little longer neglected, to all human appearance the result must have been of fearful moment to themselves and their posterity. But God had purposes of mercy for these offspring of his people. He was at *this very time* preparing a class of *no ordinary men*,† to enter this field and lay the foundation of our western

\* This phrase is often, perhaps most frequently, used to denote that portion of North America whose waters are drained by the Mississippi, and not merely the region bordering that river.

† The following quotations from Dodridge's "Notes on the Life and Manners of the First Western Settlers," seem not out of place here. This Mr. Dodridge was an Episcopal clergyman, and a brother of the late distinguished Philip Dodridge, Esq.

Zion, that vast building that is still rising higher and higher, and that our children's children will not see completed. Within the compass of three or four years, James Finley, James Power, John M'Millan, Joseph Smith, Thaddeus Dodd, and J. Clarke, all were found at their stations in this singularly important field. Some of them had been out in the new settlements for a few months as missionaries, and then returned to their eastern homes or churches. Indeed, as to full pastoral and ministerial work, they almost entered abreast, upon the mighty harvest. Every one of those named above, deserves an extended memoir. We select, for some biographical notice, the fourth name in the list; not because it designates the first labourer in the vineyard, but because, with the exception of Mr. Findley and Mr. Clarke, he was the ablest, and without exception, *the earliest called to his rest*, and perhaps *the mightiest of them all in wielding the sword of the Spirit*, and also, because, let it be frankly owned, he was a venerated ancestor of the writer. But few fragments of reminiscences can now be gathered of this race of ministers. The motto of England's greatest Chancellor, "*prodesse potius quam conspici*," seems to have been theirs, and of none of them more than of the subject of this paper. In Dr. Hodge's Constitutional History of the Presbyterian Church, vol. 2, p. 343, it is stated, "In 1769, John M'Creary and Joseph Smith were added to the roll (of the Presbytery of New Castle). Both of these were distinguished men. *The latter, prominent for piety and energy, was one of the fathers of our Church in Western Pennsylvania.*"

This devoted servant of God, Mr. Smith, was born in 1736, in Nottingham, Pennsylvania, not far from the Susquehanna River. His father's farm was on the road leading from that river to Wilmington, Delaware, near what is called the *Rising Sun*. His parents were natives of England, professors of religion, and regarded as very pious and exemplary persons. Of his early education, and of his first religious exercise of mind, nothing is known. It would appear that he was out of his minority when he turned his thoughts towards the scholastic preparation which was required for entering the gospel ministry. For, as he graduated at Princeton in 1764, he was then 28 years of age. Nassau Hall, our first collegiate Presbyterian school of the prophets, was then enjoying the presidency of *Dr. Samuel Finley*, to whose saintly piety, and triumphant death, the eloquent pen of Dr. John M. Mason has given a world-wide fame. His name is attached to Mr. Smith's diploma.† At Drawyers, Aug. 5th, 1767,

a member of Congress from Western Virginia. These "Notes" were published in a small volume, many years ago, but I quote from them as I find them in the Appendix to Kircheval's History of the Valley of Virginia, chapter 31, page 403. "The ministry of the gospel has contributed, no doubt immensely, to the happy change which has been effected in the state of our western society. At an early period of our settlements, three Presbyterian clergymen commenced their clerical labours in our infant settlements, the Rev. Joseph Smith, the Rev. John M'Millan, and the Rev. James Power. They were pious, patient, laborious men, who collected their people into regular congregations, and did for them all that their circumstances would allow. It was no disparagement to them that their first churches were the shady groves, and their first pulpits a kind of tent, constructed of a few rough slabs, and covered with clapboards. He who dwelleth not exclusively in temples made with hands, was propitious to their devotions."

\* We give the old ante-Revolutionary form, with all the signatures, as a literary curiosity, in the following exact copy of Mr. Smith's *Diploma*.

"Præses et Curatores,—Collegii Neo-Cæsariensis,—Ornibus et Singulis hæc literas lecturis: Salutem in Domino.

"Notum sit quod nobis placet, Auctoritate regio Diplomate commissa, *Josephum Smith*,

Mr. Smith was licensed by the Presbytery of New Castle, to preach the gospel. No information has been obtained as to his theological training. He appears to have acquired considerable knowledge of the original languages of Scripture. The Hebrew Bible, the Greek Testament, Leigh's *Critica Sacra*, and Pool's Synopsis, were his companions during his subsequent life. On the 20th of October, 1768, he accepted a call from the congregation of Lower Brandywine, and was ordained and installed their pastor, April 19th, 1769. He had married Miss Esther Cummins, daughter of Wm. Cummins, merchant, of Cecil County, Maryland, a short time before he was licensed. However questionable the wisdom of this order of events in a minister's history in most cases, we can hardly doubt that in the case of Mr. Smith, then nearly, if not quite, thirty years of age, it was not very unsafe or imprudent. His wife was a lady of remarkable piety, intelligence, and refinement of manners, and proud to be a helpmeet, indeed, till the day of his death, surviving him more than twenty years.

Difficulties having sprung up in the congregation relative to the site of a church, the pastoral relation between him and that people was dissolved on the 26th of August, 1772. At the same meeting of the Presbytery, he received a call from the congregations of Rocky Creek and Long Cane, South Carolina. It is not impossible that he had visited some of the southern churches, soon after he was licensed, by appointment of his Presbytery, or of his synod, just as Dr. Power and Dr. M'Millan, afterwards his fellow-labourers and co-presbyters in the West, are reported to have done, when licentiates of the same Presbytery. This call from the South he declined, and accepted an appointment as a supply to his former congregation for one year. About this time he began to preach in Wilmington, Delaware. This proved the occasion of great dissension among the people, as the Rev. William M'Kennan was already preaching in that place. After a season of much excitement, during which various petitions and remonstrances were carried up to the Presbytery on the subject, that body, on the 12th of August, 1773, put into his hands a call from the *Second Church of Wilmington*. This action of the Presbytery seems clearly to exonerate the subject of this sketch from any blame or censure in his course at Wilmington. This very significant call he held in his hands till the fall of the next year. In the mean time, this congregation of Wilmington having united with that of Lower Brandywine, in seeking his pastoral labours, he accepted this united call, and became their pastor, October 27th, 1774. In these churches he laboured until April 29th, 1778, when, at his request, the pastoral relation was dissolved. In the minutes of the Presbytery, it is added, "by reason of the difficult state of our public affairs." This expression alludes to the distracted state of the country, and especially of that part of Delaware, being then involved in some of the most

Candidatum primum in Artibus Gradum competentem Examine Sufficiente primo approbatum, titulo, graduque artium liberalium *Baccalawrei* adornare. Cujus Sigillum commune Collegii *Neo-Caesariensis* huic membranae affixum, Nominaque nostra subscripta Testimonium sint.

Datum in Aula Nassovica  
Sexto Calendas Octobris  
Anno Erae Christi  
Millessimo Septingentesimo  
Sexagesimo quarto.

SAMUEL FINLEY, D.D. Praeses.  
GULIELMUS TENNET,  
RICHARDUS TREAT,  
GULIEL. P. SMITH,  
SAML. WOODRUFF,  
JOHANS. BRAINARD,  
ROBERTUS OGDEN,

C  
H  
R  
I  
S  
T  
I  
A  
N  
I

harassing and bloody scenes of the Revolutionary war. Some time in the preceding August, General Howe had landed a formidable British army, at the head of Elk River. On the 11th of September, General Washington, with the American forces then under his command, met his country's foes near the Brandywine, which stream has given its name to that memorable battle. The fearful cannonading on that field of slaughter was distinctly heard in the comparatively neighbouring town of Wilmington, and perhaps shook many a window there on that day. Mrs. Smith, who was in very feeble health at the time, soon after gave birth to their fourth child. The nervous excitement produced by the roar of the cannon, and its horrid associations, threatened to prove fatal to both mother and child; but they were mercifully preserved, the mother to sustain and increase the usefulness of her husband while he lived; the feeble infant, prematurely born, to become, in future years, the wife of one minister, and the mother of another.

Soon after these events, Mr. Smith, urged, no doubt, by an imperative sense of duty, as a husband, parent, and minister, retired with his family, into the Barrens of York, a district of country now, perhaps, partly included in Adams County. Here he resided for a little more than a year; but it was a memorable year in his history, as will presently appear. For some time he preached the gospel with great success, "in the region round about." Though he had no thought of remaining there, he laboured as incessantly as though it were his chosen field for life, and his ministry was abundantly fruitful. One of his neighbours and spiritual children had recently married, and returned home late in the week with his young wife. Several of his neighbours, with their wives, much to the annoyance of the young man, paid them a complimentary call on the Sabbath day, just as they were preparing to set out for the church, which was quite near. These unseasonable visitants were Quakers. The young man succeeded, however, in persuading them to go with him to hear their new minister, Mr. Smith, of whom he gave them such an account as to awaken their curiosity. The result was the hopeful conversion of several of the party.

Early in the following spring, Mr. Smith paid a short visit to Western Pennsylvania. The Rev. John M'Millan had removed, with his family, to that region a few months before. The Rev. James Power had already been residing there since the fall of 1776. How far his mind was influenced by his intercourse or correspondence with them, is not now known. Before this great event of his life, however, he was called to experience a severe preparatory trial. He was taken sick, and lay for some time under the pressure of a severe and dangerous fever, at the point of death. The people met, as they were wont, in a large barn, to hold their prayer meeting, on a Sabbath day. Tidings came that there was scarcely a hope of his recovery. It was requested that prayer should be offered in his behalf. The first man who led in their devotions, forgot his case, the second said but little, and so, the third. His friend, *James Edgar*, then a young man, afterwards distinguished for his piety, his usefulness, and his great influence, both in church and state, in Western Pennsylvania, was at that prayer meeting; he left it, with agonized feelings, to repair to the house of Mr. Smith, and to see him, as he feared, on his deathbed. As he approached the house, he met an old lady, who was considered among them a mother in Israel. Mr. Edgar eagerly asked her about Mr. Smith. "He is worse," said she. Mr. Edgar's heart

sunk within him. "But," added she, "he will not die, for the Lord hath told me to-day, that he will raise him up, and send him out to the West, to preach the gospel." This she uttered with great confidence and vivacity. Soon after this, and while Judge Edgar was still sitting by the bedside of Mr. Smith, a manifest change took place in the appearance and symptoms of his beloved minister, and he began to recover rapidly from that hour. We mention this singular, but well-attested fact, and the remarkable language of the old lady, without comment, only observing, that however it may have an air of fanaticism, it seems to illustrate a feature of the religious character and sentiment of those days, not unlike those of the old Puritans and Scottish Reformers. In D'Aubigne's *Life of Cromwell*, the reader will find some very just and scriptural views on this subject. In the case above stated, we suppose this lady did not mean, nor did Mr. Edgar so understand her, that she had any express revelation from heaven, but only a strong and firm persuasion, from the liberty and enlargement of soul she enjoyed, in pouring out her heart for her minister at the feet of her Saviour.

In this connexion, it may be proper to mention, that shortly before their removal from Wilmington, as Mr. Smith and his wife were returning from an evening walk, about sundown, in the outskirts of the town, and near an adjoining wood, they both distinctly heard strains of sweet and melodious music over the tops of the trees, that seemed to them to raise and float away into the distant skies. They listened to it for some minutes. They often spoke of it, especially Mrs. Smith, but rather confidentially: she was far from being a weak or superstitious woman. Whatever might have been the cause or source of the music, conveyed, probably, by some peculiar law of acoustics, from a distant band in the British or American camp, similar to that which has been noticed at a point off the coast of Rio Janeiro, where the sound of bells and of music from the city, though out of sight, is distinctly heard—however we may account for it, why may we not regard it as under a special providential direction, and designed, as we have no doubt it served, to encourage and cheer them in the prospect of setting out, at no distant day, with their family of helpless children, to the wilds of Western Pennsylvania? In this sickness, from which he was raised up from the very jaws of death, he doubtless received a fresh baptism of divine influence, designed to prepare him for his future work. His illness, from some of the circumstances mentioned, must have been in the summer or fall of 1778.

Early in the following spring, in April, 1779, we find him in Western Pennsylvania, on a short visit, where he laboured for a few weeks in a part of what is now Washington County, then quite a frontier settlement. After remaining for some time breaking to these people in the wilderness the bread of life, he returned, and soon a call was sent after him to his Presbytery. This call is dated June 21st, 1779, and is a remarkable document. The following is an accurate copy :

A call from the United Congregations at Buffalo and Cross Creek, to the Rev. Joseph Smith, a member of the Presbytery of New Castle.

WORTHY AND DEAR SIR,—Having, under the direction of divine Provi-

\* We are surprised to find so excellent a writer as Dr. Mosheim, speaking rather sneeringly of "*the pious sort of mistake*" that the Christians made in considering the *showers*, as he calls it, which rescued the Roman army from destruction, a mere happy coincidence, and *not* any special interposition of Divine Providence, in answer to the prayers of the Christian soldiers. See Mos. Eccl. Hist. 2d Cent. p. 1, ch. i.

dence, been removed into this new country where the blessing of the gospel has never been enjoyed in the stated ordinances, or but seldom; but being of late favoured with an opportunity of hearing you, reverend sir, to our satisfaction, and we trust the edification of our souls; we do unanimously agree to invite, beseech and pray you to take the pastoral care, under God, of our souls. For encouragement we do promise, if you should accept of this our call, to yield all due subjection in the Lord, by regularly attending on the Word preached, and ordinances administered by you, and by endeavouring to improve them, through divine grace, for the edification of our souls; and by submission to the due exercise of discipline, if our faults should at any time deserve censure. And that you may be free from the incumbrances of the world, so as to attend upon your ministry, we do promise you a competency of the good things of this life, with which God has blessed us; particularly, we promise to pay yearly and every year, during your incumbency among us, the sum of one hundred and fifty pounds, Pennsylvania currency (money equal in value to what it was in the year 1774), viz.: seventy-five pounds from each congregation—they employing your ministerial labours equally.

And now, reverend sir, when we consider the great loss youth sustain, by growing up without the stated means of grace; the formality likely to spread over the aged, and the great danger of ungodliness prevailing amongst both: there being divers denominations of people among us who hold dangerous principles, tending to mislead many weak and ignorant people: we cannot but renew our earnest entreaties that you would accept this our hearty call. That the Glorious Head of the Church may direct you to what may be most for his glory, and your future comfort and usefulness—is the earnest prayer of your humble suppliants.

We, the inhabitants of the upper and lower congregations of Cross Creek, do promise to pay or cause to be paid unto the Rev. Joseph Smith, annually, during his regular incumbency among us as a gospel minister, the several sums annexed to our names, respectively: and whereas money is become of less value, and every article has arisen to an extravagant price: therefore we do hereby agree that the said sums shall be annually regulated by five men, chosen in each congregation; and be made equal in value to what the said sums would have been in the year 1774.

Witness our hands, June 21, 1779.

Then follow six columns of names, amounting to *two hundred and four*: and the amount of their subscriptions is *one hundred and ninety-seven pounds, five shillings and six pence*: thus abundantly exceeding the amount (£150) promised in the call. It is evident that they followed no special form in the construction of this paper; and the uniting of the call and the subscription paper into one document, gives it quite an original character. We need hardly say that there are some passages in this call of a most solemn and touching character. Altogether, it is a curious original paper, evincing great ability and fervent piety. Most probably, it was drawn up by Judge Edgar; though of that we have no direct evidence. It appears also that a call was sent to him from Peter's Creek; but on the 27th of October, 1779, he signified to the Presbytery his acceptance of the call to Cross Creek and Buffalo; and the next year, 1780, moved into the bounds of the latter, and became, in due time, their regular pastor. Here he spent the remainder of his life—twelve years.

Mr. Edgar, of whom we have already spoken, had removed also into Cross Creek congregation, a year or some months before, and became one of his most efficient elders. Perhaps no pastor was ever more blessed with a bench of devotedly pious elders, than was Mr. Smith. They were indeed men "mighty in prayer." Sustained by such men, and by a remarkably praying people,\* he was "instant in season and out of season." A revival of religion soon began, *which never ceased till the day of his death, and for some years after—a revival of twelve or fifteen years!*

\* It is said that through the summer, during the interval of public worship, you could stray in no direction through the surrounding forest, without hearing the voice of secret prayer; and if you would return to the church, you could hear the low sound of a whisper from the pulpit, where the pastor, who seldom came out of it during such intervals, was likewise wrestling with the angel of the covenant. This fact has been attested by several unquestionable witnesses. The Rev. Dr. James Hervey, some years ago, stated to the Synod of Wheeling, that when a very small boy, he one Sabbath during "intermission," being near the door of Mr. Smith's church, went in. The house was vacated, but he heard Mr. S. engaged in prayer in the pulpit; and it gave him an awful and indelible impression of the *presence of God filling the house*. This was the first deep and abiding awakening of his conscience. Mr. S. had indeed, from an early period of his labours a race of "wrestling Jacobs," and "mothers in Israel," that we fear cannot be easily found now. The eminent piety of a large number of Western Presbyterians is affectionately remembered by thousands of their descendants to this day. When, more than thirty years ago, we read in Dr. Miller's sermon, preached at the ordination of the late lamented Dr. Nevins, of Baltimore, some remarks about cities tending to produce *intensity of character*, and therefore favourable to the production of the most eminent piety, we hesitated, and we hesitate still to give an unqualified assent to his views. A distinguished minister of our Church (the late Dr. Mathews' of the New Albany Theological Seminary) remarked to us, after reading Dr. Miller's statements, that the pious John Newton seemed to differ from him; for he had said, somewhere in his works, that were Great Britain searched, by an angel, for the most pious person, he would possibly find that person an old woman, sitting at her spinning-wheel in some retired corner of the kingdom. It often occurred to us to ask *when* and *where* do we find the brightest monuments of holiness? Who and what was Enoch, "who walked with God?" Who were Abraham, Isaac, and Jacob? and where did *they dwell*? It will be remembered also that God chose for his covenanted people, a pastoral and agricultural life. The whole genius of the Mosaic institutions, as Michaelis has clearly shown, was designed to make and keep the Jews a *rural people*. It is a natural inference that such a state is on the whole most favourable to piety. Who also were the *Waldenses*, and where did *they* live? The history of the Culdees of Scotland and Ireland may likewise be cited for illustration. And the more modern history of the *Covenanters* and of the *Huguenots* through the South of France, will, perhaps, occur to many as furnishing materials for a decision on this point. But our own country has had many illustrious proofs of a deep and fervent piety, that never drew any aid from the busy haunts of men. In Virginia are many rural spots, for ever sacred to the memory of those who lived near to God, and "quite on the verge of heaven." But without designing any invidious comparison, I would select the early race of Western Presbyterians, as presenting complete proofs that cities are not necessary to produce *intensity* of Christian character. Martin Luther used to say that his three masters were *Prayer, Meditation, and Temptation*. All these were the masters, in an eminent degree, of our first ministers and their people in Western Pennsylvania. The piety in our city churches may be eminent: the advantages for cultivating it and for calling it into habitual and healthful action are certainly great. Christians in cities, by constant intercourse too, may be much benefited. The habitual exercise of pious sentiments and affections, adorned by social refinement, and an easy, graceful familiarity with all the conventionalities of city life, may throw a peculiar sweetness and charm around the person and character; especially in the view of those who have themselves lived in cities, and whose refined taste would be often scandalized by the unpolished roughness of rural life. The apostolic piety of Mr. Smith and many of his people constitutes at any rate an eminent illustration of what the great Reformer's three masters would do, in training a people for heaven, amidst the toils and perils of frontier life.



Incredible as this may now appear, there are still living credible and intelligent witnesses of that fact. It is true there were periods of comparative declension; but during all this time, scarcely one Sabbath occurred when some new cases of conviction or conversion did not become known. And this too in the midst of the trials and perils of frontier life, when they were often in imminent danger from savage foes—when sometimes they were compelled to retire to forts or blockhouses to protect themselves from the merciless tomahawk. Sometimes a fresh outpouring of the Spirit would take place, while they were actually gathered in Fort Vance, to shelter themselves from some new invasion of the Indians. But these troubles were not very frequent, nor of long continuance.

It was a remarkable circumstance, that between Mr. Smith's congregations and the Ohio, and along up and down the river, for thirty or forty miles, there was early settled, or "squatted" rather, a peculiar population, many of them from Eastern Virginia—well suited, from their habits and training as hunters, and from their adoption of Indian modes of warfare, to fight with the savages, and to act as a life-guard, as a protecting *cordon*, to Mr. S.'s people and the interior settlements. Here were the *Wetzells* and the *Poes*, and other names that figure in all the narratives of early Western adventures. It is remarkable, by the way, that some of these famous frontier Nimrods signed the call to Mr. Smith—among others, the names of *Andrew Poe* and *Adam Poe*, each subscribing £1, are found. Thus God provided for his people a singular class of protectors, between them and the Indian settlements.

A glorious work of grace began and long continued in that vineyard, which God had so strangely fenced around. The following extract from a letter of Judge Edgar to Mr. Leiper, dated Oct. 22, 1802, will be read with interest by many, and may here be appropriately introduced.

"In April, in the year 1779, the Rev. Joseph Smith visited this country, and preached several times in the bounds of that which afterwards became formed into the congregations known by the names of Buffalo and Cross Creek. In June a call was signed and sent down to the Presbytery to him. That fall he accepted, and moved into them in Dec. 1780. In this winter, 1781-2, the Lord, by his Spirit, began to work. Attention and some serious thoughtfulness appeared among the people, in both congregations. The exercises of social prayer were attended to, in some parts. The summer of '82 was very remarkable. The gale increased. Many were under deep conviction of sin and danger until harvest, without much appearance of relief: few of the distressed had got relief; so that some of those that had religion formerly, were made to lament that the children were come to the birth, but few or none bringing forth. Indeed, at this time the number of God's people were very few [of that description] that knew anything about the travail pains, or agonizing, that Christ might be formed in the souls of the distressed the hope of glory. However, a gracious God was pleased to discover his glory shining in the gospel, to many of the convinced, before the sacrament was administered, that fall; which was the first time it was administered in these congregations. As well as I can recollect, about fifty in each congregation were added to the Church on that occasion, giving comfortable evidence of a work of grace on their hearts. The most of them to this day continue on, though some few instances there are of falling back. The work rather increased for three years. At the sacrament in Cross Creek in May and June, 1787, it was perhaps the most remarkable. On Monday evening, the power of God appeared bowing many. The people did not all get away from the meeting-house green until long after night, and came back on Tuesday. This was the most solemn day I had ever seen at this time, in the house of God. Yet there were not more than two or three instances of crying out aloud. I cannot say there was much decline appeared for six or seven years after the work began. Our dear pastor died on the 19th of April, 1792. God continued his presence all that time, adding numbers to the Church every year."

Besides Mr. Smith's abundant labours on the Sabbath, and his frequent preaching through the week, during particular seasons of spiritual harvest, he instituted, at his own house, a Wednesday evening prayer meeting—to which persons would come from a distance of from three to fifteen miles. These meetings would sometimes extend to a late hour in the night. But no weariness nor drowsiness seemed to attend them. Many now in heaven, will perhaps, never forget those prayer meetings. He was not a man of robust health. In person, he was tall and slender—of fair complexion, of a slight look askance, of one eye. It will be remembered that this was a peculiarity of Whitefield, and that gave him increased power over his audience; as many thought he was looking directly at them. Whether this was the case with Mr. S. we have not understood. It is abundantly testified, however, that there was a piercing brilliancy about his eyes, when he became animated, that was peculiarly impressive. His dress was always neat and becoming. His voice was remarkable alike for the *terrific* and the *pathetic*; and as Dr. Kirkland said of the celebrated Fisher Ames, "now like the thunder, and now like the music of heaven." When his theme was the terrors of the law, or the horrors of hell, or the glories of heaven, he appeared to many of his people, as though he had just come from the spirit-land. "I never heard a man," said the Rev. Samuel Porter, "who could so completely unbar the gates of hell and make me look so far down into the dark bottomless abyss; or like him could so throw open the gates of heaven, and let me glance at the unsufferable brightness of the great White Throne." His favourite subjects were the importance and necessity of regeneration, and the immediate necessity of faith in Jesus Christ. His ordinary manner of speaking had nothing of rhapsody in it. It was rather that of animated conversation. Indeed his sermons were generally written out with some degree of fullness. Many of the skeletons, which he used on ordinary occasions, are so well drawn out that with but little addition they would be fit for the press. He would often rise to an almost supernatural and unearthly grandeur; completely extinguishing in his hearers all consciousness of time and place; and verifying Cicero's strange description of the highest kind of eloquence—"aliquid immensum et infinitum." John Foster's account of the peculiar power of fascination which the celebrated Robert Hall could sometimes exert over his audience has often reminded us of what our aged fathers have told us of Mr. Smith. [To be continued.]

---

## Review and Criticism.

---

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS, with an Introductory Essay on Civil Society and Government. By E. C. WINES. New York, G. P. Putnam. 8vo. pp. 640.

We made arrangements to secure a suitable review of this able work of Professor Wines, but the manuscript was unfortunately lost. At present, we can only call attention to the work, with the remark that it has been very favourably noticed by almost all the periodicals of the country. The introduction appears to us to occupy too large a space. Professor Wines

presents many interesting views of the Hebrew Commonwealth; and the student and general reader will prize the volume as containing the results of laborious investigation. The laws of the ancient Hebrews will ever bear the scrutiny of the learned, and commend themselves by their wonderful adaptation to the great moral purposes, for which they were enacted. We understand that Professor Wines's work is popular, and that it is meeting a sale corresponding to its merits.

---

**THE INFANT READER;** or Easy Lessons for the Young. Presbyterian Board of Publication.

In our judgment, the Infant Reader is one of the most successful books of its class, that has been issued by our Board. It is intended for beginners, as its title indicates. We know at least one *youngling*, who takes so great a fancy to his Reader, that he holds fast to it as a prize. Let us give one of the little lessons of the book.

THE BIBLE SAYS SO.

Do you know, Lewis, that everybody has a wicked heart?

Everybody?

Yes, everybody in the world, for the Bible says so. Do you know, Lewis, that there is but one way of getting to heaven?

Only one way?

Only one way, and that is by Jesus Christ, for the Bible says so. Do you know, Lewis, that all who trust in him are sure to be safe?

What, all of them?

All of them. He is able to save all that come unto God by him, for the Bible says so. Let us take heed to the Bible, Lewis, for what God's word says must be true.

---

**THE LAW AND THE TESTIMONY.** By the Author of the "Wide, Wide World," &c. R. Carter & Brothers, New York, 1853.

"The Law and the Testimony" is a collection of passages of the Bible, arranged under different heads of doctrine. The value of such works is obvious, if wisely and skilfully executed. We are thankful for possessing a book of this kind, which has passed through the revision of the author of the "Wide, Wide World." So far as we have had the opportunity of examining it, we have been interested and pleased with the general plan and execution. One thing, however, we noticed, which did not seem right. Under the chapter entitled "Sin," the famous verse in the 51st Psalm is omitted. Now, waiving all theological controversy, we think that a passage in which the word "sin" occurs, and which so large a portion of the church has always considered as bearing directly and prominently on the whole subject, ought, at least, to have been noted down, and be allowed to pass for what it was worth. Several plausible reasons can be given for the omission; but we still think it *unfair*. We have no proof that the compiler denies the doctrine of original sin, as expounded by orthodox divines. The work bears clear evidence of a love of evangelical truth. Locke's or Gaston's arrangement of the Bible is preferable for the general reader. We look with much interest and hope, to the forthcoming volume by Dr. West. The "Law and the Testimony" has its own peculiar merit, and will be prized by ministers and students.

[Other Notices necessarily Postponed.]

## The Religious World.

---

**ANDOVER SEMINARY.**—The Presbyterian says, that whatever may be the terms of laudation in which Unitarians and Latitudinarians speak of Professor Park's views, and those of the liberal men who sustain him, they cannot but admit that what Professor Park teaches is not what the founders of the Seminary intended should be taught. The *Christian Register*, a Unitarian paper, published at Boston, in alluding to the charges brought by Dr. Dana against Andover, and since sustained by a layman, says :

“Professor Park's interpretations of theology may be consistent with the words of the creed of the Seminary, but we do not see how any one can contend that these interpretations are what the founders of the Seminary meant to express, and wished to have taught.”

**TEXAS.**—Some eighteen years ago Romanism was the only religion tolerated by law in Texas. Now it has 30 churches, 55 priests, 6 literary institutions, and an estimated population of 30,000 ; while Protestantism, which eighteen years ago was illegal, has 27,000 communicants, *i. e.* 12,000 Methodists, 8,000 Baptists, 6,000 Presbyterians, 1000 Episcopalians, and many adherents among the population.

**IMPORTED CRIME.**—The latest national statistics of crime are found in the abstract of the seventh census. From that, it appears that the whole number of persons convicted of crime in the United States, for the year ending June, 1850, was about 27,000 ; of these, 18,000 were natives (including coloured prisoners), and 14,000 foreign born. By the same authority, and to the same date, we are informed that our population was composed of 17,737,505 natives of its soil, 2,216,828 born in foreign countries, and 30,014, whose nativity could not be determined. While we have, therefore, but about *one* foreign resident to *nine* native whites, there is a fraction *over* one foreign born criminal to *every* native, including black and white. Such was the ratio of crime in 1850, and there is no reason to suppose it has materially changed since that time.

**METHODIST BOOK CONCERN.**—“The total assets of the *New York* establishment amounts to the very large sum of \$706,733 05. Its real estate in New York, buildings, and the requisite materials for printing, binding, &c., amounts to \$243,947 83. It has invested in public stocks some \$49,500. Its present cash assets are given at \$16,947. Its books and sheet stock on hand is worth \$176,130 35. There are due in notes and accounts \$210,207 10. The liabilities are only \$29,858 56, which, deducted from total assets, leaves the actual capital of the concern \$676,874 49. The sales during the past year, amounted to \$182,757 80. The sum received for periodicals for the same time, was \$69,890 77, making a total of \$252,648 57.

“The *Cincinnati* establishment has a capital of \$242,802 69. The value of its real estate is put down at \$65,000. Its stock on hand, materials, &c., are estimated at \$60,853. Its cash and stock amount to \$22,044 15. Its notes and accounts amount to \$111,417 26. The lia-

bilities are \$16,530 91, leaving, as the net capital of the concern, \$226,271 78. The profits for the year ending March 31st, 1853, were \$10,068 25."

A third book establishment is about to be established at *Chicago*.

**METHODISM IN ENGLAND.**—It is remarkable that all the Wesleyan bodies this year report a decrease.

Primitive Methodists, . . . . .	1,000
New Connexion Methodists, . . . . .	500
Association Methodists, . . . . .	1,200
The old Body, . . . . .	10,000

**NUNNERIES IN SPAIN.**—A Madrid journal states that the number of nunneries in Spain is 803, and the number of nuns in them 20,613.

**TRIAL OF BISHOP DOANE.**—The House of Episcopal Bishops assembled at Camden, New Jersey, on September 5th, to attend the trial of Bishop Doane. The accused Bishop made extraordinary efforts to avoid a trial, but the House of Bishops, by a small majority, determined to proceed. After a week's delay with these preliminary questions, the Bishops appointed a committee to effect some compromise, if possible; but the prosecuting Bishops declined entering into the arrangement, "under any such acknowledgments of error as the respondent (Dr. Doane) would be willing to make." Whereupon, it seems that Bishop Doane made some further concessions, or confessions, which satisfied the Court, and the presentment was dismissed *without trial*. This course seems rather remarkable, when the prosecuting Bishops were unwilling to withdraw their charges, as appears by the following paper:

"*To the Court of Bishops:* The Presenting Bishops having been informed by a Committee of the Court that a proposal is now under consideration to dismiss the presentment, upon the several grounds stated in a Report of the said Committee, the chief of which is a certain acknowledgment on the part of the respondent, do represent to the Court that the exclusive right of withdrawing the presentment is with the prosecutors—that the only legal mode of dismissing those charges by the Court, is to try them by the evidence—that the presentors stand ready with their evidence to enter on the trial which they have contended for; and they feel themselves bound to ask that the Court will call on the respondent to plead guilty or not guilty to the presentment.

"With this statement of the legal position of the presentors, as representing the executive of the Church in this case, the undersigned are prepared to abide by such action as the Court may take in the premises.

[Signed.] "WILLIAM MEADE,  
"CHARLES P. M'ILVAINE.  
"GEORGE BURGESS."

The following is Bishop Doane's latest acknowledgment, or confession, which we are not disposed to criticise much. Those, however, who know his bearing, and that of his friends, for the last few years, on these topics, are surprised that the distinguished prelate should confess to the extent of his statements before the Court. Bishop Doane's paper is, 1st, a virtual acknowledgment of guilt, 2d, an impeachment of the integrity of several his legal advisers, and, 3d, a demonstration of the one-sidedness of the whole Diocesan action, especially the Report of the Committee of Investigation. The moral effect of the Bishop's statement is moreover lost by the circumstances under which it was extorted. If the House of Bishops could feel

authorized to dismiss the presentment, when the prosecutors stood ready to proceed with the case, we may at least rejoice that the matter is at last ended, although nothing whatever, as to its merits, has been judicially settled. We place on record Bishop Doane's statement.

The undersigned, in prosecuting his plans of Christian education, in connexion with St. Mary's Hall and Burlington College, found that the expenses of the enterprise greatly exceeded his calculations, while the assistance on which he had confidently relied, perhaps too sanguinely, fell altogether short of what he deemed his reasonable expectations. In this condition of things, being entirely left alone, and without advice, every step which he advanced involved him more and more deeply in pecuniary embarrassments. He admits that he made representations, which, at the time, he believed to be correct, but many of which turned out, in the event, to be erroneous. He was also led, by his too confident reliance on anticipated aid, to make promises, which he fully expected to perform, but which experience has taught him were far too strongly expressed. He was also induced, for the sake of obtaining money to meet his necessities, to resort to methods by the payment of exorbitant interest on loans, which he did not suppose was in contravention of the law, and which common usage seemed to him to justify. He also, in entire confidence in his ability to replace them, made use of certain Trust Funds in a way which he deeply regrets; and although they have long been perfectly secured, does not now justify.

The embarrassments here referred to were followed by a long and well-nigh fatal illness; which, withdrawing him entirely from the business, which he had carried on alone, was mainly instrumental in the entire failure in his pecuniary affairs. The perplexity arising from this failure, with the protracted infirmity which followed his sickness, made him liable to many errors and mistakes, which might easily bear the appearance of intentional misrepresentations. In connexion with the assignment of his property, he set his name and oath to an inventory of his goods, and also to a list of his debts, which he believed to be correct—an act which he grieves to find has given rise to an impression in the minds of some, that he exhibited an insensibility to the awful sanctions of the oath of a Christian man. But while he laments the impression, he declares that this act was only done under legal advice, and in firm conviction of its correctness.

Some time after his recovery from the illness above alluded to, but while he was still in the midst of his perplexities, smarting under his heavy disappointments, and wounded by the imputations to which, in some quarters, he was subjected, the Letter of the three Bishops came to him. He has no disposition to ascribe to them any other than just and proper motives in thus addressing him. But at the time when he received the communication, he viewed it otherwise, and under the strong excitement of the moment, penned a pamphlet, part of which he does not now justify, and expressions in which, in regard to those brethren, he deeply regrets.

In reference to his indebtedness, he now renews the declaration of intention, which he has constantly made, and has acted on to the utmost of his ability thus far, to devote his means, efforts, and influence, in dependence upon God's blessing, to the payment, principal and interest, of every just demand against him—an expectation of which there is reasonable hope of having fulfilled, since, a committee of the trustees and friends of Burlington College, by whom both institutions are now carried on, have undertaken an enterprise, which is nearly completed, to discharge the whole of the mortgage debt, and thus secure the property at Riverside and St. Mary's Hall, with that of Burlington College, to the Church for ever, for the purposes of Christian education; and this done, the trustees have further agreed to appropriate, during his life, the surplus income of both institutions to the liquidation of all his other debts in carrying on the said institutions.

That in the course of all these transactions human infirmity may have led him into many errors, he deeply feels. He does not wish to justify or excuse them. If scandal to the Church, and injury to the cause of Christ have arisen from them, they are occasion to him of mortification and regret. For these things, in all

humility and sorrow, before God and man, he has always felt himself liable to, and willing to receive the friendly reproofs of his brethren in Christ Jesus, and especially the Bishops of the Church.

G. W. DOANE,  
*Bishop of New Jersey.*

## Thoughts for the Many.

### CHURCH FELLOWSHIP.

THE Scotch poet, Allan Ramsay, in his celebrated pastoral drama, the "Gentle Shepherd," finds a beautiful illustration of marriage in two aged elms growing side by side. He supposes them to have been, "some years since," as bridegroom and bride. Each year they have pressed nearer and nearer to each other, until their spreading branches have mingled; and, as he sings, in old Scottish phrase,

"This shields the other frae the eastlin blast,  
That in return defends it frae the west."

Had they stood apart and alone, each must have borne the violence of every wind, and bowed unsheltered before every storm.

This delightful image is as illustrative of the benefit of church fellowship, as it is of the advantages of married life. For church membership brings kindred minds into relations of mutual sympathy and protection. It tends to develop the richest sympathies of regenerated human nature; to create the purest friendships; to secure mutual benefits. The wisdom of one instructs the folly of the other; the strong faith of another becomes an encouragement to his doubting companion; the long experience of the aged is fruitful of suggestions to guide the unwary convert through the intricate labyrinths of Satan; and the sturdy vigour of the young acts favourably on the growing feebleness of the fathers. The firmness of the resolute restrains the halting and unstable; and the courage of the bold stimulates the timid. Thus, each derives benefit from all, and all are helped by each.—*Zion's Herald.*

### VOLTAIRE'S LAST WORDS.

VOLTAIRE was fertile and elegant; his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmont once said to him, "I think, sir, that a philosopher should never write, but with the endeavour to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," exclaimed he in those awful moments, when truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings, had been present at his death; it was a sight too horrid to support."

Mr. Tronchin, it may be stated, was one of the most celebrated physicians of the eighteenth century. He was born at Geneva, maternally related to Lord Bolingbroke, educated in England, and patronised by his noble relative. He

studied at Cambridge, became pupil to Boerhave at Leyden, practised there and in Amsterdam. After much travel and practice he settled in Paris, under the patronage of the Duke of Orleans, and became intimately acquainted with Voltaire, J. J. Rousseau, Diderot, Thomas, and other philosophers and men of letters, who have amply celebrated in their writings his talents and virtues.

### TO WHOM SHALL WE GO ?

WE live in a world blighted by sin. The roll of its history is written within and without, with mourning, and lamentation, and woe. No arguments are wanted to prove that we live in a world of sorrow. Who has not felt the iron enter his soul? Who has not felt the need of a warmer sympathy than can find place in a human bosom? The friends of our youth—our brethren and sisters, where are they? One by one they have fallen, and left us to bear alone the burden and heat of the day. We enter our dwellings and gaze upon the vacant places of those whose features, fairer to us than the morning light, we shall never more behold—whose voices, sweeter than music to our ears, we shall never hear again. The honoured father, the first-born child, the beloved brother, and the devoted sister, have gone to their home in the dust. When we witnessed the last struggle, when we laid our shuddering hand on the cold marble forehead, when we heard the earth falling on the coffin which contained our hearts' dearest treasures, we felt constrained to adopt the language of Peter, "To whom shall we go?" Who will keep the pressed heart from breaking? Who will furnish adequate sympathy? How precious then the assurance that we have not an high priest who cannot be touched with the feeling of our infirmities, but one whose heart is full of divinest tenderness, who has borne our nature in its weakness and its woe—having been made for our sakes a man of sorrows and acquainted with grief. And how precious his promise, "Come unto me all ye that labour and are heavy laden, and I will give ye rest."

Christ is the only being to whom we can go for a sympathy adequate to sustain us under the sorest trials. He who died for us can feel for us in our sorrows.—*Evangelist.*

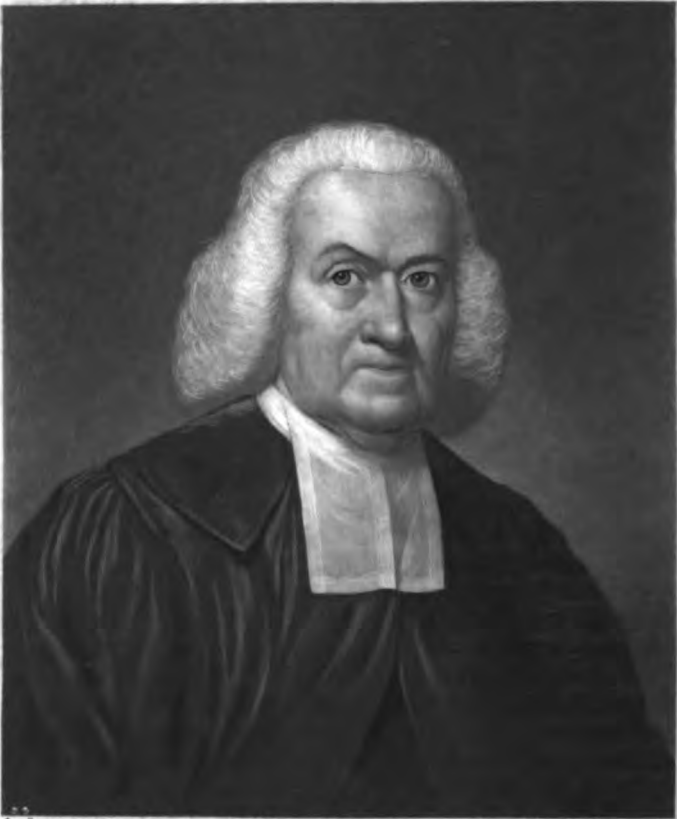
### GROUND OF THANKFULNESS.

CHRISTIAN, bless God not only for what you have and for what you want, but for what you hope to have. All is not come that is promised by the Father, all is not come that is merited by the Son, nor is all come that is assured to you by the Holy Spirit; the best is yet to come. Here joy enters into us; there we shall enter into joy. Here are promises, there performances. Here is faith, there is fruition. Here we enjoy God mediately, there immediately. In heaven there is a kingdom without cares—a throne without a thorn—greatness of state without corruption of manners—a treasure without moths—honour without envy—joy without tears—love without jealousy—and days without end.

A devout pilgrim, travelling to Jerusalem, and on his way visiting many superb cities, with their fine monuments, though he met with many friendly entertainments, would often say, "I must not stay here; this is not Jerusalem." So do you Christian, in the midst of all the delicacies that this world can afford you, not only in the way of variety, but of plenty, still say of every one of them, "This is not Jerusalem—this is not heaven; these are but tents and tabernacles, all no better than movables; our mansions are in heaven, where we shall abide for ever!" But would you be thankful for heaven, and do you long to be there? Be truly thankful, then, for Jesus Christ. It is Christ that makes heaven to be heaven. He that cannot be thankful for Jesus Christ, cannot be thankful for heaven, and has no reason to expect he shall go there at last. Certainly, they that could not endure the presence of Christ with his servants in his ordinances, will have no desire to be with him in his glory.—*Beadle.*







JOHN RODGERS D.D.

*First Moderator of the General Assembly*

THE  
PRESBYTERIAN MAGAZINE.

NOVEMBER, 1853.

---

Miscellaneous Articles.

---

THE IMPORTANCE OF RELIGIOUS INSTRUCTION IN COLLEGES.\*

RELIGIOUS instruction in colleges demands the serious consideration of all who are interested in the cause of truth and learning.

I. Religion has claims for admission into a course of liberal education, as *the chief branch of human knowledge*. It is pre-eminent among the acquisitions of men, yea, and of all created beings. The highest kind of learning and wisdom is that which relates to God, his existence, attributes, government, plan of grace, and the duties of a state of probation. Deprived of this knowledge, a course of education would be comparative vanity. The Scriptures, which are our rule of faith and practice, lay all the emphasis of training upon training in *religion*. The object of the covenant, of divine commands, and of promises, is "nurture in the Lord"—a glorious end, ever kept in view on the pages of revelation. Secular knowledge has indeed its place, and a prominent place in all instructive arrangements. Connected with the development of the human faculties, and with preparation for usefulness in life, it necessarily forms a component part of all mental acquisition. But no knowledge of earth can compare with the knowledge of God. The latter excels in nature, is supreme in value, and endures eternally amidst the grandeur of its heavenly home. Religion has the right of admission into a course of education, on the broad ground that it includes the highest branches of learning.

II. The *true nature of education* demands religious as well as secular instruction. Education is a science, founded upon a survey

\* Part of an address, delivered by the Editor of this Magazine, at the Inauguration of Dr. J. W. Scott, as President of Washington College, Pa.

of the human constitution, and naturally expands into three great divisions. It is partly *physical*, in consequence of the union of the soul with the body. This department of education deserves more care than is commonly allotted to it. Some knowledge of the structure of the human frame, of physiology, and of the laws of health, may wisely be incorporated into the college course. *Intellectual* education, which has almost monopolized the public training period, originates also in the nature of man. The mind requires both illumination and discipline. All its faculties demand cultivation, and cultivation in harmony. The memory, the reasoning power, the imagination, the taste, each gain or lose as the mental constitution receives appropriate development in all its parts. A one-sided education is defective on philosophical principles, because the mental constitution enjoins the proper training of every faculty. For a similar reason, *moral and religious training* belongs to the educational course. Conscience, rather than reason, is the characteristic of man. The power of obedience to moral law, of worshipping God, of discharging duty in the perception of obligation, of partaking of an incorruptible inheritance through the blood of the Cross and the grace of the Spirit, marks the human race with a distinction of glory. The moral faculties have, therefore, the same kind of sanction in human nature, the same scientific right for admission into the educational course, as the intellectual. If education, as has been intimated, becomes one-sided when one or more faculties of the mind are cultivated at the expense of others, how much greater is the calamity when a whole class of faculties are consigned to neglect, insubordination, and dishonour. The Grecian sophists depreciated man's moral nature in their methods of instruction; but scarcely more so than the liberal philosophers, and often Christians, of the present day. Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It is taught incidentally rather than authoritatively and systematically. It is sometimes introduced with perhaps a latent purpose to save appearances and to satisfy weak suggestions of conscience, and too frequently it is left in the predicament of an "optional study." The educator should protest against this disparagement. The study of religion is founded upon true philosophy, and is a deduction from the very constitution of the human soul. The instructor, who omits it from his course, impairs the perfection of his work; he is like a sculptor who, in chiselling to the nicest standard of art portions of a beautiful statue, leaves other portions a mass of unwrought, misshapen marble. The physical, mental, and moral constitutions have each irresistible rights in education. They form three natural departments, united by the very notion of their distinctness, and one by the bonds of their separation. They constitute the triangle of practical measurement, the base lines in the survey of life, by which the great problems belonging to the sphere of man's destiny

are calculated with a moral, partaking of the nature of mathematical certainty.

III. The *prosperity of literary institutions* depends upon their honouring God in the inculcation of religion.

A college is a little community by itself, and has its laws of life and government. The question whether such a community can flourish without religion, is intuitively answered by all who have a just sense of the value and power of the gospel. It will be sufficient to state, without expanding, three ideas in regard to the dependence of literary institutions on religion. 1st. God honours them that honour him. A college, whose course of instruction excludes divine things, has no scriptural warrant to expect prosperity. 2d. The internal administration of an academic institution depends upon those genial influences which have their growth and cultivation in Christianity. And 3d, the community will have no confidence in colleges, whose curriculum disowns divine truth. The number of its patrons must be necessarily small. If religion is connected with the prosperity of society at large; if it forms the foundation of public virtue and morals; if it cherishes industry, order, subordination; if it binds together all classes and interests, and advances the general condition by its benignant sway and divine sanctions, then religion must be as useful for a college as for the state. Its incorporation into a course of instruction is a matter of policy as well as of obligation. Henry Martyn was accustomed to say that the existing plans of education crucified Christ between two thieves, the classics and mathematics. There is much substance in the remark; and the curse which fell upon Jerusalem will fall on the degenerate hill of science. Institutions which dishonour the Lord of glory cannot expect the favour of his Providence. The true basis of collegiate prosperity is religion.

IV. The *interests of Church and of state* are identified with the inculcation of religion in colleges. A primary design of all the early colleges in the United States was to assist in the education of ministers. Thorough mental and moral discipline, and enlarged acquisitions of knowledge are useful, if not necessary qualifications in discharging the functions of the sacred office. Our fathers wisely established institutions, with the view of furnishing the opportunities of education to the youth of the church. All our theological seminaries require, as terms of admission, a college diploma, or its equivalent; so that colleges are still, as they always have been, the training places of ministers. Religion, therefore, should occupy an appropriate prominence among the objects of youthful study and acquirement. We do not advocate the introduction of what might be regarded as properly professional studies, but simply those which concern every Christian scholar in his early career. If the right kind of religious instruction were furnished at this preparatory period, there cannot be a doubt that the church would have ministers of more enlarged scriptural know-

ledge, and of a richer practical experience, as well as an increase of numbers. Corresponding advantages would be realized to the educated membership of the Church. The *state* is also concerned in this whole subject. Her judges, her legislators, her rulers, her civil officers of high degree, usually acquire in collegiate life the preparations for future eminence. Our argument is strengthened, therefore, by all the considerations which render morals and religion important requisites in the public service. Further than this, educated mind, whether in public or private, directs the common mind, and largely contributes to the formation of public opinion. Every private citizen, who has received a liberal education, generally possesses in the community where he lives, an influence proportioned to his intellectual and moral character. How unspeakably important, in all these views, is the exaltation of religion in our institutions of learning! Church and state unite in representing to every college in the land that religious and civil interests, of every kind and degree, are depending upon the principles of education adopted and applied within their walls.

V. Another thought on the topic under discussion is, that the *eternal welfare of thousands of students* depends upon the relation religion is made to sustain to the college course. Many of the students come from families where little or no religious instruction has been imparted; whilst others, who have received Christian nurture, are yet living without hope and without God in the world. The large majority of young men in our institutions of learning profess no practical knowledge of Christ. Can it be a serious question, whether they shall be met with views of truth and immortality in the midst of their literary pursuits? What shall it profit a student if he shall gain the whole world of knowledge and lose his own soul? Or what amount of learning can he give in exchange for his soul? The collegiate period is unquestionably an influential one in the formation of mental and moral character. In the great portrait-gallery of graduates, half a century does not obliterate the characteristics of classmates; and age makes a less difference in moral than in physical traits. As the young man leaves college in character, so he commonly leaves life for eternity. His salvation trembles in the balance between the literary and the religious. Behold, the scale is making a move in the wrong direction! Educators for eternity, throw ye in the weight of truth at the crisis which registers immortal destiny!

Literary institutions are favourable places for the inculcation of religion. Wonderful have been the revivals of religion which have blessed the more evangelical of our American colleges! These are but the first fruits of a glorious harvest laid upon the altar of redemption. God commonly bestows blessings as the reward of means used in dependence upon His grace. Harvard University has had no revival for more than a century. A departure from the faith and zeal of evangelical Christianity has there received a terrible retribution, which demonstrates in another form the

problem of the true relation of religion to a college. Did we but trust God more, and evangelize the whole curriculum of studies in our schools, academies, and colleges, how many precious youth, instead of meeting a dreadful doom, might be made heirs of everlasting life! President Edwards thus alludes to the importance and practicability of mingling divine with human learning in colleges:—

“I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies, that there should be no being there without being virtuous, serious, and diligent.* It seems to me to be a reproach to the land that it ever should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals, as it has certainly sometimes been with these societies: it is perfectly intolerable; and anything should be done rather than it should be so. \* \* \* \* \* And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness.”

“TO TRUE AND EMINENT HOLINESS!” Oh, how different the views of this “man of God,” in regard to the purposes and resources of a literary institution, from those entertained by secular educationists and opposers of religion!

Let it be remembered that there are causes always at work to undermine the faith of students. Mere secularity is itself an awful temptation. Literary diligence is a snare to the youthful mind. Skepticism, which sweeps through the darkness of the world’s sky with its coma of terror, sometimes makes a college the focus of its course. Intemperance, gambling, debauchery, find ready victims among the young. In short, religion can alone give security against the fatal temptations, which invade collegiate life. Fathers, when they grasp the hand of their son, going for the first time to college, and mothers, when they give their farewell kiss in tearful love, little realize how much of the future of the young collegian’s destiny is almost irrevocably fixed upon his return with the diploma in his hand. The endless happiness or misery of multitudes of youth is depending, under God, upon religion as an element in education.

The importance of keeping God’s truth before the mind and conscience of literary young men, cannot be too earnestly and solemnly appreciated by institutions of learning.

## SCRAPS AND FIGURES.

## I.

As pearls are found in unsightly oysters, so brilliant and valuable sentiments sometimes occur in licentious authors. Epicurus says, "It is not profane to deny the gods of the vulgar, but it is profane to apply the notions of the vulgar to the gods," a sentiment which Lord Bacon pronounces worthy of Plato. A fine idea, too, is this of Mirabeau, "The obligation to enlighten conscience is anterior to the obligation to follow conscience."

## II.

In the olden times of the Church, whenever any calamity impended, or any enterprise flagged, or any urgent necessity was felt, the good people betook themselves to fasting and prayer. The modern method is, to get up feasts and speech-makings—the sentiments of benevolence being reached through the stomach, as though that organ had superseded the conscience; just as the heart has become the seat of affections, which the ancients located in the liver.

## III.

Some men have an extraordinary power of getting possession of other people's secrets, but small capacity for keeping them. Like sponges, they readily absorb by contact, and release upon the slightest pressure. They are cork-screws that draw out, but not corks that keep in.

## IV.

It seems a strange and startling piece of intelligence, when we hear of a pilot-boat being lost at sea—a vessel which is built for dangerous navigation, designed for the safety and rescue of other vessels exposed to peril. So it strikes us, when we hear of a minister, an ensample and guide to the flock, falling into sin and dishonour.

## V.

Which preacher commits the greater error, he who leaves the pulpit, to play the stump-orator, or he who brings the style and manner of the "stump" into the sacred desk?

## VI.

"The furnace of affliction."—Afflictions make some people better and others worse, as the fire reduces some things to a plastic state, capable of being moulded to any form of usefulness and beauty; while the same mighty agent applied to other things utterly ruins them. Sickness is an affliction that almost always subdues and softens the heart, at least for a time. Pliny's observation was correct: "I have always noticed that we are better men when we are sick than when we are in health."



## VII.

There is much difference in the religious experience of Christians. Natural temperament, the state of the bodily health, and other incidental circumstances contribute to produce this variety. It is often noticeable in their hopes, when their other exercises and traits of character are not remarkably dissimilar. The hope of one is strong, confident, and even presuming, like the premature efforts of half-fledged birds to leave the parental nest. The hopes of another are shrinking and timorous, resisting the solicitations of faith, that like an affectionate and sagacious mother-bird urges them to take wing and fly into the clear blue heavens.

## VIII.

"In whose eyes a vile person is contemned."—Psalm xv. 4.—This is one of the characteristics of the man who shall dwell in the holy hill of God. To despise meanness is a Christian duty. Would that my conscience were as clear on every other point as on this. Pity and contempt for meanness form a mixed emotion that charity does not condemn.

## IX.

There are some orthodox and excellent Christian bodies who are ceaseless in their laudation of the Westminster divines, which, nevertheless, have adopted such principles and rules of church fellowship as would exclude every one of those divines, if they were now on earth, from their communion.

## X.

"To die is gain."—If it be gain to leave all in order to follow Christ, it must be gain to leave all and be with Christ.

## XI.

One of the privations of ministers in our times, one that is not commonly reckoned in the number, is, that they are not allowed the opportunity of practising voluntary self-denial. Involuntary self-denial can scarcely be counted a virtue, unless it belong to that ambiguous class of virtues that are made out of necessity.

## XII.

Roman Catholics boast of their superiority in church architecture. There is a society of Episcopalians in New York, which bids fair to drive a strong competition with them in this respect—a society of clericals who indemnify themselves, for the misfortune of being born in the 19th century, by indulging their fancy on the ecclesiology of the middle ages. With elaborate solemnity, *magno conatu nugas*, they propose to introduce superstitious folly among the sciences, that the Romanists may not be the only Goths that have descended to our times. I wish their Gothic predilections were confined to the *edifices* of their Church. J. F. M.

ALLEGHENY CITY.

## GREEK CHURCH IN TURKEY.

THE Eastern or Russo-Turkish question has been, for several months past, awakening the most anxious interest, not only in Europe, but throughout the civilized world. We have no wish or design to enter into the consideration of its political bearings. It has, however, religious aspects and relations of no little importance, which are worthy of the serious attention of all Christians. The chief point at issue between Russia and Turkey, as our readers are aware, relates to a virtual demand on the part of the Czar to be made Protector of the GREEK CHURCH throughout the Ottoman Empire.\* Peter the Great, more than a century ago, foreseeing the probable destiny of his extending empire, indicated the policy of its government to be to rally around it, as a central point, the Greeks in Hungary, Turkey, and Southern Poland, then, as now, divided among themselves, and by means of a certain ecclesiastical supremacy gradually to obtain an absolute sovereignty; at the same time intimating the importance of securing the co-operation of Austria in the expulsion of the Turks from Europe. The acquisition of Constantinople—one of the first maritime positions in the world—has been a prominent object of Russian policy ever since. Nor have the means indicated by its most illustrious Czar, who had assumed the headship of the Greek Church in Russia, been lost sight

\* Russia complained that certain privileges that had been enjoyed by those professing the Greek religion, at Jerusalem, had been withdrawn, with certain concessions that had been made by the Sultan. She therefore demands that the Porte guarantee all the immunities and privileges accorded by the predecessors of the actual Sultan to the Greek Church in the Ottoman Empire, and that any favor or privilege granted to any other Christian Church or community shall also be accorded to the Greek Church. That the Patriarchs of Constantinople, Antioch, Alexandria, and Jerusalem, and the Archbishops and Bishops of the Greek Church, be not deposed for the future, except for a legitimate motive, and that the berats or diplomas of investiture granted by the Porte be no longer dead letters, but receive a full and entire application in all the clauses. That the ambassador of Russia at Constantinople, and the consuls and agents of Russia elsewhere, shall have the right to protect the Greek Church against all kinds of persecution and oppression on the part of the Turkish authorities. That the cupola of the Church of the Holy Sepulchre be rebuilt under the inspection of the Greek Patriarch, and the priority of the Tomb of the Church of the Virgin be assured to the Greeks. That the sanctuaries be confirmed perpetually and for ever in the hands of their present possessors. That a church and monastery be constructed at Jerusalem, in which Russian monks shall officiate.

The most important privilege the Christians of this country possess is that of self-government. The Patriarch of each Christian community is elected by the people and clergy, and receives a firman of investiture from the Sultan, and is then the spiritual and temporal head of his people. All the jurisdiction of the Greeks is managed through the Patriarch, the Porte not interfering, but regarding him as the responsible agent for the good order of his people, whom he can punish by fines, and imprisonment, and personal chastisement.

All this is expressed by the berat or diploma of investiture, which, at the dictation of Russia, is no longer to be a dead letter, since all this temporal power will be exercised for the future (through the Patriarch) by the Russian Ambassador at Constantinople. Thus does Russia demand the exclusive protectorate over 12,000,000 of the Greek subjects of the Sultan. In other words, their allegiance is to be transferred from Constantinople to St. Petersburg.

of. The present character and condition of that extensive Christian communion cannot therefore prove altogether uninteresting.

For the first eight centuries, the Greek\* and Latin, or the Eastern and Western Churches, were united, although differing warmly on some points. The germ of separation, however, early existed in the diversities of language, modes of thinking, and manners. The political partition of the Roman Empire; the removal of the seat of government to Byzantium; the elevation of the Bishop of Constantinople first to the primacy of the East by the Council of Constantinople (A.D. 381), and then to an equality with Rome, by the Council of Chalcedon (A.D. 451), fomented the jealousies of the rival sees. For a century and a half the limits of their separate jurisdictions formed a constant ground of altercation. Not unfrequently was there a suspension of communion; which lasted at one time for sixty-eight years, and at another for thirty-five. In the eighth century the questions of image worship, and of the procession of the Holy Ghost,† became the subjects of warm controversy. Subsequently, the deposition, by Michael III., of the Patriarch Ignatius, and the elevation of Photius, a minister of state, to that office, and the charges of heresy against the Latins on account of their use of unleavened bread in the Eucharist, as well as of the immorality of the Latin clergy generally, led to a final separation by mutual excommunication.

Soon after this separation, the Eastern Church began to suffer serious encroachments from the Moslem powers, in several of the Patriarchates. The Persians were followed by the Saracens, and these by the Turks. And although they were checked for a while by the Crusaders (who, however, oppressed the Greeks hardly less), the Mohammedans eventually succeeded in maintaining their hold on Syria, Egypt, and Palestine. In A.D., 1453, the Turkish forces took Constantinople, and overthrowing the Greek Empire made it the imperial residence of their Sultans. From that time the Greek Church has remained in a state of grievous vassalage,‡ subject to

\* The name of the Greek Church is associated not so much with the Greek nation as with the Greek language, which was so extensively diffused by the conquests of Alexander the Great, that it was the most widely spoken in the days of our Saviour, and selected by the Spirit as the vehicle of inspiration.

† As early as the fifth or sixth century the Spanish Church had added to the formula in the Creed, "the Holy Ghost, which proceedeth from the Father," the words (filioque) "and the Son." This insertion, which was intended to express strong opposition to Arianism, was afterwards introduced into France and Germany; and in A.D. 767, the Greeks accused their opponents of heresy on this point. The addition was, notwithstanding, adopted by Nicholas I. The revival of this controversy in the eleventh century was the immediate cause of ultimate separation of the Eastern and Western Churches, and has remained an impassable barrier between them to this day. The division, however, was overruled for the preservation of the truth, for the suspicion with which the Eastern Church looked upon the Western was one means of preserving her from the later errors of Romanism. At the same time, the rivalry between them kept alive the anxiety of both to extend their respective territories by missionary efforts.

‡ When Muhammed overthrew the Greek Empire, recognising the influence of

alternate persecution and repose, avowedly tolerated, but exposed to constant reproach and scorn.

Previous to this, however, Christianity was introduced into Russia\* (A.D. 988), through the instrumentality of Greek Christians, the creed of whose church was adopted. And for six centuries the Russian church was governed by Metropolitans dependent upon the church of Constantinople. But after its seizure by the Turks, the Russian bishops instituted their own Metropolitans till the time of the Czar Theodore, who established a Patriarchal throne in Russia. In A.D. 1700 Peter the Great assumed to himself the headship of the church, remodelling its form by the appointment of a "holy legislative Synod."†

From this it would seem that the Emperor of Russia has no more right than any of the other great powers to claim the protectorate of the Greek Church in Turkey. And should the Sultan yield to this demand his independence would be annihilated. For the question is not whether he shall be urged to give enlarged rights to his Christian subjects, which has been the tendency of his policy for years, as we may show in a future article on the Armenian church, but whether in cases of difficulty and doubt *he* shall be the umpire

religion in holding the nation together, he preserved the Greek Church for political purposes. Finding a Greek Patriarch, having spiritual jurisdiction over that church and sagaciously conceiving that the people could be more easily governed through their own ecclesiastical head, than directly by their conquerors, he retained the Patriarch; clothed him with such civil powers as were necessary to enable him to maintain his authority; and made him responsible for the good conduct of his people. This has helped to keep the Greeks a distinct people in Turkey: their Patriarch remains a visible rallying point of union for their national feelings.

\* Tradition says that, when two Russian princes invaded Constantinople, a miraculous robe of the Virgin was carried in solemn procession to the shore, and cast into the water, upon which a storm immediately arose, and shattered the Russian fleet, which led the two princes to acknowledge the Christian God. The Patriarch sent teachers with them into Russia, and the new religion spread rapidly. Paganism however remained predominant till the Emperor Waldemar married the sister of the Greek Emperor, Basil, and professed Christianity, overthrowing idolatry in his dominions.

† After Greece had been wrested from Turkey, and raised to an independent kingdom, a "Holy Sovereign Synod" was appointed of that portion of the church/ consisting of a President, four episcopal members, a secretary, a royal commissioner, and a few supernumeraries. It has supreme power in ecclesiastical matters—the king retaining only the right of sanctioning and investing the bishops whom the Synod elects.

The Eastern Church may now therefore be regarded under three divisions. 1st. That part acknowledging the jurisdiction of the Patriarch of Constantinople. 2d. That part which, like Russia and Greece proper, though adopting the doctrines and ceremonies of the Church of Constantinople, are yet free from its jurisdiction. And 3d. Those Christians residing principally in Turkey, but differing in doctrines and worship, and having a separate communion, as the Armenians, Nestorians, Kopts, &c. The numbers of the Eastern Church have been variously estimated: the following are supposed to be nearly correct. In Russia fifty millions. In Turkey twelve millions. These are generally represented to belong to the Greek Church, as distinguished from the Nestorians and Armenians, &c., but Mr. Layard says, that there are only two millions belonging to the orthodox Greek Church in Turkey, the rest are Armenians, &c., that have separated from the parent church. In Austria two millions and a half. In Greece proper eight hundred thousand, and two hundred thousand in Alexandria, &c.

between the Sultan and his Greek Christian subjects. It seems, however, that in accordance with the policy indicated by Peter the Great, Russia has frequently sought to entice the Greeks to shake off the Turkish yoke as in 1769, 1786, and 1806. We desire therefore to trace the present difficulty to its source.

The Eastern Church did not separate from the Western, till many of the errors that have characterized Romanism had been generally adopted. And from the symbolical books of the Greek Church which were first collected and published about ten years ago,\* it appears that its errors are almost as great and detrimental as those of Rome. There are however differences, even in her creed, of no little promise. She disowns the supremacy of the Pope, allows the circulation of the Scriptures—rejects works of supererogation—refuses indulgences—admits that auricular confession is not divinely enjoined—will not tolerate *graven* images—and does not forbid the inferior clergy to marry. But at the same time she asserts that the Bible is to be received “according to the tradition and interpretation of the church;” and while she admits that the Lord Jesus Christ is the only Mediator, yet she declares that “for presenting our petitions to him, the saints, the virgin, and the angels are our intercessors.” She abounds in works of self-righteousness—requires penances, and enjoins monkery. Although she admits the Eucharist in both kinds, yet she holds what is very like transubstantiation. And while she offers a strenuous opposition to purgatory, she makes the prayers and the services of the living available for the dead.

With these doctrinal errors, and especially “after a slavery of nearly four centuries, destitute of the scriptures, with an illiterate priesthood, with a service in an unknown tongue, with no preaching, no general enlightened system of education, and with the sword of Mohammed turning every way in the road to improvement, what could be expected but general ignorance, and absence of life.” Accordingly, till within a few years, all of these Eastern churches have been sunk into the grossest ignorance and formalism.† But the dawn

\* These symbolical books, have received a general, but not a universal ratification. They consist of several documents. 1. “The confessions of Gennadius,” presented by request of the Sultan Muhammed in the fifteenth century. 2. The catechetical “confession of the orthodox faith of the catholic and apostolic church of Christ, by Peter Mogilas, Metropolitan of Kioff,” 1643. 3. “The shield of orthodoxy, composed by the local Synod met at Jerusalem,” 1672.

† Dr. Hawes, in his Lectures on the East, after his return from his visit for the American Board, in characterizing the religion of the Eastern Churches, says, 1st, There is a great deal of it, if reference be had to the outward forms and observances. The fast days and feast days in the Greek calendar, exceed the number of days in the year. Their church services, too, are frequent and protracted. 2d, It costs a great deal. The number of priests is very large; in some places, one to every hundred inhabitants; their churches and their decorations are extremely expensive. The time required by their services, interfering with attendance upon the regular duties of life, is very great. 3d, It does the people no good,—having no power to enlighten, sanctify, or save, being like the salt that hath lost its savor. It is destitute of spiritual life, a mere dead form, having no connexion with purity of heart, or holiness of life. The same men will rob and murder, who would not on any account break a fast improperly.

of a new day has appeared among them, and this, there is reason to believe, is the secret of the present Russian interference. Mr. Layard, the Eastern traveller, said, in his able and interesting speech in the British House of Commons, "that the question was whether the recent occurrences were merely casualties, or were a part and parcel of the Russian policy. The spirit of inquiry and independence has sprung up among the Greeks, and this, together with their commercial intercourse with the free states of Europe, has greatly advanced the Russian government. There was another cause, and one perhaps little imagined in this country, viz., the spread of the Protestant faith among the Christians of the East. There is scarcely a considerable town in Turkey, in which there is not, mainly through the influence of the American missionaries, the nucleus of a Protestant community. The new converts were at first, as usual, subjected to trials and persecutions,—not from the Turkish government, but from the heads of the churches to which they belonged.\* Lord Stratford and Lord Cowley at length obtained firmans of protection for the new sect, which was recognised by the Porte, as one of the religious sects of the empire, and received privileges accordingly. The spirit of religious inquiry has extended from the Armenians, among whom it first took root, to the Greeks; and in some instances whole villages have embraced the reformed faith. The Greek clergy, backed by the Russian mission, have done all in their power to check this movement, and when persecution was no longer available, Prince Menschikoff appeared at Constantinople. The great end of Russia has been to crush this spirit of religious and political independence which has manifested itself of late years among the Christian subjects of the Porte."

The steps which have led to these promising efforts for the revival of the Eastern Churches, from the time when the German reformers made overtures, in 1559, by Melancthon, who sent a Greek translation of the Augsburg Confession to the Patriarch of Constantinople, with a letter, unfolding the opinions of the Reformers, it would be most interesting to trace. Without recurring, however, to those which seemed to produce no permanent effects, we may just allude to those which more recently drew the attention of Europe and America to Greece, and awakened such general sympathy in her oppressed condition, "not so much because of the existing generation, who were much depraved, as of their fair inheritance of an ancient fame." Towards the close of the eighteenth century, commerce began to flourish, and scattered Greek mercantile houses in Italy, Holland, and Germany. This led to placing many promising Greek youths in the best universities of Europe, and revived a fondness for learning in Greece itself. Dr. Coray, especially, a

\* Mr. Layard insists that the Turkish power is more conducive to liberty than an independent Greek power at Constantinople would be; the Greek church being essentially a persecuting one. The Greek population of Turkey, moreover, is small; not more than two millions. The language of the real Christian population of Turkey is not Greek.

Greek scholar and physician, settled in Paris in 1788, and made great efforts for the improvement of the modern Greeks. Societies were formed for their enlightenment and liberation,\* which led insensibly to measures and efforts that, after one of the bloodiest struggles in the annals of mankind, from 1821 till 1829, resulted in her being emancipated, and erected into an independent kingdom. This interest having extended to the United States, the American Board of Foreign Missions, which had already established stations in Syria, sent Dr. Anderson on a special agency to the Mediterranean, to ascertain what measures were practicable with reference to liberated Greece, and the nominal Christians in Turkey. This agency led to the establishment of the missions that have been so remarkably prospered and blessed during the last few years, to which Mr. Layard alludes, as having had not a little to do with prompting this interference of Russia.

The present prosperity,† and the future prospects of these missions, lend great interest to the religious bearings of this Eastern question. The Turkish Empire has been established in Europe just four hundred years. And they have themselves a tradition, that this is to be the period of their power. At the same time there is a party, even in England, that represents them as intruders in Europe, and would be willing to see them expelled, could it be accomplished without injury to the commercial interests of Great Britain, or giving to Russia an undue preponderance and advantage. Mr. Cobden expressed opinions, in the British House of Commons, respecting its transfer to Russia, that called forth the most indignant rebuke from Lord Palmerston, who testified that Turkey had, during the last thirty years, made greater improvement than most other countries during the same time. "Take," he said, "her system of government, or the prosperity of her inhabitants,—take her army, her navy, her administration of justice, the prosperity of her agriculture, her improvement in manufactures, her commercial system, her religious toleration,—in all these respects, she has made immense improvement." Indeed there is more religious toleration now in Turkey, than in any country on the continent of Europe,

\* Among these, the *Hatefra*, a Society of the friends of the Greeks, was formed in Vienna, in 1814, having for its object, the diffusion of Christian instruction, both among the inferior clergy, and the people. It soon became numerous, and widely extended, originally having no political object, but by degrees cooperating in the emancipation of Greece.

The Brothers Zosimades, wealthy Greek merchants, of Moscow, who had been the patrons of Dr. Coray, in his numerous publications, accomplished much in this work. They ordered copies of the Greek classics to be distributed gratuitously throughout the schools of Greece. The British and French Bible Society, and the Russian Bible Society, were of no little service.

† An account of this revival, and the persecutions which it occasioned, will more appropriately come in connexion with the Armenian Church, in which it commenced. It may be remarked here, that within the last ten years, twenty flourishing Protestant churches have been formed in the Turkish Empire, and have been placed recently upon the same footing, and enjoy the same safeguards, with the other Christian sects.

except Belgium, Sardinia, and the Protestant Swiss Cantons. The transfer of Turkey in whole or in part, to Russia, or the erection of a Byzantine empire, would no doubt put an end to all missionary efforts in that country, arrest the present revival in the Greek and Armenian Churches, and tend to perpetuate there a corrupted Christianity. It would arrest the progress of civil and religious freedom, and greatly retard, to all human appearance, the conversion of the nations.\*

Should not Christians then be more in prayer to God in this behalf? Has not His providence connected us with this important question, by means of our missionaries, in a way to create a special demand upon our interest, and shall we not discern the signs of the times? We have thought it desirable simply to call the attention of our readers to the religious bearing of this question, and may have occasion to resume the consideration of the present condition and prospects of the Eastern Churches.

N. R. S.

---

## A WORD CONCERNING REVIVALS.

LET our aspirations ascend for the rapid ingathering of many souls, because God has honoured this very means of exalting his Church. Pentecost led the way; but this is familiar to all. It is less considered that the increase of the Church during the first two centuries was by the rapid accession of great numbers rather than by the gradual adding of a few at a time. By no other mode of increase could such a diffusion of the truth have been accomplished. It has been calculated by able ecclesiastical reckoners, that there

\* There is, properly speaking, no religious liberty (says Dr. Baird), in the kingdom of Greece, although the subject has awakened the attention of not a few well-instructed minds. Dr. King was condemned to imprisonment, and fined, for preaching in his own house, to as many Greeks as would listen to him, because his doctrines were opposed to those of the Greek Church. And it was believed there, that the sentence was previously resolved upon by the Austrian, Russian, and French Embassies.

Nor has religious liberty made any progress in Russia. The established (Greek) Church embraces forty-seven or fifty of the sixty-six millions of the population. Other forms of Christianity, as well as Judaism, Mohammedanism, and Paganism are tolerated under certain restrictions; but whoever is converted from either of these systems, must join the Greek Church; nor is any one allowed to quit the Greek Church for any other. The Russian government has discouraged and forbidden any missionary labours from abroad, on the professed ground that it has the intention, of itself, of sending missionaries throughout its dominions; and it asserts that where the established Church has begun to baptize; it allows no other denomination to come in. The only way of carrying on missions by foreigners, is by the expedient of a colony, consisting of a large proportion of lay members, engaged in agriculture, and the mechanic arts, and possessing chartered rights, as citizens of the empire. A charter for such a colony, was given by Alexander, to the Scotch Mission of Karass, in 1802, which has been renewed by the present Emperor, for the express purpose of preaching the gospel to the mountaineers of the Caucasus. The Missionary Society of Basle has enjoyed similar privileges. The American Missionaries are cut off, for the most part, from doing anything for the Armenians of Russia.



has never been so mighty or triumphant an onset upon the powers of darkness as in the primitive age, and that the Church never gained so rapidly upon the world, as before the death of the last apostle. "Though we are strangers of no long standing," says Tertullian, "yet we have filled all places of your dominions; cities, isles, corporations, councils, armies, tribes, the senate, the palace, the courts of judicature." The same is proved by the very persecutions: there must have been much fuel to support such fires. And when this mode of increase was exchanged for that slow and stealthy progress with which we are now familiar, the great conquests of religion were brought to a stand, and the Christian host stopped short at limits which succeeding ages of effort have scarcely been able to push forward.

It is not to be denied, however, that in succeeding ages similar effusions of grace have had analogous if not equal effects. Indeed whenever God looks down in special mercy on the Church, the rays of his countenance produce a vernal increase, and converts are like the drops of the morning. It was so in all the reformation period. What we call the Reformation was a great revival of religion. Beneath all the controversy for truth and right, there were new views of spiritual things, conviction, conversion, holy awe and holy joy, the affections of the new creature; and these pervaded whole countries and almost traversed a continent. There was a personal interest of souls in agony about the way of salvation, which gave importance to the questions in debate. The published correspondence of the Reformers, and of Luther in particular, shows that a large part of their time was taken up in giving counsel to inquiring, convinced, and tempted individuals; and of their published works considerable portions are wholly occupied in discussing those very points which have paramount interest in a season of general awakening. The progress was rapid, as even Papists acknowledge. "We are sufficiently taught," says Thuanus, in his famous dedication to Henry the Fourth, "that sword, fire and banishment cannot in the least be effectual against the reformed religion, but only tend to advance it. In this very kingdom, as you see, the more they are pursued, the more their number and authority increase."

The remarkable condition of things among our Scottish and Puritan ancestors was the simple result of this Reformation revival. As Livingstone was like Rutherford, and Rutherford like Welsh, so was Welsh like Knox and Calvin. The work of grace was upon the hearts of multitudes. Never since apostolical days has religion more widely pervaded a whole community. The final cause of this is obvious. It was God's will that North America should be colonized by evangelical Christians. Those of New England came out from amidst great awakenings; and, after the first plantations, every arrival brought them news of the revivals which took place under the Bunyans and Baxters of England.

As it regards Scotland, we may judge of the foundation by the structure. Religion made its conquests as by a triumphal progress. If religion of the heart ever existed among men, it existed among the Scottish men of the first and second Reformation period. The subjugation of a whole people within a brief period to the principles of the gospel, is proof that the Church was increased with rapidity and by large accessions. And such growth there was in often-renewed visitations. Again and again the inquiring Church was increased "with men like a flock." Not to recur to the memorable awakening at Shotts, more than a century later, in 1742, at Cambuslang near Glasgow, among the same unchanged people, our ecclesiastical ancestors, and under the same doctrines for which we like themselves are daily called in question, there occurred a revival of religion in which there were three hundred conversions in one small parish. This extended to neighbouring congregations, precisely as we have seen in our own day, whenever the like blessed influences have been enjoyed among ourselves.

Time would fail if I were to open the history of the success of the gospel in Germany under the labours of Spener, Francke, and the Halle Pietists, as they were reproachfully called. Suffice it to say that the great and rapid spread of religion which accompanied their exertions, affords only another proof of the pleasure which God takes in giving his grace bountifully and speedily. But we ought not to pass from examples, without saying that our own country, and indeed this very region, has been the scene of just such blessed events. The whole Northern and Middle States began to be shaken by the voice of God, as communicated by instruments already named. From that time onward there was a series of revivals that have given a character to our population which no opposing influence has thus far been able to erase. The histories of the day tell us of revivals in all the region around us; scarcely a town which is not named as the theatre of such transactions. In the spring of 1746, Mr. Whitefield's Journal contains an entry respecting Nottingham, which is worthy of remembrance. "It surprises me," he writes, "to see such a great multitude gathered together at so short a warning, and in such a desert place. I believe there were near twelve thousand hearers." The change wrought throughout New England and portions of the Middle States was indescribable. In the narratives and testimonials, I have counted the names of more than a hundred pastors. Among other things they say, "We look upon ourselves and all the ministers and people of God throughout the land, as laid under infinite obligations to admire and adore rich, free, and sovereign grace, so amazingly displayed in visiting a professing people, in a day of such general security, influence, and formality; causing so great an awakening of all sorts of persons; and bringing such numbers of different ages hopefully to close with Jesus on the self-denying terms of the gospel, so as that it hath far exceeded any hopes and

expectations of ours, as well as anything of this nature we ever saw in our day."

Those who have experienced the blessedness of religious revival will long for its recurrence, for the effect produced on ministers. There is no characteristic of an awakened state of piety in any church, which is more universal than the increased zeal and love of faithful ministers. In ordinary periods there are a distance and coldness into which even neighbouring pastors may fall. A dozen clergymen of the same persuasion may dwell in the same city, and yet have little more cordial and fraternal intercourse than if they were a hundred miles apart. They meet at funerals, at presbyteries, and on platforms, but seldom in acts of common prayer and praise, or in a happy interchange of holy experience. Lamentable condition—out of all analogy with the Scriptures, and the theory of brotherhood! In an Arctic sea of selfishness, each floats on his separate iceberg. It is well if such a state of things does not lead to alienation, bickering, and vain jangling.

There is something very beautiful and full of edification, when ministers are seen frankly, lovingly, and confidently engaged in joint labours for the salvation of souls: "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Ps. cxxxiii. 3. And this sight is beheld in every time of revival. The very demand for help brings brethren together, and the circumstances draw forth affections which make them warm to one another. The scenes of awe, of weeping and of joy, in which they meet amidst solemn proclamations of the word, anxious inquiries of sinners, the songs of new converts, and the ingathering of sheaves, are more like heaven than anything else on earth. It is common at such times for the people of any one congregation to share the gifts of all the neighbouring pastors, and sometimes of several at once; and this tends to the edification of the churches and the spread of the word. Perhaps it is not hazarding anything to affirm that religious feeling is always most lively in those regions where ministers live in a perpetual free interchange of Christian acts. There are places where presbyteries are almost as formal and hurried and merely business-like as a court of oyer and terminer. There are others, where every day, during such meetings, is made notable by repeated preaching of the word; where believers gather from all the country around; where the best talent of the churches is brought to bear on immediate effects; and where revivals frequently begin before the presbytery or the synod has adjourned. And, let me confess it, I am one of those who look back with keen regret to those better days, when our sacraments were dignified by the presence of numerous servants of God; when the hoary patriarch was seen by turns at every communion-table, and when there was fellowship not only between disciple and disciple, but between mi-

nister and minister. Extensive revivals, such as we hope to witness, tend directly to these joyful and affectionate reunions.

Let me break the regular thread of remark, while I go back in memory to some delightful days of my youth, before my eyes were dim or my hair silvered. It is about thirty years since I made a tour along both sides of the lordly Hudson, at a time when almost all its valley was a scene of awakenings. I can never forget the blessed assemblies at which I was present in the congregation of the Rev. Dr. Blatchford of Lansingburg. The spirit of joy had been poured out, and young and old exulted together. At Cox-sackie and Athens, where Dr. Livingston then rejoiced in a great revival, we met numerous ministers, and on one occasion about a hundred new converts professed their faith at once. At Claver-rack, where Dr. Sluyter was pastor, his aged senior colleague addressed the people in Dutch, at a sacramental season where nearly a hundred were brought in. At Hudson and Kinderhook, there were similar manifestations of Divine grace. If these lines should meet the eye of the Rev. H. G. L., they will awaken in him recollections of youthful joys. Nothing struck me more forcibly or has been oftener in my memory, than the manner in which the hearts of ministers seemed to be knit together in love. The Rev. Benjamin F. Stanton (all that are named above have gone to their rest) took me in his chaise across the mountains to Massachusetts, where at Pittsfield I first saw Mr. Nettleton. A work of grace was then commencing. In all these places the hearts of pastors were filled with earnestness, and all their conversation was on the methods of furthering this operation of the truth. The time of which I write was previous to the outbreak of those fanatical new measures and pestilent errors in doctrine, which brought so much reproach on revivals and introduced so much dissension among the ministry. A whole generation has passed away, but some still live who can attest that God was then with us of a truth.

Ministers of the gospel share in every great reviving influence, and are God's instruments in extending it. All can bear witness that at such times the pulpit gives no uncertain sound. The topics selected for discourse are those which concern the eternal interests of the hearers, and their immediate appropriation of Christ and his benefits. Many subjects which might allowably be treated on other occasions, would now seem out of place. Congregations assemble to hear of their ruin and recovery, and to cry to God for his efficacious presence. Hence a revival is a good school for young preachers. If the literary or rhetorical element is less prominent, there is more of the spiritual and so of the impassioned. It is hard to speak learnedly, ambitiously, or coldly, in assemblies where perishing souls are entreating the favour of God. Even men of cold temperament wax warm amidst such excitements. The necessity of representing doctrine so as to meet present emergencies, and direct the hearer to immediate acts of faith and repentance, begets

a plainness and pointedness of address which is too much lacking in ordinary preparations. It may be readily believed, that much of the power of Whitefield, Edwards, Davies, and Nettleton, arose from their constant labours among awakened and newly converted hearers. To which may be added, that in this as in all other branches of human labour the mind is stimulated by the tokens of success. To sow long without any fruit is cheerless work, and tends to impair the capacity for labour; but when God gives the joy of harvest, and every stroke tells with visible effect, the soul rises to new power, and acquires a heavenly tact and skill which can come from no other training, so that a general influence of reviving grace in our churches would be felt in the increased gifts of our ministry.

During the revival of religion in a land, the gifts of many are brought to view, among those who have not yet given themselves to the ministry. At such times, therefore, the number is always greater of those who offer themselves for the sacred office. "The Lord gave the word; great was the company of those that published it." Ps. lxxviii. 11. Our lamentation at present is, that few of our beloved youth present themselves at the door of the tabernacle. The charms of a varied and highly prosperous commerce, the pursuit of wealth, and the brilliant rewards of other professions, carry away in a full tide many of those who ought to be serving Christ in his ministry. And so it will increasingly be, until the Spirit is poured out from on high. But let the Lord condescend to smile on our churches with a spiritual spring, and the ranks of the army will be replenished. From a multitude of conversions we shall surely welcome many to reinforce the ministry. And there is no influence, short of this, which promises the least relief. On whatever side then we contemplate the work of preaching the everlasting gospel, we perceive that its interests should lead us earnestly to intercede at the throne of grace for the awakening influence of the Spirit.

MÆSTUS.

---

## INDIANA LEGISLATION AND INSTITUTIONS OF LEARNING.

THE new Constitution of the State of Indiana discouraging all local or special legislation, it was the business of the Legislature, which met immediately after its adoption, to provide a complete general code. How wisely or well the work is done, it is not my intention now to discuss. But the following statute deserves to be published abroad, for it is, on various accounts, interesting to scholars and Christians, without as well as within the limits of the State where it is in force. I venture to subjoin a few remarks upon it.

An Act for the Incorporation of High Schools, Academies, Colleges, Universities, Theological Institutions, and Missionary Boards. Approved, May 13, 1852.

SECTION 1. *Be it enacted by the General Assembly of the State of Indiana,* That any number of persons desiring to establish a high school, academy, college, university, theological institution, or missionary board, shall first make a statement, verified by the oath of at least five of the same, declaring the name and purpose of the institution; the mode and proposed amount of endowment; the amount then donated or subscribed; and file the same in the office of the Clerk of the Circuit Court of the county in which such institution is proposed to be located, and a duplicate thereof with the Secretary of State.

SECT. 2. When the certificate shall have been filed as aforesaid, the persons subscribing the same, and their successors, shall be a body politic and corporate.

SECT. 3. Donations and contributions shall be divided into and represented by shares of twenty, fifty, or one hundred dollars each, as may be agreed upon between the persons forming such association, and specified in the certificate required by the first section of this act, and one share shall constitute the person contributing the same a member of such institution, and at all meetings thereof, every member shall be entitled to one vote for each share held or represented by him; but no member shall have more than seventy-five votes, unless provision be made therefor in the by-laws. Proxies shall always be given in writing.

SECT. 4. Such corporation shall, within thirty days after filing the statement required in section one, elect a treasurer, and at least six trustees thereof, for the term of three years. Trustees so elected shall, as nearly as practicable, be divided by lot into three classes, those drawing the first class shall be trustees one year, those of the second class two years, and those of the third class three years, or until their successors are chosen and qualified.

SECT. 5. The treasurer shall give an official bond, with surety, payable to the State of Indiana, for the use of such institution, in such sum as the board shall approve, and they shall cause an authenticated copy thereof to be filed with the Clerk of the Circuit Court in the proper county.

SECT. 6. The trustees thus chosen shall elect a president of the institution, for a term not exceeding six years, who, when elected, with such trustees, shall constitute a board for the government thereof. Such board shall, in all cases, choose the faculty or other teachers of the institution.

SECT. 7. Colleges and universities incorporated under this act, shall have power to establish law, medical, normal, agricultural, and military departments, and confer degrees therein, and may also confer other academical degrees, appropriate to such institutions.

SECT. 8. A majority vote given at any meeting, called by a notice specifying the time, place, and object thereof, and published for three successive weeks in a newspaper printed in the county where such institution is situate, if any; otherwise, in some paper printed in the State nearest thereto; may change the grade and character of such institution to any other provided for in this act; but a certificate of such change, verified by the oath of at least five of the stockholders, shall, in like manner with the original statement, be filed with the Clerk of the Circuit Court of the proper county, and the Secretary of State.

#### REMARKS.

1. This law does not contemplate the establishment of any institution, such as it enumerates, by individual munificence. No Astors, nor Coopers, nor Lawrences, nor Phillipses, nor Smithsons, were deemed possible in Indiana. "At least five" must concur in "desiring to establish," &c.

2. Nor does it contemplate the establishment of such institutions by any body corporate in another State. This was felt to be somewhat of a difficulty in reference to the location of our proposed West-

ern Theological Seminary at New Albany. For our General Assembly would be to the State of Indiana a foreign corporation, and would claim to exercise a special jurisdiction over the officers and the course of study in the Seminary, which this statute guarantees to trustees chosen by the stockholders.

3. Indeed, effective, reliable ecclesiastical supervision, even at home, becomes difficult, if not impracticable. To speak now with reference to our own branch of the Church: congregations which are themselves incorporated, may, perhaps, become corporators under this law, that is, may found a parochial school; but this only in a pecuniary way, by furnishing the stock. The entire management must still be committed to the Board of Trustees.

But Presbyteries and Synods can do nothing, but (by permission) inspect, and approve or disapprove of such institutions as private enterprise may originate.

4. Such institutions, as this law specifies, are made to resemble railroad companies. They are joint-stock concerns. The President of a College or Theological Seminary need not, is not expected to be a teacher, as the president of a railroad need not be an engineer. His functions are chiefly fiscal and executive, and—what a railroad presidency is not—his appointment is for a limited period. All this is certainly novel.

5. But the most remarkable feature of the whole is the last section, which authorizes at any time a complete change in the type and aims of the institution. A bare majority may, after any three weeks' notice, transform, for instance, a high school into either of the other institutions "provided for in this act;" may make it a college, a university, a normal, agricultural, or military school (sect. 7), a theological seminary, or a missionary board! and *vice versa*, without regard to the will of the original founders, living or dead. Let us suppose a case. Mr. A., a man of means and piety, commiserating the state of the heathen world, consecrates his wealth to the cause of missions. Associating with him four of his neighbours, he secures the organization of a body corporate,—a board of trust for this special end, the promotion of the gospel among the heathen. Business or health calls him to Florida or to Europe. He returns in a year to find that a majority vote, after due notice, &c., has erected upon his foundation a military school. Absurd as this may seem and sound, it is, we aver, perfectly possible in the view and provisions of this law.

Legislation like this, it is hoped, is and will long continue to be rare in these States.

F. W.

## WAITING ON GOD.

W. S. COLTON.

"They that wait on the Lord shall renew their strength."—ISAIAH xl: 31.

THE earth shall waste, the sun shall fade,  
 The stars shall pass away;  
 But who the Lord his trust hath made,  
 Though suns and stars in dust be laid,  
 Shall never know decay.

Though years innumerable fly  
 As sands upon the shore,  
 Or clouds that cross the wintry sky,  
 Or flowers, that in the forests die,  
 When Spring's soft days are o'er;

The soul that finds in God delight,  
 Unshaken aye shall be,  
 When ruined Nature sinks in night,  
 And years beyond still urge their flight  
 Mid vast Eternity.

On eagles' wings it shall ascend  
 Along its tireless way,  
 To worlds unseen, where sorrows end,  
 And love and knowledge sweetly blend  
 In everlasting day.

Secure in Jesus, there no sin  
 Shall ever reach it more;  
 For all that world is pure within,  
 And nought may e'er admittance win,  
 To cloud its radiant shore.

O, Soul of mine! wilt thou arise  
 And stretch an upward wing;  
 And thither turn thine ardent eyes  
 Where, far beyond these fading skies,  
 Eternal pleasures spring?

*Independent.*


---



---

 Household Thoughts.
 

---

## GRACE.

WHAT is so beautiful in the countenance as grace? What makes the eye of the wife beam with gentleness and love,—the



whole deportment of children a constant and unstudied manifestation of dutiful affection, like grace? What so clothes the father at once with kindness and authority? What makes the head of the family so "just and equal" and considerate? What renders domestics so diligent and conscientious, "sober, honest, and faithful?" What renders the magistrate so firm and impartial,—the citizen so quiet, orderly, inoffensive, "law-loving and law-abiding." O grace in the heart, the family, the church, the state, the world,—will make each and all the abode of order and freedom, peace and love, an image of heaven and a constant preparation for it.

MARK.

---

### FOUR YEARS IN HEAVEN!

ANNIVERSARIES are interesting occasions. They are frequently big with associations of a sad or joyous character. Our birthdays are celebrated with festivity, and marriage anniversaries too, are observed with mirth and gladness.

Not so, however, an anniversary that returns to many a parent's heart—the recurrence of the birthday of the dead! Aye, how many stricken bosoms will heave at the recollection of such a season.

The following reflections suggested themselves on the anniversary of the departure from earth to heaven, of a beloved child. To some, they may appear trite, because so often made the theme of composition, but not so to those who have parted with loved ones. Alluding to the subject touches a responsive chord, which will vibrate, until the heart-strings break, or memory dies. We can dwell with rapture upon the subject before us, but we cannot comprehend it in its full extent: for eye hath not seen, nor ear heard, neither hath man conceived, the things that God hath prepared for those who dwell in his presence in heaven.

FOUR YEARS IN HEAVEN!—Our child is not now a mere babe. He was just beginning to lisp the language of infancy, when he left us, and went to speak the language of the New Jerusalem. His step on earth was tottering and unsteady, for he had not strength for a firmer tread; but he left us, and went to walk with immortal strength the golden pavements of the celestial city.

Our babe, although too young to have been guilty of actual sin, was nevertheless sinful, for he inherited from his parents the fallen nature which descended to them from their great progenitor. But now he is washed from the pollutions of his nature. His soul has been bathed in the fountain that Jesus opened, when he gave up his life to ransom sinners, and he is clothed in the white robe of the righteousness of Christ.

He suffered here. He lingered in pain and anguish, for three long weeks. He moaned—he groaned—he died. Although very much reduced by disease, the soul and body retained their hold with great tenacity, and struggled hard before they would be surrendered. But for four years he has been free from pain. No sorrow has clouded his angelic countenance; no grief has disturbed him. His sighs and moans have given place to hallelujahs and seraphic anthems.

Could we for a moment listen to the music of heaven, and witness the ecstasies of the redeemed, we would understand why for the ransomed to die is gain.

Here our babe knew nothing of God. He was too young even to be taught the existence of the great I AM. But there, he looks in the face of the Eternal. He bows in His presence; he casts his crown at His feet. He unites with the myriads who compose the blood-bought throng,—our fathers and mothers, our sisters and brothers, our husbands and wives, and children,—in the song of Moses and the Lamb. He swells the anthem—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever." His song is not now the feeble wail of infancy: it is the voice of an angel; ay, of an angel matured and strengthened by four years' practice in the choir of heaven.

His little body which we loved so tenderly, is not to remain in corruption. It will rise a glorified body, and be reunited to his soul, and dwell for ever in heaven.

"Ye who mourn  
 Whene'er yon vacant cradle, or the robes  
 That decked the lost one's form, call back a tide  
 Of alienated joy, can ye not trust  
 Your treasure to His arms, whose changeless care  
 Passeth a mother's love? Can ye not hope,  
 When a few wasting years their course have run,  
 To go to him, though he no more on earth  
 Returns to you?"

Delightful thought! our children who have died in infancy are adopted into the glorified family of our Heavenly Father. They are separated from us by the veil that conceals the eternal world from the one we inhabit, but they are not lost. They have gone before us to the city of habitations. Let this assurance stimulate us to press on with greater energy and zeal in our Christian course, that we may obtain the crown of life in reserve for those who love Jesus. Our babes have entered the mansions of rest that Christ has prepared for those who love him. They are admitted into the presence of God, and wear crowns of an "exceeding and eternal weight of glory." They see the "saints of all ages" and with Abraham, and Isaac, and Jacob, and Samuel, and Moses, and

Paul, and the martyrs and confessors, and a multitude which no man can number, they see their Saviour and God, and praise Him unceasingly.

“Then calmly may our spirits bow  
Beneath affliction's rod ;  
Who—who would murmur that his child  
Is safe in joy and God ?”

R. M. E.

PHILADELPHIA, Sept. 10th, 1853.

---

### THE SCHOOLBOY'S APPEAL.

Oh ! strike not hard, once boyhood's bloom,  
Beamed on the face that now wears gloom,  
Mischief and sport lit up the eye,  
That now our little faults descry.  
Then don't strike hard, we are but wild,  
Remember thou wert once a child.

Oh ! strike not hard, forgiving be,  
As thou would others do to thee,  
Let not thy heart be turned to steel,  
And merciful towards us feel.  
Then don't strike hard, we are but wild,  
Remember thou wert once a child.

Oh ! don't strike hard, let pity move  
Thy heart, and turn it into love,  
Let kindness rule o'er cruelty,  
And God will then be kind to thee.  
Then strike not hard, we are but wild,  
Remember thou wert once a child.

[Selected.]

---

## Historical and Biographical.

### BIOGRAPHICAL SKETCH OF REV. JOSEPH SMITH, ONE OF THE PIONEERS OF WESTERN PENNSYLVANIA.

[Continued from page 486.]

If it might be said that preaching was Mr. Smith's great forte, it is questionable whether his usefulness out of the pulpit, was not even greater. He was a man of prayer, and often spent special seasons in that exercise.

It was not uncommon for him to rise in the night and engage in intercessory prayer for his people, and especially the youth of his congregation, and his own children. For this purpose, he kept a cloak at the foot of his bed, during cold weather, in readiness to throw around him when he wished to get on his knees. His wife and himself would often observe special fast days, for the conversion of their children. And they were almost all the subjects of Divine grace, while quite young. One of them, and it was the one born the day after the battle of Brandywine, was received into the fellowship of the Church at ten years of age. A large session, of unusual Christian experience and discrimination, were unanimous in their vote, to receive her. He was faithful in catechising and conversing with his children. Sabbath evenings were generally spent in this way. Gathering them round the fireside after the usual recitation of the Shorter Catechism, he would talk most earnestly and affectionately to them about the interests of their souls, and would sometimes close with solemn warnings, telling them that "he would take the stones of the chimney to witness against them," &c. Yet there was nothing severe or morose in his character. On the contrary, it was one of his peculiar excellencies, that he could win the friendship and affection not only of his own children, but of all the children and youth of his church. Some of them have testified that they were unconscious of the flight of time when Mr. Smith was among them. There was a peculiar charm about his cheerfulness and his talent for social intercourse with the young. He was seldom depressed or in low spirits. But this steady cheerfulness seemed to be fed by communion with God, and the hope of heaven. Praise generally employed his lips, when he first opened his eyes in the morning. He was fond of singing, and he loved to sing a verse or two before he rose. One of these verses was,

"Ye little birds of heaven,  
On every bough that sing,  
Ye shame me with your early notes,  
While on your morning wing."

Another was

"Not many suns shall set,  
Not many mornings rise,  
Till heaven unfold its glories all,  
To my admiring eyes."

Yet though a cheerful, happy man, he had often his trials and sorrows. Besides those common to the lot of humanity, he and his family, in the earlier years of their western history, were sorely tried by frequent alarms about the Indians. At certain periods, he, in common with his people, when committing themselves and their little ones at night, to the care of the Shepherd of Israel, knew not but that before the morning's dawn, their cabin-houses might be wrapped in flames, and themselves massacred, or led off into captivity. On one occasion he had to bring a communion service, at King's Creek, to an abrupt close on the announcement of the approach of a body of Indians from the mouth of Mill Creek, to mount his horse, and with many of his people, both men and women, to ride in haste, near twenty miles. Pecuniary embarrassments, which, no doubt, in a great measure proceeded from the perilous condition, or entire suspension of all trade and commerce, produced by these "forays" of the savages, pressed

sorely upon Mr. Smith and his people. Here we cannot forbear to introduce a very singular account of a providential interposition for the relief of Mr. Smith, at a very alarming crisis in his affairs, when his faith must have been greatly tried. In justice to the Rev. James W. Miller, to whom the public was indebted many years ago, for this statement, we will give the narrative in his own language.

“Our story will carry the reader back ‘to the period’ when all north of the Ohio river, was an almost unbroken wilderness,—the mysterious red man’s home. On the other side, a bold and hardy band, from beyond the mountains, had built their log cabins, and were trying to subdue the wilderness. To them every hour was full of peril. The Indians would often cross the river, steal their children and horses, and kill and scalp any victim who came in their way. They worked in the field with weapons at their side, and on the Sabbath, met in a grove or rude log church, to hear the word of God, with their rifles in their hands. To preach to these settlers, Mr. Joseph Smith, a Presbyterian minister, had left his parental home east of the mountains. He, it was said, was the second minister who had crossed the Monongahela river. He settled in Washington county, Pennsylvania, and became the pastor of the Cross Creek and Upper Buffalo congregations, dividing his time between them. He found them a willing and united people, but still unable to pay him a salary which would support his family. He, in common with all the early ministers, must cultivate a farm. He purchased one on credit, promising to pay for it with the salary pledged to him by his people. Years passed away. The pastor was unpaid. Little or no money was in circulation. Wheat was abundant, but there was no market. It could not be sold for more than twelve and a half cents in cash. Even their salt had to be brought across the mountains on pack-horses, was worth eight dollars per bushel, and twenty-one bushels of wheat had often to be given for one of salt. The time came when the last payment must be made, and Mr. Smith was told he must pay or leave his farm. Three years’ salary was now due from his people. For the want of this, his lands, his improvements upon it, and his hopes of remaining among a beloved people, must be abandoned. The people were called together, and the case laid before them; they were greatly moved; counsel from on high was sought; plan after plan was proposed and abandoned; the congregations were unable to pay a tythe of their debts, and no money could be borrowed. In despair, they adjourned, to meet again the following week. In the mean time it was ascertained that a Mr. Moore, who owned the only mill in the county, would grind for them wheat, on reasonable terms. At the next meeting it was resolved to carry their wheat to Mr. Moore’s mill; some gave fifty bushels, some more; this was carried from fifteen to twenty-six miles, on horses, to mill. In a month word came that the flour was ready to go to market; again the people were called together; after an earnest prayer, the question was asked, ‘Who will run the flour to New Orleans?’ This was a startling question. The work was perilous in the extreme; months must pass before the adventurer could hope to return, even though his journey should be fortunate; nearly all the way was a wilderness, and gloomy tales had been told of the treacherous Indian. More than one boat’s crew had gone on that journey, and came back no more. ‘Who, then, would endure the toil, and brave the danger?’ None volunteered; the young shrunk back, and the middle-aged had their excuse. The scheme at last seemed likely to fail; at length a hoary-headed man, an elder in the church, sixty-four years of age, arose, and to the astonishment of the assembly, said, ‘Here am I,—send me.’ The deepest feeling at once pervaded the whole assembly; to see their venerated old elder thus devote himself for their good, melted them all to tears; they gathered around *Father Smiley*, to learn that his resolution was indeed taken; that rather than lose their pastor, he would brave danger, toil, and even death. After some delay and trouble, two young men were induced, by hope of a large reward, to go as his assistants; a day was appointed for starting. The young and old, from far and near, from love to *Father Smiley*, and their deep interest in the object of his mission, gathered together, and with their pastor at their head,

came down from the church, fifteen miles away, to the bank of the river, to bid the old man farewell; then a prayer was offered up by their pastor, a parting hymn was sung. 'There,' said the old Scotchman, 'untie the cable, and let us see what the Lord will do for us.' This was done, and the boat floated slowly away. More than nine months passed, and no word came back from Father Smiley. Many a prayer had been breathed for him, but what was his fate was unknown. Another Sabbath came; the people came together for worship, and there, on his rude bench, before the preacher, composed and devout, sat Father Smiley. After the services, the people were requested to meet early in the week, to hear the report. All came again; after thanks had been returned to God for his safe return, Father Smiley rose and told his story; that the Lord had prospered his mission, that he had sold his flour for twenty-seven dollars a barrel, and then got safely back. He then drew a large purse, and poured upon the table a larger pile of gold than most of the spectators had ever seen before. The young men were paid, each a hundred dollars. Father Smiley was asked his charges. He meekly replied that he thought he ought to have the same as one of the young men, though he had not done quite as much work. It was immediately proposed to pay him three hundred dollars. This he refused to receive till the pastor was paid. Upon counting the money, it was found there was enough to pay what was due Mr. Smith, to advance his salary for the year to come, to reward Father Smiley with three hundred dollars, and then have a large dividend for each contributor. Thus their debts were paid, their pastor relieved, and while life lasted, he broke for them the bread of life. The bones of both pastor and elder, I believe, have long reposed in the same churchyard, but a grateful posterity still tells this pleasing story of the past."

Mr. Miller states in his outset, that he received this account from Mr. Grimes, an elder of Buffalo; and we will add, that we have taken considerable pains to ascertain from various other sources, that it is all substantially correct. Such were the dealings of God with His servant, and well might he, ever after this, feel assured that "the Lord will provide."

Mr. Smith was a laborious and faithful pastor. In visiting and catechising his people, and in his efforts to seek out those who were neglecting the ordinances of religion, he was most diligent. The tide of emigration, especially from Virginia, poured around him considerable numbers of a profane, Sabbath-breaking class. He was skilful in devising successful methods of access to every sort of persons, even to some that but few would have thought it worth while to approach. In this respect, he knew no man after the flesh, and would at once "beard the lion in his den." He may have sometimes failed, but no instance of such failure is now remembered. When once at the house of one of his elders over night, and rising early in the morning, he observed a house some half mile distant, and persons walking back and forth, near it. He inquired of his elder who lived there? He was told that it was a man who had come there some months before. Mr. Smith asked if he came to church. The elder said that he did not, but that his wife and daughters came sometimes. Mr. Smith said he would go and see them, and telling the elder not to wait breakfast for him, he set off immediately. On arriving at the house, he found the man and his family at home. He introduced himself as the minister who preached at Buffalo, and as such he called to see him. The man said he knew him, although he had not been to church; but his wife and children sometimes went. Mr. Smith called the family together, and talked with them on the subject of religion. After some time he asked the man if he had family worship that morning. He replied he had not. "I suppose," said Mr. Smith, "you pray in your family, of

course." He admitted that he did not. "Then," said Mr. Smith, "you ought to do it, and the sooner you begin, the better. You must begin immediately." He then asked for a Bible, and read and remarked upon a suitable passage, and then asked the man to pray; and without giving him time to express his assent or dissent, kneeled down forthwith. A long silence ensued; Mr. Smith then turned to the man, and urged him to pray. He still remained silent. Again urged by his importunate visitor, to pray, under this process, his mind deeply agitated, he at length cried out in agony, "O Lord, teach me to pray, for I know not how to pray." "That will do," said Mr. Smith, as he rose from his knees, "you have made a good beginning, and I trust you will soon be able to extend your petitions." The result was such as Mr. Smith predicted, for the tradition is, that from this time forth he became a man of prayer, and he and his family became consistent and active members of the Church.

He was anxious from the first, after he settled in the West, to look out for, and aid in preparing some young men to preach the gospel.\* He is believed to have been the first who moved in this matter. The Rev. Thaddeus Dodd had, as early as 1783 or 4, moved into the village of Washington, and taught the town school or academy, in the old Court-House, for about a year, and returned to Ten Mile, where he had previously resided. During that time, two or three young men, having the ministry in view, received instruction from Mr. Dodd, among whom were James Hughes and John Hanna. But the *first school* that was opened with a special view to the training of young men for the sacred office, is believed to have been begun by Mr. Smith, at Upper Buffalo, as early, at least, as 1785. The subject had pressed heavily on his mind for some time before. There was one difficulty in his way. He had no suitable house. But he had recently erected a house adjoining his dwelling-house, to serve as a kitchen and out-house. If his wife would be willing to surrender that for a while, and fall back on their former hampered domestic system, it could be done. He stated the case to her. She cordially acquiesced in the plan, and warmly seconded his views. Almost immediately the first Latin school was begun. Messrs. McGready, Porter,

\* We give another passage from Dodridge's "Notes." "From the outset, they prudently resolved to create a ministry in the country, and accordingly established little grammar schools at their own houses, or in their immediate neighbourhoods. The course of education which they gave their pupils was indeed not extensive; but the piety of those who entered into the ministry more than made up the deficiency. They formed societies, most of which are now large and respectable, and in point of education, their ministry has much improved. About the year 1792, an academy was established at Canonsburgh, in Washington County, in the western part of Pennsylvania, which was afterwards incorporated under the name of Jefferson College. The means possessed by the Society,\* for the undertaking, were indeed but small; but they not only erected a tolerable edifice for the academy, but collected a fund for the education of such pious young men as were desirous of entering into the ministry, but were unable to defray the expenses of their education. This institution has been remarkably successful in its operations. It has produced a large number of good scholars, in all the literary professions, and added immensely to the science of the country. Next to this, Washington College, situated in the county town of the county of that name, has been the means of diffusing much of the light of science through the Western country. Too much pains cannot be bestowed on those good men who opened these fruitful sources of instruction for our infant country, at so early a period of its settlement. They have immensely improved the departments of theology, law, medicine, and legislation in the western regions."

\* The Presbyterian Church, doubtless he means.

Brice, and Patterson, began their course. Soon after, James Hughes, who had already been with Mr. Dodd, joined them. *This school for the languages and sciences was continued some time, and then, by some mutual arrangement, was transferred and reorganized, near Canonsburgh, under the care of Dr. McMillan.* It was therefore the real nucleus, the larvæ, out of which grew eventually, first, the Canonsburgh Academy, and then Jefferson College. This view of the case will perhaps be called in question. It has been commonly supposed that, *such a school* was long before in operation, under the direction of Dr. McMillan, and that the school at Chartiers, for preparing young men for the ministry, did *not succeed that of Mr. Smith*, or in any sense *was the same school, transferred from Buffalo to Chartiers.* We will endeavour to state fairly, a few things that may serve to guide us to a right decision on this point.

In the first place, the records of the Presbytery of Redstone show that there were no licentiates under their care, who had received their previous *scholastic or theological* training, till long after the above period, and that *all the first ministers* had received their instruction, either from Mr. Dodd or Mr. Smith. The Redstone Presbytery was the only Presbytery then west of the mountains. Now it is strange, if, indeed, there was *such a school* at Dr. McMillan's, where young men were instructed in the languages and sciences, *before or for some years immediately after, or during 1785*, that not *one* of them can now be found, and that there is no mention of such in the minutes of the Presbytery. The same thing will appear upon examining the Appendix (containing brief biographical notices of all the first ministers in Western Pennsylvania) affixed to Dr. Elliott's life of Macurdy.

In the second place, we would mention the express testimony of Mrs. Irwin, an aged, but very intelligent lady, now residing near Marysville, Ohio, who stated to us, in substance, as follows (and her pastor, the Rev. Mr. Smith, testifies that it has been her unvaried statement for many years, and has no doubt of her memory being perfectly good in this case), "that she was between twelve and fifteen years of age, living near Mr. Smith's, one of his spiritual children, took a great interest, then, in what Mr. Smith did in this matter, and all her life after, familiarly remembered the following facts: that in 1785, Mr. Smith, of Buffalo and Cross Creek congregations, opened a school for assisting and training young men for the gospel ministry; that Mr. McGready, Mr. Brice, Mr. Porter, and Mr. Patterson, began their course then with him, Mr. James Hughes soon after joining them; that Mr. McGready came from Dr. McMillan's, with whom he had been living, *not as a student*, but as a labourer on his farm; that five congregations, through the ladies, united in furnishing these students (with the exception of Mr. McGready) with clothing, viz., *Buffalo, Cross Creek, Chartiers, Bethel, and Ten-Mile*; that they made up summer and winter clothing for several of these young men (colouring linen for summer wear in a dye made of new mown hay)! that this was *the first movement* made, for preparing young men for the ministry; that *there was no such school*, at this time, at Chartiers, nor until after the one at Buffalo was discontinued; that Mrs. McMillan and the Chartiers ladies took their share in this effort to sustain this school at Buffalo, Mr. McGready coming from Dr. McMillan's to the school." This is very explicit testimony; and to every word of it Mrs. Irwin testified, in substance, to the writer.



In the third place, we give the following statement, furnished to us by Dr. Cephas Dodd, the venerable pastor of Amity, Washington county, and son of Rev. Thaddeus Dodd. He was sufficiently old, at the time, to remember distinctly the facts which he states. "There was an agreement made between Mr. Smith and Mr. Dodd, by which they engaged, alternately, to superintend the education of certain young men, who had the ministry in view. Mr. Dodd had a large cabin erected near his dwelling, which was occupied as a school-room, and they boarded in his family. Of these, were Messrs. James Hughes, John Brice, Robert Marshall, and John Hanna, and afterwards David Smith, son of Mr. Smith, all of whom afterwards entered the ministry. They were with Mr. Dodd from about 1783 to 1786, and pursued their studies for the remainder of the time with Mr. Smith. It is thought that Dr. McMillan was also a party to the above arrangement, but for some cause the aforesaid young men were never under his tuition. There were others, as Messrs. Patterson, McGready, and Porter, who were instructed solely by Mr. Smith." There may seem some slight discrepancy between the view presented by Dr. Dodd, and some of the foregoing testimony, but the most essential difficulty is easily removed, by remembering that Mr. Dodd's school was, all along, an *English school*, and instruction in the languages merely an appendage to it, for the accommodation of two or three young men; whereas Mr. Smith's school was a real Latin school, got up especially for training young men for the ministry, and concentrating the aid and patronage of all the churches, Dr. McMillan's church included.

We may, in the *last* place, refer to an extract from a letter of Dr. McMillan to Dr. Carnahan, dated March 26th, 1832. Towards the close of that interesting letter he says, "I am now in my eightieth year; I have outlived all the *first set* of ministers who settled on this side of the mountains, viz.: Rev. Messrs. James Finley, James Power, James Dunlap, J. Clarke, Joseph Smith, and Thaddeus Dodd;—and all of the *second set* who were raised up in this country, viz.: Joseph Patterson, James Hughes, John Brice, James McGready, Wm. Swan, Samuel Porter, Thos. Marquis, and J. McPherrin." There is Dr. McMillan's list of the *second set*; and *none* of these did he train or instruct, *till after* the school at Buffalo ceased, or was transferred to Chartiers; and *then* only *two* of this list.

An earlier passage in this letter has given rise to what we believe an error respecting the date of Dr. McMillan's *Latin school*. It is as follows: "When I determined to come to this country, Dr. Smith enjoined it upon me<sup>1</sup> to look out for some pious young men, and educate them for the ministry; for, said he, though some men of piety and talents may go to a new country, first, yet if they are not careful to train up others, the country will not be well supplied. Accordingly I collected a few who gave evidence of piety, and taught them the Latin and Greek languages. Some of them became useful and others eminent ministers of the gospel. I had still a few with me when the *academy* was opened in *Canonsburgh*, and finding that I could not teach and do justice to my congregation, I immediately gave it up and sent them there." Now this passage furnishes nothing in conflict with all that we have said, and we think *proved*. If the doctor refers to a period *prior* to the school at Buffalo, as some seem to have understood him, but of which he says nothing, then *who were those* he thus trained and who after-

<sup>1</sup> He, no doubt, gave the same injunction to Mr. Smith and others, if he had the opportunity.

wards became ministers. It is manifest their names are not found on the records of the Presbytery of Redstone, nor in that list which he himself calls the *second set* of ministers. It is evident that either this passage in the doctor's letter has been misunderstood, when it has been brought to prove that *his Latin school* was the *first*, or is only another illustration of "lapsus memoriæ," in an octagenarian! [This letter, by the way, gives no evidence that Dr. McMillan had any *direct agency*, or at least took any *active part* in getting up the academy at *Canonsburgh*. On this we have *other* evidence that he *opposed* that location, but it is aside from our purpose to introduce it now.] It seems in itself not unlikely that this enterprise should begin with Mr. Smith, as he was a thorough classical scholar, and *fifteen years older* than Dr. McMillan, and the pastor of two very large churches, where a great number of youth had been hopefully converted to God under his ministry. That he cheerfully handed over the subsequent management of this important interest to Dr. McMillan and co-operated with him, after the transfer, in building up the school, we have not a doubt. Indeed, as chairman of the committee appointed by the Synod of Va. (and truly this place was rightly assigned to him who had done so much in starting the enterprise), he brought in a report which was adopted by the Synod at their session in Winchester, Oct. 1st, 1791. That report contains these two interesting items.

"The committee appointed to form a plan for promoting the education of persons for the ministry of the gospel, report: The Synod having considered the same, and made such amendments and additions as were judged necessary, agreed to it as follows: 'Taking this measure, therefore, under serious consideration, the Synod recommend that there be two general institutions for learning, conducted under the patronages of this body—the one to be established in Rockbridge county, in this State, under the care of the Rev. Wm. Graham: the other in Washington county, Penn., under the care of the Rev. John McMillan. The principles upon which these institutions are to be conducted are to be as follows, &c.'" Thus the prominent part which the subject of this memoir took, from first to last, may be clearly seen. While Mr. Smith lived, the institution at Canonsburgh was under the care of his presbytery, and remotely of his synod (of Va.) And so it continued for many years after his death. It is no part of our design to trace the subsequent history of this earliest western Presbyterian school of the prophets. For reasons no doubt deemed satisfactory, it has long since passed out of the control of the church. It is no longer under ecclesiastical supervision; and indeed, never was, we believe, as a college. Its earlier history, from the peculiar relations to it of the subject of this memoir, we have thought proper to notice. Mr. Smith never met the Synod of Virginia, again. Before that time he was called to his rest.

## HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ITS PRINCIPLES, ITS FOUNDERS, AND ITS ACTS.

### No. VII.

WE now come to the great EXCISION ACTS, which constitute an era in the history of the Presbyterian Church. The difficulties which led to this crisis were of some years' standing, and arose, as we have attempted to show, both from errors of doctrine, and from loose views of Church policy and government. How could two parties, differing so much from each other, continue together in one body, without efforts at reformation on the one side and of aggression on the other? These two parties have been rightly called the OLD and the NEW Schools. Dr. Judd innocently endeavours to show that the New are the Old and the Old the New, which is not the first time that bitter has been put for sweet and sweet for bitter. The Doctor rows against a stream, which like the mighty Mississippi, has no returning tide. *Labitur et labetur in omne volubilis ævum.*

After a long series of contests, the crisis had come. In 1835, the Old School had a majority and used it with effect. In 1836, the New School had a majority and used it with similar effect. The latter refused in that year to censure the slightest error in the slightest degree, and they also violated the contract of the preceding Assembly with the Synod of Pittsburgh in reference to the Board of Foreign Missions. The Old School were determined to make one more effort in favour of Presbyterianism, and if unsuccessful to secede from a Church they could not reform. Their motto was: "PRESBYTERIANISM AT ALL HAZARDS: *in a majority, if possible; in a minority, if necessary.*" Their policy was "REFORMATION, OR SECESSION." There is no doubt about that. Dr. Judd harmlessly occupies a large part of a book in showing that the Old School aimed at *power*. Suppose some innocent tory should write a history of the American Revolution, and should endeavour to asperse the character of the Continental Congress by documentary proof that the revolutionary fathers sought for power in the "times that tried men's souls," that the Declaration of Independence was a mere fight for a majority, and that General Washington in capturing Cornwallis only cared to conquer a foe. Or, suppose that some gentle Moderate of the Church of Scotland should undertake to demonstrate that the Evangelical party, headed by Chalmers, Welsh, and Cunningham, were mere party-power men, and that the great issues of that day were really the *ins* against the *outs*. We apprehend that in these cases, the historian would be regarded as an excellently simple-minded writer. Not more or less so, however, than our very worthy brother, who thinks he can make the world believe that Green, Alexander, Miller, Baxter, Junkin, Elliott, Hoge, Breckenridge, Engles, Hodge, and the champions of the ancient Presbyterian faith, were aiming at mere power, in the contest that cost tears, and prayers, and self-denial, and labour, to lead it on to the glorious result of a permanent victory.

The General Assembly, like the Congress of '76, met in troublous times. Their course of conduct was to be decided by emergencies. The Old School were fully determined only upon one thing, and that thing was that the Plan of Union must be repealed. The acts of 1837, which have been greatly misrepresented in the natural excitements of party, will vindicate themselves before an impartial world. The holy men of God, who shaped the measures of that memorable year, are willing, as they always have been, to be judged by their acts. A candid consideration of these several acts and measures will show that all was done that could be done, consistently with truth and covenant obligation, to settle the differences in a constitutional and peaceable manner, and that it was the refractory conduct of the New School themselves that precipitated their own utter downfall.

The attention of the reader is requested to the following schedule of the Acts of 1837, as indicating the spirit and the policy of the Assembly, and also as exhibiting the outline of our own vindication of the Assembly's Acts.

- I. REPEAL OF THE PLAN OF UNION; or, *Arresting the future progress of the evil.*  
Introduced Monday afternoon, May 22. Passed Tuesday morning May 23.  
Passed by a vote of 143 ayes to 110 nays.
- II. CITATION OF JUDICATORIES; or, *Purging from existing evils.*  
Introduced Thursday afternoon, May 25. Passed Friday afternoon, May 26.  
Passed by a vote of 128 ayes to 122 nays.
- III. VOLUNTARY DIVISION; or, *Separation in peace.*  
Introduced Saturday morning, May 27. Postponed Tuesday morning, May 30.  
Postponed by 138 ayes to 107 noes.
- IV. EXCISION OF SYNODS; or, *Entire Reformation.*
  1. Synod of Western Reserve.  
Introduced Tuesday afternoon, May 30. Passed Thursday morning, June 1.  
Passed by 132 ayes to 105 noes.
  2. Synods of Utica, Geneva, and Genesee.  
Introduced Saturday morning June 3. Passed Monday afternoon, June 5.  
Passed by 115 ayes to 88 noes.

It will be observed that there was a gradation in the measures from mild to severe. Some attention is solicited to each of these measures in order.

I. REPEAL OF THE PLAN OF UNION; or, *Arresting the future progress of the evil.* The first measure of the General Assembly was to prevent the formation of any more churches on the Plan of Union. There was a determination to *stop the leak* at any raté; how to get the water out of the hold was another question.

1. The first point on this subject for consideration is, that the Plan of Union was an *unconstitutional measure*; the General Assembly having no power to adopt it, without first submitting it to the Presbyteries. The words in our Form of Government are as follows: "Before any overtures and regulations proposed by the Assembly to be established as constitutional rules shall be obligatory on the churches, it shall be neces-

sary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them in writing, approving thereof."—Ch. XII. Sec. 6. Now, the Plan of Union\* was eminently a measure coming within this restrictive article of the Constitution. For (1.) It is dis-

\* The following is a copy of the famous Plan of Union :—

*"A Plan of Union between Presbyterians and Congregationalists in the New Settlements, adopted in 1801.*

"The report of the committee appointed to consider and digest a plan of government for the churches in the new settlements, was taken up and considered; and after mature deliberation on the same, approved, as follows:—

"Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut (provided said Association agree to them), with a view to prevent alienation and promote union and harmony, in those new settlements which are composed of inhabitants from those bodies.

"1st. It is strictly enjoined on all their missionaries to the new settlements, to endeavour, by all proper means, to promote mutual forbearance and accommodation, between those inhabitants of the new settlements who hold the Presbyterian and those who hold the Congregational form of church government.

"2d. If in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the church or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

"3d. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles; excepting that if a difficulty arise between him and his church, or any member of it, the cause shall be tried by the Association to which the said minister shall belong, provided both parties agree to it; otherwise by a council, one half Congregationalists and the other half Presbyterians, mutually agreed on by the parties.

"4th. If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form; we recommend to both parties, that this be no obstruction to their uniting in one church and settling a minister: and that in this case, the church choose a standing committee from the communicants of said church, whose business it shall be, to call to account every member of the church, who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct: and if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the presbytery: if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church: in the former case, the determination of the Presbytery shall be final, unless the church consent to a further appeal to the synod, or to the General Assembly: and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church.

"On motion, Resolved, That an attested copy of the above Plan be made by the stated clerk, and put into the hands of the delegates of this Assembly to the General Association, to be by them laid before that body for their consideration; and that if it should be approved by them, it go into immediate operation."

"The delegates to the last General Association of Connecticut, reported, that they all attended the Association during the whole of their sessions, and were received and treated with great cordiality and friendship:

"That the regulations submitted by the last Assembly, respecting the establishment of churches in the frontiers, consisting of members partly of the Presbyterian and partly of the Congregational denominations, were unanimously adopted by the Association."

tinctly called in the first paragraph [which Dr. Judd omits] "A PLAN OF GOVERNMENT for the churches in the new settlements." The last record also [which Dr. Judd omits], states that its object is "the establishment of churches, consisting of members partly of the Presbyterian and partly of the Congregational denominations." If to establish churches on a new plan of government be not within the meaning of "constitutional rules," is it possible to conceive of anything that is? (2.) By the 2d Article of the Plan, a *Presbyterian minister's rights* may be decided upon by a mixed council of Presbyterians and Congregationalists. Is there no variation of the constitution here? (3.) By the 3d Article, the *discipline of a Presbyterian church* may be in certain cases committed to a similar half-and-half council, and in other cases, the discipline is placed in the hands of a "standing committee." Is not this a rule affecting the Constitution? (4.) The "standing committee" of a mixed church may, by the 4th Article, appoint a delegate to Presbytery, who shall have the same rights there "as a ruling elder of the Presbyterian Church!" These regulations are, every one of them, in direct conflict with the plainest principles of Presbyterianism; and, as they were never submitted to the Presbyteries, they are null and void. The Assembly had no right to enact them.

2. The question at once arises, "How came the Plan of Union to be adopted in our Church?" What was its *origin*? The General Association of Connecticut *first proposed* to the Assembly these measures "for establishing a uniform system of Church government"\* for the Presbyterians and Congregationalists on the frontiers. The minutes show that it is an entire mistake to suppose that the matter originated in our body. The Plan was not only proposed but *digested and drawn up* by ministers who were from New England. Dr. Edwards, the chairman of the committee, recently a Congregationalist, is understood to have drawn up the Plan, with the particular assistance of the Rev. Samuel Blatchford, the delegate from Connecticut, who was also on the committee. These gentlemen, with Mr. Hutton, Dr. Edwards, elder, † were a majority of the committee. Dr. McKnight acquiesced, and Dr. Woodhull was not very favourable to the measure. (3.) The Plan of Union thus proposed by the Connecticut Association, and favourably reported on by a majority, three of whom specially represented the parties chiefly concerned, ‡ was passed by the Assembly without due consideration of its principles and operation. The prevalent idea was, that it related to missionary churches, and was merely a local and temporary arrangement. The following extract from an unpublished letter by Dr. Alexander, in answer to inquiries from the editor of this Magazine, will throw light on the subject. Dr. Alexander was a member of the Assembly of 1801, and at the date of the letter, August 5th, 1851, the only surviving member :

In regard to the Plan of the Union adopted by the General Assembly of 1801, of which I was a member, the history is contained in the minutes of that body.

\* Minutes of 1801, p. 212.

† Dr. Edwards and Mr. Hutton were from Albany Presbytery, at that time the most western Presbytery of New York, and the one that had the most interest in passing the measure.

‡ Namely, Dr. Edwards and Mr. Hutton represented Albany Presbytery, which was the frontier Presbytery, and Rev. Mr. Blatchford was the delegate from Connecticut *specially charged with this matter*.—Min. 212.

There was according to my recollection no discussion on the subject. Dr. Edwards was, I believe, the father of the scheme. He had been educated chiefly in New England and had been long settled there as a pastor. He had recently been called to be President of Union College, Schenectady, and felt a warm attachment to the Congregational body. The proposal of some plan of union, it is true, came from the General Association of Connecticut; but Dr. Edwards was there a delegate from the General Assembly, and at that time the delegates from the two bodies possessed the privilege of voting as well as deliberating. What part he took in initiating the Plan I do not know, but I recollect that he introduced and advocated the plan adopted by the General Assembly.

"The subject of the power of the General Assembly to adopt such a Plan was not thought of, at least never mentioned. It was considered a local arrangement suited to the new settlements in New York; and the members remote from that region did not consider their Presbyteries at all interested in the arrangement, and were willing that the churches in those new settlements should have a plan by which they might peaceably unite in the support of the Gospel. In short, very little importance was attributed to the 'Plan' at the time of its adoption.

"I was also present at the General Association of Connecticut, which met at Litchfield, when the Plan was adopted by that body; and as far as my recollection serves me, there was no discussion on the subject in that body. I think it was adopted without opposition.

"The motives which led to the devising of this plan of Union were undoubtedly good, the object aimed at was also good. Its inconsistency with the strict principles of the Presbyterian form of government was not adverted to; and the irregularities which subsequently arose out of it were not foreseen."

No men have more deeply deplored the adoption of the Plan of Union, or have more fully admitted its unconstitutionality, than some of those who had an agency in passing it, as Drs. Green, Alexander, Miller, Woodhull, &c.

3. It has been represented that no opposition was made to the Plan of Union until 1837, and that the Old School suddenly seized upon it as a pretext for their ulterior measures of that crisis. This is certainly an error. A *growing dissatisfaction* existed from at least as early as 1826, when the operation of the Plan began to be known. Previous to that period, the Plan had been kept very much within its own local district. In 1826, a delegate was sent from Rochester Presbytery, who was not a ruling elder, and although the Assembly admitted him, a sharp protest was signed by forty-two members.\* In 1831, a protest of the same nature, drawn up by Dr. R. J. Breckenridge, was signed by sixty-seven members, containing such language as the following in reference to the Plan of Union: "That agreement is one *altogether anomalous* to our Form of Government, and so far as it does extend, *is in derogation of it.*" Near the close of the session of 1831, the Assembly, by a vote of 81 to 54, decided that the practice of admitting committee-men ought to be discontinued. The dissatisfaction was so great that in 1835 the Assembly resolved that no more churches ought to be organized on the Plan of Union, and that it ought to be repealed. These statements show that the abrogation of the Plan in 1837 was no sudden movement. On the contrary, the whole arrangement had been felt to be a severe grievance for a number of years.

4. But what was the harm done by the Plan of Union? What were

\* Among the signers were Drs. McAuley, J. Chester, Ely, Janeway, Swift, Rowan, H. R. Wilson, Martin, J. D. Baird, Junkin, McElroy, Laurie, Gilbert, Hodge, Herron, G. Potts, &c.—a strong array.

some of its *practical evils*? *First.* It corrupted our Presbyteries. Committee-men were allowed to sit as ruling elders; and Congregational ministers, who had no sympathy with Presbyterianism, were received into the Presbyteries without examination. To show to what extent the Presbyteries were corrupted, let us hear what the members of the Western Reserve Synod admitted in 1837. The answer of the Assembly to their Protest states: "According to their own showing, there is one Presbytery with only *one* Presbyterian church, another with *two*, and in the whole Synod, containing 139 churches, there are only 25, or at most 30 Presbyterian churches, and 109 Congregational churches, or churches of a mixed character." Now when it is taken into the account that the *Presbyteries* are the source of all power, that they license and ordain ministers, are the guardians of the purity of the Church, and decide upon amendments to the Constitution, it is easy to see what danger was involved in the fundamental and elementary corruption of Presbyteries. This will be illustrated as we proceed. *Secondly.* The Plan of Union lowered the standard of doctrine, and introduced errors. The Presbyteries, as constituted, necessarily became lax. On the question of endorsing Mr. Barnes's errors of doctrine, these Union Presbyteries gave between 60 and 70 votes, or about half the whole number on that side. The Assembly say, in answer to one of the protests: "Upon inquiry of brethren who came in upon this "Plan," it appeared upon their own showing, to the abundant conviction of this General Assembly, that there were some members on this floor, deliberating and voting on the very resolutions in question [Excising Acts], who had never adopted the Confession of Faith of this Church."\* Is it any wonder that doctrinal errors crept in through such sort of Presbyterians? *Thirdly.* The disorders attending "*Evangelism*" under Finney, Burchard, &c., had their full sweep among the "Plan of Union" Presbyteries. Those churches are yet suffering from the effects of wild-fire, anxious seats, arrogant itineration, &c. No doubt much good was done, but a vast amount of evil also. *Fourthly.* Opposition to our church policy in managing benevolent operations, was another of the evils of the "Plan." These brethren went unanimously for the Voluntary Societies, in opposition to Church organizations. *Fifthly.* The "Plan of Union" was the means of rallying a powerful party against the old-fashioned Presbyterians. The Union brethren on all occasions voted in solid phalanx against the very idea of reform. Their "voice was still for war" on all occasions that tested their spirit. The whole Church felt their influence, their numbers in the Assembly ranging from one-quarter to one-third of all the members. It is manifest that with elements so discordant, peace was out of the question. The evils of the "Plan of Union" had become intolerable. There was a necessity for its repeal.

5. What was the conduct of the *New School* in regard to the abolition of this unconstitutional Plan, thus fraught with so many evils? They opposed its abolition, to a man! They spoke against its repeal, they voted against it, rank and file, and finally protested against it on the minutes of the Assembly. Let us notice two or three points in their Protest. They stated, 1st. "That the Plan of Union, now declared to be unconstitutional, was formed TWENTY YEARS before the adoption of the present Constitution of the Presbyterian Church."† What is the impression

\* Minutes, p. 459.

† The CAPITALS and italics are theirs. Min. p. 455.



made by such a statement? Is it a correct and true one? Manifestly not. The present Constitution of the Presbyterian Church was adopted in 1789. But it was "revised and amended," in a few particulars, in 1821. This broad statement of theirs made for effect, has, however, the effect of crushing the Plan of Union, if it does anything. For the Constitution, revised in 1821, expressly declares that "a Presbytery consists of all the ministers and one ruling elder from every congregation." So that, notwithstanding the existence of this Plan of Union for twenty years, the revision of 1821 absolutely ignores "committee-men," and excludes them by an enactment, positive and peremptory. What makes the thing still more emphatic is, that these very Presbyteries voted for the adoption of that Constitution! No doubt, however, they did it with some "mental reserve" and "for substance" of Presbyterianism. Nevertheless, it is a fact, that the revision of 1821 adopted and reaffirmed the old principles of Presbyterianism without endorsing the Plan of Union at all.

2d. Another statement of our New School brethren was that, if the Presbyteries had desired to frustrate or resist the operation of the Plan of Union in 1821, when the Constitution was revised, "unquestionably either the revised or amended Constitution would have had embodied in it some provision against it, or some attempt at least would have been made to that effect." The answer to this is very brief. The Plan was never submitted to the Presbyteries in any form or shape; not being a part of the "book," it did not come up for consideration. But the Constitution, without the Plan, having been readopted by the Presbyteries, the omission to notice the Plan was a double condemnation; first, because the law of the Church requires that such constitutional rules shall be first submitted to the Presbyteries, before they can have any binding effect, and secondly, because the Constitution itself which was readopted, contains principles utterly destructive of the Plan.

3d. Another statement, made in the Protest and on the floor of the Assembly, was that the Plan of Union was a "compact" with the Association of Connecticut, and could not be abrogated without the consent of the latter. The Association of Connecticut, however, has no power to make rules for the government of churches even within its own limits. And if it had the power to legislate *outside* of its limits, that would not have altered the case; because the General Assembly had no constitutional right to enter into any such compact. Where one of the parties has no right to make a contract, the contract is void without asking the consent of the other to repeal it; but where the other party has merely advisory powers, there can be no "contract" at all, lawful or unlawful. The agreement, moreover, was one which, from the nature of the case, could be repealed by the General Assembly at pleasure.

6. The final result, in 1837, was, that the Assembly determined to abrogate the Plan of Union, on the ground of its original unconstitutionality and on the ground of the practical evils arising from it. Dr. Alexander said in the Assembly: "It ought no longer to be tolerated; the Assembly might with equal propriety appoint a government by *Diocesan Bishops*." It may be here added, that the common name of the Plan in the western Synods was, "*The Accommodation Plan*;" and wonderfully well did it accommodate all who thought lightly of Presbyterianism. The General Assembly, by a vote of 143 to 110, determined to put a stop to the Accommodation Plan, which had commenced as a peace measure, in

missionary and frontier settlements, but had grown up into a system of war-like aggression. This abrogation was the first move in the great campaign of 1837. It was wisely, calmly determined upon, and triumphantly executed. The future progress of the evil was thus arrested.

But what was to be done to remedy the irregularities already existing? This brings to view the next measure which the Old School Presbyterians endeavoured to carry out.

II. CITATION OF THE LOWER JUDICATORIES; or, *Purging from the existing evils.* If the Plan of Union, now abrogated, was unconstitutional, then, as Dr. Baxter said, "we are bound to carry forward our action to its legitimate consequences." The Assembly, therefore, determined to cite to the bar of the next Assembly such inferior Judicatories as were charged by common fame with irregularities. The object was to purge off the excrescences; to remove from our body all ministers who were not Presbyterians, and all churches which were governed by committee-men and not by ruling elders. This was certainly an end that ought to be attained.

Our New School brethren, however, were dreadfully afraid of "citation," and made great efforts to get rid of it. Dr. Beman contended, that "the Constitution had ample powers to rectify disorders" "through Sessions, Presbyteries, and Synods." Furthermore, Dr. Beman contended that, when cited, all that could be done was "to send down the evidence to the inferior judicatory, ordering them to straighten their proceedings." Dr. Peters also contended, that "the right of citation is admitted, but it is not for trial, but merely that the matter may be remitted." Most important facts were developed by the speakers in this debate, viz., 1. That the Old School would have great, if not insuperable difficulties, in accomplishing any important objects by citing refractory Judicatories; and, 2. That the New School expected to obtain a majority at the next Assembly, and revoke all the proceedings. Dr. Beman, speaking in reference to the Judicatories to be cited [whom it was proposed to exclude from voting until their case was decided, according to a common rule in our Church] said: "They will come here, and *vote with the majority in the next Assembly*; that is prophecy." Dr. Peters said, "All the churches involved in this decision will be declared part and parcel of the next Assembly." Nevertheless, the New School were very unwilling to allow any citation. They were opposed to purging out the existing evil; and in fact, demonstrated pretty well that it could not be easily done in this way.

When the vote was taken, the Old School carried the measure by a bare majority, 128 to 122. The practical difficulties, arising from the obstructions which the Synods could readily throw in their way, the great delay that would occur, and the uncertainty, under the circumstances, of accomplishing anything of importance, together with the smallness of the majority on this measure, determined the Old School to seek a remedy by a *voluntary division*, if possible. This was their third measure.

Our limits require a postponement of further remarks until another time.

P. S. We have read the reply of the "Presbyterian Quarterly Magazine" to some of our previous Articles; and, thanking our friend, the Editor, for his general courtesy, shall notice some of his statements in due time.

## Review and Criticism.

---

A COMPLETE ANALYSIS OF THE HOLY BIBLE; containing the whole of the *Old and New Testaments*, collected and arranged systematically in *Thirty Books* (based on the work of the learned Talbot), together with an Introduction, Three Tables of Contents, and a General Index, &c. By REV. NATHANIEL WEST, D.D. New York: Charles Scribner, 1853.

Dr. West has done a great service to the Christian world, in publishing this analysis of the Scriptures. The work of Matthew Talbot, on which it is based, is an inconvenient quarto, very scarce, and of a high price. In addition to the numerous emendations made in arrangement, titles of books, chapters, and sections, over five hundred other corrections in references and punctuation, have been made by Dr. West. The indexes, which are a very important part of a work like this, have been thoroughly revised, and also enlarged. Dr. West's Introduction is an earnest, forcible, and able recommendation of the Analysis. There can be no doubt that the book will be of great use in promoting the knowledge of the Scriptures. The arrangement by subjects, although not the best for the general purposes of a revelation, has many advantages among the *helps* to the study of the Scriptures. For example: under the chapter of "Ark of the Covenant," everything relating to the ark, its structure, uses, history, &c., is given in a connected form, under sixteen sections, thus exhausting the whole subject. There is no *concordance* that can supersede the use of this complete analysis. It will be regarded as one of the foundation stones of a minister's library. It will also be highly prized by heads of families, Sunday-school teachers, and persons of all professions. Dr. WEST deserves great praise for the industry, enterprise, and skill, with which he has embarked in the undertaking. The book contains over one thousand pages, including indexes, and costs five dollars. The publisher, Mr. CHARLES SCRIBNER, is also entitled to the thanks of the community. The Analysis is a *great work*, and ought to have a very large circulation.

---

THE RACE FOR RICHES, or Some of the Pits into which the Runners fall: Six Lectures, applying the word of God to the traffic of men. By WILLIAM AENOT, Minister of Free St. Peter's Glasgow. American edition, with Preface and Notes, by STEPHEN COLWELL. Philadelphia: Lippincott, Grambo & Co., 1853.

Mr. Colwell is a gentleman of true Presbyterian grit; when he gets hold of a good subject, he holds on. Notwithstanding a few somewhat severe criticisms made on one of his former works, we admire his honesty of purpose, his diligence of investigation, and the truthfulness of many of his conclusions. It seems to be his determination to examine, and discuss the subject of charity. We are glad of it. Let there be light on this great old theme. We have always acknowledged the existence of evils in our present modes of operation, and doubt not that the community needs to have its attention turned to the proper remedies. Mr. COLWELL is a gentleman of mind, education, and wealth, and although he has his peculiarities, few men have on the whole, better opportunities of making

an impression on the public mind. We are therefore glad that he intends publishing a series of volumes, according to circumstances, on the topic which is so interesting to himself and indeed to all Christians. We think that Mr. Colwell has not adopted the best motto for his volumes: "*Christianity with philanthropy*;" because Christianity is the highest kind of philanthropy, the best sort of "good-will toward men." A writer who is pursuing one single subject, is very apt to exaggerate, however good the subject may be. "Christianity with philanthropy" suggests that philanthropy may be something different from, or in addition to, Christianity, whereas Christ was the greatest of all philanthropists, and Christianity is the best philanthropy.

"The Race for Riches" is a seasonable book for this world-seeking, money-grasping generation. The more we see of men who are all the time making money, the more we are satisfied that their best security from contamination is to give a good deal of it to benevolent objects. Charity in this form has some of its finest exemplifications among our rich merchants. May God bless them, and sanctify their prosperity! The work before us has an interesting, well-written Introduction by Mr. Colwell, of about 50 pages. The other chapters relate to the following topics. I. General relations of society, and particularly the intercourse between employers and operatives. II. Covetousness, its company and its character. III. Money valued at more than money's worth. IV. Fruit of covetousness—dishonesty. V. Fruit of covetousness—oppression. VI. Money bequeathed by parents to their children. With an Appendix, by Mr. Colwell, containing the outline of a work on Charity, for which a premium of *one thousand dollars* is offered. Whilst we do not agree with every sentiment, written by Mr. Arnott or Mr. Colwell, our convictions and our sympathies generally coincide with theirs. Mr. Colwell, on p. 141, has rather a sneering remark about the agreement of Presbyterians and Roman Catholics on the school question, in which remark he is entirely mistaken as to the agreement. Presbyterians adhere to the common schools, but think that there is room in many places for religious schools. Charity can scarcely do more good to the poor than in giving them a *religious* education. We beg leave to refer any persons who wish to know the position of Presbyterians on the school question, to the last Annual Report of the Board of Education, Part III., with the heading "*Church Schools and State Schools, or a Plea for Religious Education, Charity, and Peace.*" Mr. C. ought to be careful how he insinuates that others connive with Romanists. There are a good many things in "New Themes" besides the title "Protestantism without Christianity" which have an Italian savour. Persons must be careful how they throw stones at their neighbours, when they themselves live in glass houses, supported though they be on iron pillars of charity.

---

ADDRESS at Laying the Corner-Stone of the Third Presbyterian Church, Indianapolis.  
By Rev. E. D. MACMASTER, D.D.

This well-conceived address is divided into two parts. The first refers in a scholar-like manner to the general subject of erecting temples and houses of worship to God, and contains important hints. The second part sketches briefly the history of the Presbyterian Church in Indianapolis.

INTRODUCTORY LECTURE AT THE ALBANY MEDICAL COLLEGE. By HOWARD TOWNSEND, A.M., M.D., Professor, &c. Albany: J. Munsell.

We have been much interested and edified by this sound, able, and well-written lecture. It is pleasant to turn aside to other professions, and to listen to one of the brotherhood of educated men discoursing on the themes pertaining to the human frame. The Professor, after noticing the connexion between the science and art of medicine, takes a brief survey of its history. He notices, in the second place, the divisions of the science; the component parts being, 1. Anatomy and physiology. 2. Hygiene, or the knowledge of those conditions necessary to regulate the healthy functions of the human body. 3. Pathology, the science of disease, being the opposite of physiology. 4. Therapeutics, or the knowledge of the means to remove disease. 5. Medical jurisprudence and public hygiene. The Professor then makes some general remarks on the qualifications and duties of a good practitioner. The Lecture closes with a heartfelt delineation of the pleasures of the profession; enumerating three sources, viz., those which arise from the study itself; from the results of a scientific, skilful practice; and from the general social and moral influences which surround the upright and benevolent physician. May the young Professor long enjoy the pleasures he offers for the encouragement of others, and accomplish much good in the laborious and responsible position to which Providence has called him.

---

## The Religious World.

---

**DANVILLE THEOLOGICAL SEMINARY.**—The “Presbyterian Herald” states that the prospects of the new Seminary are remarkably good. About twenty students are on the ground, and the citizens of Danville have offered gratuitous boarding to fifty or sixty, if that number should apply. The endowment is nearly completed. Few instances of similar activity and energy have ever been witnessed in this country. Drs. Breckinridge and Humphrey have been inaugurated Professors; and adequate means of instruction will be given in the departments vacant by the declinature of Drs. Palmer and Gurley.

**BOARD OF MISSIONS.—RESIGNATION OF DR. C. C. JONES.**—The Church deeply regrets the resignation of Dr. JONES, as Corresponding Secretary of the Board of Domestic Missions. Ill health, brought on by arduous official labours, is the cause of his retiring from his important field. Dr. MUSGRAVE has been elected to the vacancy; and whilst the friends of missions give the parting hand of friendship to one brother, they salute, with a welcome grasp, the other.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**—The following summary of operations will be read with interest.

Number of Missions,	28
“ Stations,	111
“ Out-Stations,	38

## 2. LABOURERS EMPLOYED.

Ordained missionaries (six being physicians), . . . . .	157
Licentiate, . . . . .	1
Physicians not ordained, . . . . .	6
Other male assistants, . . . . .	20
Female assistants, . . . . .	206
Whole number of labourers sent from this country, . . . . .	—390
Native preachers, . . . . .	39
Native helpers, . . . . .	192
Whole number of native assistants, . . . . .	—231
“ labourers connected with the Missions, . . . . .	—621

## 3. THE PRESS.

Number of printing establishments, . . . . .	11
Pages printed last year, . . . . .	37,127,251
“ from the beginning, . . . . .	958,132,478

## 4. THE CHURCHES.

Number of churches (including all at Sandwich Islands), . . . . .	103
“ church members, do. do. . . . .	25,714
Added during the year do. do. . . . .	1,977

## 5. EDUCATIONAL DEPARTMENT.

Number of seminaries, . . . . .	9
“ other boarding-schools, . . . . .	23
“ free schools (344 supported by Hawaiian Government), . . . . .	712
“ pupils in the seminaries (82 do.), . . . . .	487
“ “ boarding-schools, . . . . .	645
“ “ free schools (11,771 do.), . . . . .	21,993
Whole number in seminaries and schools, . . . . .	—23,152

## 6. THE TREASURY.

Receipts, with balance of \$5 55, . . . . .	\$314,922 88
Expenditures, . . . . .	310,602 24
Balance, . . . . .	\$ 4,320 64

WANT OF MINISTERS IN THE EPISCOPAL CHURCH.—Bishop M'Ilvaine preached an able sermon before the General Convention, from Matthew ix. 38. We give an extract:

“But we have not reached the most humiliating aspect of the fewness of the labourers within our own borders. Why, they are so few that we are not doing more than making good the annual loss by death and withdrawal. We are growing fast in numbers, by the natural increase of our families, and we are growing as fast in the ability of our Church to exert an influence for all spiritual good at home and abroad. We are growing in the numbers of educated young men possessed of all the intellect for the work. The population of the learned is making prodigious strides of increase, occupying now a vast territory, and constantly making large demands for more and more labourers, and yet not only are we falling far short of the duty thus coming upon us, keeping no adequate pace with the increase of ability, but scarcely advancing in any sense in the sphere of the labourer. Was there ever a time, since our present means of theological education was established, when the number of candidates for orders, in proportion to the number and strength of our parishes, was less encouraging, and when our vacant parishes, obscure, and requiring self-denial, were more difficult to be supplied?”

CONGREGATIONALISM IN NEW YORK.—A committee appointed last year to prepare a list of all the Congregational churches in this State, made a report to the late General Association, as follows :

Independent churches reported in the last minutes of General Association, . . . . .	150
Independent churches not so reported, . . . . .	90
Churches connected with Presbytery on "Plan of Union,"	121
<hr/>	
Whole number of Congregational churches reported, Churches reported as changed to Presbyterian in former years, . . . . .	361
	75
<hr/>	
Churches withdrawn from Presbytery the past year, . . . . .	6
Churches organized the past year, . . . . .	9
	15

SANDWICH ISLANDS CHRISTIANIZED.—The American Board say, in their report :

"The *Sandwich Islands* are now Christianized, and our work there, as a *foreign* missionary society, is accomplished. Henceforth, all that is done is to be done for them as a Christian people in need of help—just as in Wisconsin, Iowa, and Oregon. The Mission has been merged in the Christian community of the Islands. It is no longer a corporate body—a distinct, organized Mission—responsible as such to the Board, controlling as such the operations of its several members. The salaries of native pastors, the cost of church-building and of schools, in great part, will be met by the natives. So will be the support of the Hawaiian missionaries sent to Micronesia and the Marquesas Islands. But it is only in part that the natives can support their foreign pastors; and the necessary aid must be given to these on the home missionary plan and principles. The native churches relieve the Board, the present year, of the entire support of some seven or eight of these, and partially of some twelve others.

Of churches on the Islands there are 26, with 22,236 members in regular standing; 1,644 of whom were admitted the past year. More than \$24,000 were contributed by 16 of these churches for the repair of houses of worship, the support of their pastors, and for various benevolent objects. Four of the churches have native pastors. The Auxiliary Hawaiian Missionary Society, following the course of things, has become an independent society, and has sent a mission of its own to the Marquesas, for which it chartered a vessel, and for the support of which, as agent of the Island churches, it is wholly responsible. This Mission is entirely native, and two of its four missionaries were from among the native pastors just mentioned, who cheerfully offered themselves for the service. The other two were deacons in the churches.

What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States. The Board has expended \$817,883; the Bible Society, \$41,500; and the Tract Society, \$23,800. The total is \$882,683. It is considerably less than a million. The Exploring Expedition sent by the United States into those seas, costs more than this. It costs more to build a line-of-battle-ship, and keep it in service one year. And what contributor to this enterprise is poorer or less happy, for what he has done for this peaceful conquest, this glorious extension of the Redeemer's reign?

POPERY IN GENEVA.—Thirty-nine Roman Catholics abjured Popery, and made profession of the evangelical faith in one of the national churches of Geneva, Switzerland. These converts seem to have been the first-fruits of a series of lectures delivered by eight clergymen of the Establishment, on Popery, which were well attended by Roman Catholics among others. These are not the only cases of such conversion; the col-porteurs have been very successful during the year, and it is estimated that if all who have publicly renounced Popery were enumerated, not less than one hundred would appear to have entered the Reformed communion during that time. The clergy of the National Church of Geneva are becoming more zealously engaged in defence of Protestantism than at any previous time for a century past. This is one of the good signs.

---

## Words to the Wise.

---

### DILIGENCE.

EVERY segment of the great circle of civilized society is useful except that occupied by the lazy man; he alone is worse than useless. Each link in the great chain of humanity may be equally sound and equally useful, though unequally formed and polished, except the indolent; he is always as useless and treacherous as a rope of sand. Every one may be of some utility in the world's hive, except the miserable do-nothing and eat-everything drone; he is an insufferable nuisance in his best estate, and the sooner he is marched off, as honey-bees dispose of their lazy members, the better. A sluggard who attempts to live *gratis* in the world, and especially such a nuisance in the Church, is a useless cipher among men, a burden to the earth, and a loathsome excrescence on the healthy growth of society, sucking otherwise productive aliment from the resources of the general good, but yielding in return neither fruit nor ornament. Jehovah proves his existence by perpetually creating. The process has never ceased. Why should the immortal soul be dormant? Its Creator reposes never. Think you that Paul is at rest, and Newton idle, amid the opening splendours of the universe? Growth in happiness lies in a flight from inertia to energy. God has given man the power of setting all things in motion for useful ends, and in the humble but diligent exercise of this prerogative consists our chiefest joy. The working soul is a spiritual hero, armed with sanctified valour, who ventures forward into the gulf for the disenthralment of mankind. He is fortified with strength more than human, and "through the impassable paves a road." On the contrary, the wicked servant who was cast into outer darkness was a *slothful* servant; indescribable remorse in the eternal world comported with the indolence and viciousness of his existence on earth. Constrained inactivity is the hell of the wicked, but beneficent toil is the heaven of the just.—*Magoon*.

---

### THE INFINITE UTMOST.

"WHEREFORE he is able to save to the uttermost." Heb. vii. 25. Oh, what a sweet word is that "UTTMOST." Do think of it again, and again, and again. You will find it to stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost, and therefore it is an infinite uttermost. Would to



God I could use it against all Satan's temptations, against all my more clamorous and dangerous workings of unbelief. Satan be silent—unbelief, be silent; Jesus is able to save to the uttermost. We say of this "uttermost," as Paul speaks of the love of God, its heights, its depths, its lengths, its breadths, are immeasurable and incomprehensible.—*Burder.*

## READ THE BIBLE!!

### DYING WORDS OF WILBERFORCE.

• "COME, sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterwards putting his arms around that friend, he said, "God bless you, my dear." He became agitated, somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other book and I never knew the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with his friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without regret; yet I do not love you less, but God more."

## PREACHING OF THE PEW AND THE PULPIT.

THERE is no more effectual preacher of the gospel than the life of a truly consistent Christian. Though he were deaf and dumb, and incapable of vocal utterance in testimony of the truth, the silent, subtle influence of his character and life would speak with a force, and argue with a resistlessness, which the voice of the most silver-tongued occupant of the pulpit could scarcely surpass. The tenderness of a truly spiritual mind; the persuasiveness of a countenance beaming with benevolence; the logic of an humble, gentle, truthful, loving life, would make their way to the heart of a beholder, when access to his head might be choked up with doubts, suspicions, and cavils.—Men who could never be reasoned into faith, may be drawn thither by the attractive light that continually radiates from the beauty of a godly walk. This is preaching which has no necessary intermission: the week-day as well as the Sabbath; the roadside as well as the sanctuary; in the midst of cares and business, the silent sermon goes on, enforcing its lessons and making its impression.

Thus every professor is a preacher, ordained and installed, and invested with a charge, to whom he is ministering for good or evil, at all times. The week-day sermon may be as important as the Sabbath-day discourse. It is safe to say, that if its doctrine and its influence be adverse to that heard in the sanctuary, the latter can do but little good. The preaching of the pulpit may be confronted and argued down by the preaching of the fireside, the neighbourhood, and the place of business. This is a species of dialectics that is often carried on—pastor and people occupying, unconsciously, but virtually, the position of antagonist orators, appealing to those who are without, with their contradictory

strains. What the pulpit strenuously and tearfully asserts, the pew flatly denies. The claims of God's law, of Christ's love, of the eternal interests, are set forth in persuasive tones on Sunday; the conflicting claims of the world, of business, of pleasure, and of gain are preached all the week. The pulpit asserts the superiority of the unseen and spiritual over the seen and temporal, and urges men to forsake all to win the heavenly crown. The pew practically declares that though the future is well enough, there is no mistake about the value of the present—that though heaven is valuable, it is not worth the sacrifice of earth. The pulpit tries to save the soul; the pew strives, and drives, and labours to enrich and bless the body. The ungodly world looks on and listens to the respective pleadings of the two, amused at the discrepancy; unmoved by both.

To be effectual, the gospel should be preached both by pew and pulpit. Enforced by godly example, and clothed with the persuasiveness which sincerity and fervid feeling always possess, its warnings and appeals could hardly be resisted. There is a great waste of moral power, in the practical conflict which often exists between religion preached and religion practised. The energy and courage of the preacher are impaired and the force of the truth is lessened. We get a glimpse of the power which the pulpit might have, if seconded by the faithful, praying, consistent pew, in times of revival, when Christian life and Christian doctrine are brought for a time into harmony. What solemnity gathers upon a congregation, when the sacred words of warning or invitation of the preacher, pass to the sinner's heart through an electric atmosphere of prayer! What reality does the truth of religion become, when it beams from the moistened eye and heaving heart of the Christian alive in revival! There is a philosophy, as well as experience in this; and happy is the preacher who has a proof of his words in the life, faithfulness, and zeal of some devoted hearer. He has a perpetual illustration at hand—an argument that will make its way where all other arguments fail. *N. Y. Evangelist.*

### WISDOM IN TRIFLES.

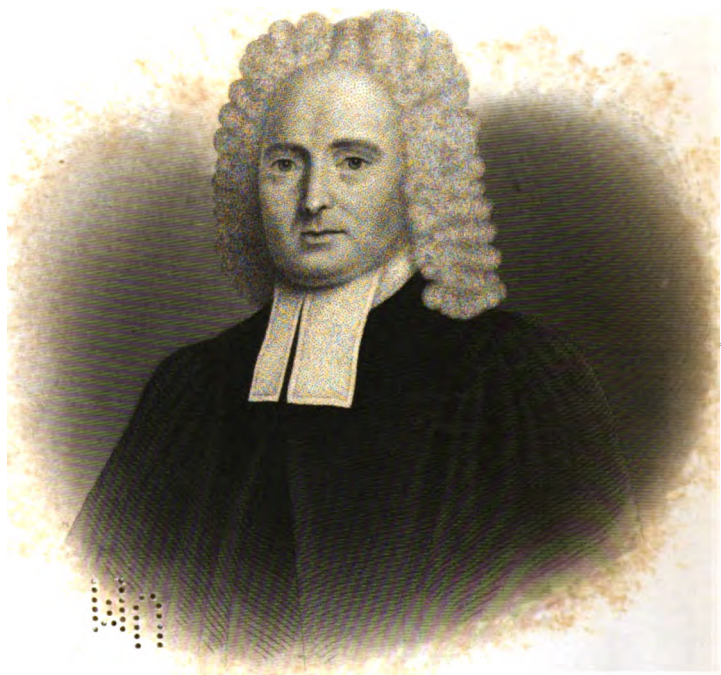
ONE untuned string will sweetest music mar;  
 A word may snap the silver links of years;  
 Trifles urge nations oft to dreadful war;  
 Excess of joy will move the heart to tears;  
 Then careful should we be of little things.  
 Avoiding strife and pain, which discord brings.

A single star gives sign the storm is spent;  
 One tiny flower betokens spring is near;  
 A smile will soothe the breast by sorrow rent;  
 And old loved tunes to memory are dear;  
 Then cherish every kind and simple thought,  
 For little things with great results are fraught.

An apple in its fall from off a tree,  
 Gave Newton's mind much philosophic lore;  
 The coral insect raises in the sea  
 Vast islands, yet how few the cause explore!  
 In fruits and insects, searching, we may find,  
 Much to improve and elevate the mind.

Heed then, e'en little things, for they comprise  
 Great objects, both in nature and to man;  
 Grains form the mountain; study makes man wise;  
 Knowledge imparted is by all we scan;  
 Light comes from darkness—from earth's womb there springs  
 Great treasure which we gain from little things.





THE  
PRESBYTERIAN MAGAZINE.

DECEMBER, 1853.

---

---

Miscellaneous Articles.

---

RELIGION IN TEACHERS.

ONE of the characteristics in the organization of a Christian institution is, that its instructions should be communicated through CHRISTIAN TEACHERS.

There may be the most perfect system of agriculture on scientific principles, and yet without proper implements, and the right kind of men to use them, the fields will be comparatively barren, and the harvests small. The cultivation of every country depends upon the character of the farmers. But not more than the inculcation of religion depends upon the character of its teachers. The maxim that an unsanctified ministry is an unprofitable ministry, is applicable in its general principles to the ministers of education. A person may possess all the other qualifications and accomplishments of his calling, but he is deficient in the qualification of teaching religion just in proportion as he fails to possess, or to exhibit, its true spirit. Whatever be the branch of study, the teacher is incompetent to teach it adequately, unless he himself fully *understands* it. The simplest process of arithmetic demands a knowledge of first principles. The great truths of Christianity cannot be presented in their relations to Christ and holiness, without heart-knowledge answering to head-knowledge, and confirming its enunciations.

Another principle, brought into operation in the selection of religious teachers, and which can never be safely dispensed with, is that of *sympathy*. The possession of knowledge, without aptness to communicate it, is necessarily inefficacious, especially in religion. The eloquent help in impressing divine truth upon the human soul is the sympathy of the living teacher. Even a stam-

mering utterance has compensations of power in the zeal of a soul, alive with the love of Christ. A tender interest in the salvation of others is a blessed help of the truth. Never does the word go to the heart so influentially as when spoken with a religious spirit, and, like a present to a friend, sent with love. In teaching religion, so much depends upon gaining the goodwill of the pupils, that the whole course should testify to an earnest affection, a Christian concern, a pure compassion, a religious interest on the part of the instructors. It is not enough to appeal to the reason of the scholar; his heart must be reached; and nature has ordained that it can be best reached by the power of sympathy. To teach the holy truths of religion in the same spirit as many teach grammar, or writing, has a tendency to harden rather than to bless. Christ taught with sympathy. The soft, loving breathings of divine compassion, mingled with the majesty of his doctrines and the authority of his presence. In like manner, every teacher of religion should endeavor to communicate the truths of religion in a tender, Christian spirit.

Closely connected with this thought is the power of a godly *example*. "How does he live?" is a stronger argument than "What does he say?" A Christian example is the visible witness of God to the truth; it is a representation of God to the human mind; a living personification in human form of the attributes which are the glory of Heaven. It not unfrequently happens that the life of the teacher exerts an influence far greater than his formal instructions, either fatally counteracting them, or enforcing them with direct and genial energy. An immoral life is an impeachment of religion itself; and even an outwardly moral one, that lacks a living faith to give it animation, comes too far short of divine requirements, to confide to its keeping the instructions of religion. Every teacher of religion ought to give to the truths he communicates, the full benefit of a consistent Christian example.

This suggests another consideration, which every Christian will own to be essential to the objects in view; viz., that the spiritual interests of the pupils in every institution should be *daily remembered before God in prayer*. The ordering of all events is of God. The sun in the heavens is His, and His is the youth in the school-room. Not a lesson, but He hears it; not a rising thought, but He sees it; not a motion of conscience, but He knows it. The every-day affairs of an academy are much better known to God than to all the teachers combined. His omniscience, like a flame of fire, kindles a light around every soul for His all-seeing inspection; and His omnipresent power shapes and controls everything. The favour of such a Being is all-important in an institution of learning; and that favour is secured by prayer. Behold the faithful teacher, rising with the beams of the morning, to supplicate the needed blessing at the throne of the heavenly grace! During the toils of the day, the breath of ejaculatory prayer goes upward from

a communing heart; and at night, remembering still the dear pupils of his charge, he pleads once more for the Holy Spirit to convert and sanctify them. Oh, my Christian brethren, if there be power in prayer, we need teachers who pray. We need men of God in our institutions, servants of Jesus Christ, who will bear precious seed, weeping; who will invoke the divine blessing upon youthful hearts. Says Richard Baxter—"Oh, how great an upright and godly Christian's prayer is! how powerful with God! That a poor, human creature should speak with God's high majesty in heaven, and not be affrighted! but, on the contrary, knoweth that God smileth upon him for Christ's sake, His dearly beloved Son!" Revivals of religion rarely, if ever, occur in institutions where the teachers are not pious. Such seasons begin, and are carried on, with prayer; and even when unusual outpourings of the Spirit do not take place, the general religious interests of a seminary are always intimately allied with the prayers of them that love our Lord Jesus Christ.

The importance of having religious teachers in institutions of learning is also seen in the simple fact that a *Christian is the highest style of man*. He possesses endowments, superadded by divine grace to human nature, which qualify him in an eminent degree for the discharge of the general duties of instruction, government, counsel, and social intercourse. The natural man lacks the element, essential to the perfection of human character. Religion makes a better husband, wife, sister, friend. It makes a better statesman, jurist, physician, merchant, workman, citizen. It makes a better teacher. It not only inspires new confidence in integrity, but it improves the judgment, softens the heart, nurtures disinterestedness, expands the views, and gives an elevation of aim and a strength of purpose, which find constant scope in action. At times when formal religious instruction is not communicated, the Christian teacher may by his explanations or illustrations judiciously suggest thoughts related to the great theme. In the exercise of discipline—that important and responsible work in the management of an institution, who can be so safely trusted as those who have learned to submit to the authority of God, and to do all things for his glory? There is something, even in the very manners of a true child of grace, that is commendatory to all with whom he comes into contact. In short, religion forms the basis of a higher character than can be constructed without it.

When we consider the teacher's practical knowledge of religion as a pre-requisite to his teaching of it, his sympathizing concern, his example, his prayers, and his general superiority of character, few will probably question the wisdom of employing in a Christian institution teachers whose souls are in communion with God.

## AN ADDRESS TO DEACONS.\*

BELOVED BRETHREN, elect of this church and of Christ also to the deacon's office, you are here present before God and his people to-night to take upon yourselves the honour and the duty to which you have been chosen by your brethren in the faith and order of the Gospel. I have, therefore, deemed it appropriate to read in your hearing all that the Scripture saith concerning your new relation, in Acts vi. 1-8, and 1 Tim. iii. 8-15, and Phil. i. 1, 2; for the Scripture is in all things law to us,—it alone. According to those Scriptures you have been chosen, not without much thought, and prayer, and counsel; and, according to those Scriptures, you must henceforth conduct yourselves. From them I trust that you have already learnt two great lessons, which seem to have little connexion, if they be not somewhat contradictory, but which are really in perfect harmony, as are all the truths of the holy volume. Ponder them well.

I. The purely secular character of the deacon's office.

II. The spiritual excellence required in those who are deacons.

I put these two together now, that you may ever keep them together. Arguing without the book, we might conclude that both the functions and the qualifications would be alike secular, or alike spiritual. But we must never so argue, having the law of Christ. The churches of Rome and of England will assert that it is an ecclesiastical office,—include it in "holy orders;" and this, however it has been hidden, has been wrought into some Dissenting churches. But nothing can be plainer than that the first deacons were elected and appointed to "serve tables,"—that is, to provide for the wants of the poor; and that, if this were not their only duty, it must be the type of all their duties. The Established Church, like every other, must have the real thing; giving the name of deacon to one of the three orders of its ministry, it must have some to fulfil the office under the name of churchwardens, in whom, however, it does not require even personal religion. We object to this confusion of what Christ has made clear. And I would have you, brethren, understand well that, although as Christians many spiritual duties devolve upon you, not one of any sort does as deacons. Personally you have much to do in common with the pastor; officially you have but to do what he cannot do, and yet must be done. Personally you have to edify the church; officially you have but to collect and to expend the funds of the church.

"If the deacons," it may be said, "have such small things to do, why should such great things be demanded in and of them,

\* Extracted from "The Witness." The Address was delivered to the Deacons of an Independent Church, when set apart to their office.—*Ed.*



that they should be free from common vices and full of rare virtues,"—not double-tongued, not given to much wine, not greedy of filthy lucre; but "grave and harmless, ruling their children and their own houses well, holding the mystery of the faith in a pure conscience?" Would it not be quite enough that they should be "men of honest report and full of wisdom," without being also "full of faith and of the Holy Ghost?" No, it is not enough that they be anything but altogether such men as Stephen and his brethren were. For which requirement there are several reasons. Those who would serve any master must be of his mind.

Now to all of us (whether holding office or not, though with meaning proportioned to our work), Jesus has said, "One is your Master, even Christ." He has also said, drawing his argument from common life, "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other." So it is; and we ourselves would not willingly have any servant, even in the most menial situation, unless he were well-disposed to us; for without goodwill no man is likely to serve us well. So it is with Christ; he preferred the box of ointment from a converted sinner to the feast of the Pharisee, who knew not that he needed conversion; he would not have followers who would not follow him through privation and reproach to the very cross; and he is ever the same. Sanctity belongs to everything that belongs to the church of God.

As with the unrighteous man, so with "the mammon of unrighteousness," it may become righteous, may be made holy. Silver and gold when consecrated to God, become sacred; and in any way to divert them from his service, even though the giver himself should withhold them, is sacrilege, so fearfully punished in the case of Ananias and Sapphira. And that which is bestowed in the spirit of Christ must be expended in the same spirit, with his love for God and for the poor. That spirit they must have who have to administer the estate of the church, or they profane the offerings of the faithful. And he who will not become a Stephen may (to his own amazement) become a Judas!

It is obvious also, without argument, that the most prominent in the church should be the most exemplary.

"A city that is set on a hill cannot be hid," is a doctrine of Jesus which none can dispute. We accept the inference also, and apply it to every member of the church, in proportion as he is known: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." To the Twelve it belonged above all. It belonged also to the Seven above most, and it does so to their successors. The service of the church in any way calls attention, and gives influence to any man who has the honour of it; therefore should he be a living lesson on Christianity.

But it is asked by some still, Is not the ecclesiastical nature of

the office indicated by the fact that the deacons are required to be "full of the Holy Ghost, as well as of faith and of wisdom?" and by the fact that they were ordained with "the laying on of hands." This Episcopalian argument may appear to have force to some; but I at once answer, that the character of the men proves nothing at all about the matter, because it is the description of them, not after, but before their election, as private Christians; and that the form is in this, and in every other case, a sign, not of any function, but of the person set apart to it; and in this case, too, the Twelve said expressly of the Seven, "whom we may appoint over this business," that is, to "serve tables." And just as we usually forego the Scriptural name of "bishops," lest we should be thought to assume more than belongs to "pastors and teachers," so we usually forego the Scriptural ceremony of "laying on of hands," lest we should be thought to intend what man has no power to perform, even to impart spiritual gifts.

Yet though I answer thus, holy brethren, I remind you that, if you have not any spiritual functions devolving on you as deacons, there is special reason why, being deacons, your Christianity should be remarkable for its spirituality and its activity. It is expected of you that you should closely follow our Lord, "who went about doing good." Therefore let your ear be ever open to sorrow, but ever closed against slander; deaf to everything that is unmanly or ungodly; and let your eye or your heart be ever open to what will be in any way for the good of this church, or of any brother in Christ, and so for the glory of Christ. Thus fulfil your high vocation, and the pastor and the people will have growing confidence in you; and if they have any work to be done that requires right feeling and ripe judgment, they will naturally commit it to you. So will you grow in grace; your conversation will improve; your visits will be found profitable; your teaching will be really instructive; your prayers will show an increasing acquaintance with the wants and the hearts of the people and with the throne of grace, and you may come at length to preach like Stephen. Then, not knowing jealousy, I shall greatly rejoice; and you will have your reward, proving the meaning of such cheering assurance: "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."

---

## RELIGIOUS MEDITATIONS.

### I.

CHRIST would have us to hope; the Devil would have us to fear and doubt. Hope is saving, fear destroying. Christ, the Saviour, is the author of hope; the Devil, "a murderer from the beginning," is the inspirer and suggester of doubt. Christ, "the faithful and

true witness" of God's dispositions towards us, commands you to hope and to trust. Satan, a liar, and the father of it, bids you doubt. Doubt (you may know it by its grim and gloomy visage) is the child of hell. Hope (by its beaming and radiant aspect) approves itself to be the daughter of God. "We are saved by hope." (Rom. viii.) Flee, therefore, for refuge to lay hold on the *hope* set before you in the Gospel, and "hold fast" to it "without wavering."

## II.

The best swimmer must at last be exhausted in buffeting the waves of this world, and treading its light and treacherous element. We want *footing*; and where shall we find it but on the rock of God's promise? Without that, however we may sustain ourselves and relieve our fatigue for a time by changing our position, we must ere long sink and perish. No strength, no skill can save us at last, unless we can *touch bottom*. So have I known a powerful swimmer to plunge into the element, rejoicing in his strength, and courageously breasting the billows, now swimming on his breast, now on his back, now floating to recruit his strength; but the land being far off, and the waters strong and troubled, he sank at last, spent and wearied, into a watery grave. O my soul, seek not to rest in this world,—tempt not its dangerous flood too far; for he who does so shall drown in destruction and perdition. Step forth from it on the rock of God's eternal promise. So shalt thou be safe and at rest.

## III.

A painful inquietude—a restlessness, which no friends nor affluence of comforts can relieve, often weighs on the heart of the Christian. It is surprising how this state of mind will often embitter the sweetest cup of earthly felicity, and overspread even the face of nature with gloom. The germ of it seems to be the feeling that I am not sufficiently occupied for God. His bounty oppresses me, instead of being received with cheerful thankfulness, because it seems to upbraid me with my own unprofitableness and ingratitude. Conscience seems to say, "Ye are idle,—ye are idle!" Even the consciousness of weak and suffering health does not entirely relieve this distressing feeling. What, then, is the burdened spirit to do when thus affected, but to cast itself into the arms of its merciful Father, imploring either strength for labour, or submission and patience in inaction, as He shall see fit to appoint; beseeching the Divine Physician mercifully to search into the causes of this spiritual unsoundness, and to apply such remedies as in his sovereign wisdom he may see best. Whatever form of spiritual disease we may labour under, this is our invariable and infallible resort. "Lord, if thou wilt, thou canst make me clean."

## IV.

*Necessity and sufficiency of the teaching of the Spirit.*—The disciples were under some lamentable misapprehensions as to the person and kingdom of Christ, which his presence with them did not remove. It was only when “the Spirit of truth came” that in the full light of his revelations these misapprehensions vanished. Then they “remembered the words of Christ” (for it was one office of his to bring to their remembrance whatsoever he had said unto them), and what had made little impression, and often even false impressions, when spoken, now appeared in its true light. “Then they understood,” &c. This Spirit is promised to us. “Every one that asketh receiveth” of his influence. The words of Christ are with us, too, under the seal of the same Spirit. “All things,” says Tertullian, “were spoken by our Lord to all.” How great our privilege! How ample our means for the knowledge and the work of God!

J. P.

---

A MOTHER'S LETTER TO HER SON DURING A  
REVIVAL IN COLLEGE.

Tuesday, April 5th, 18—.

MY DEAR H.

IT is, you perceive, earlier in the week than I usually write. Do not hence imagine that I have any news to communicate. I have not. Nothing either important or unimportant out of the ordinary routine of family occurrences has taken place at your dear home. Why, then, do I write on Tuesday rather than wait the return of my regular period? I can hardly tell you; at least I can hardly, I suppose, make you comprehend the cause. I write now because I cannot help it; and I cannot help it, because my mind and feelings are occupied about you to a degree they never were before. Waking and sleeping my thoughts are for ever with you. I can truly say, that I have lived in prayer for the last two weeks, but especially for the last five days. You, my beloved child, have been the object of those prayers. Can you then wonder that when my petitions (whatever my apparent occupation) are continually ascending to the throne of grace in your behalf, I should feel that I must tell you something of what is passing in my heart? Can you wonder, that with so intense an anxiety about you, I should anticipate a little my usual time of writing? No, you cannot, I am sure, and if God shall have enabled you, in any measure, to relieve my anxiety, you will rejoice at receiving my letter before your next season for writing, for you will be glad to give me such a degree of comfort as may be in your power.

Tell me, my dear H., exactly the state of your mind, and be as-

sured that I shall regard as strictly confidential whatever you say, if such should be your wish. When I say, tell me the state of your mind, I simply mean, tell me, whether you have reason to fear that all that you have witnessed of the renewing power of the Holy Spirit, has been without an awakening effect upon you, or whether you have reason to hope that it has not been totally unblest to you, whether you feel that the natural opposition of the mind to the things of God remains unsubdued in you, or whether you feel impressed with the necessity of submitting yourself to God, and desirous to be taught by Him. I now pray for you, ignorant what I should ask; reveal your state to me, that I may "ask aright." I must pray for you; I cannot, if I would, repress prayer—whether it be the natural effect of what I have heard of the great work which the Lord is doing where you are, to excite a spirit of supplication on your behalf, or whether I am moved of Him, who while he declares his willingness to grant the wishes of his servants, declares also, that for these things he will nevertheless be inquired of, I cannot say; but O! my son, I am excited to pour out my heart to God for you in a manner, and with a fervency and constancy which I never did before. Nothing diverts my thoughts a moment from you; when I attempt to read, I find it impossible, and lay down my book to pour out my heart before God. While occupied at my needle, the silent supplication is continually ascending; at the regular seasons for devotion, I feel as though I could not cease until I had obtained the blessing my heart craves for you. Nothing seems of consequence to me, but that the Lord should "manifest himself to you as he doth not to the world." For this, my tears and entreaties mingle.

But perhaps, my dear son, my fears paint you as more careless, more unimpressed than you really are. Perhaps, while I am praying that the opposition of mind, the distaste to the teachings of God, which I know to be characteristic of the natural man, may be removed, they no longer exist. Perhaps you are already praying to be enlightened from above, to be taught of the Spirit, to be pardoned, accepted, and made a new creature. O! tell me, if this be indeed so!—If it is, it is of the Lord. He hath commenced a work, which he will accomplish. That light which he hath shed into the minds of others around you, he will also pour upon you; to that Saviour to whom he hath drawn others, he will constrain you to flee; that peace in believing on Jesus and trusting in him alone, which he hath vouchsafed to others, he will shed abroad in your heart; you too will have cause to say, as S— must, "whereas I was blind, now I see"—"behold old things have passed away, and all things become new"—and then my child, will your mother be as happy as anything short of mingling her grateful hosannahs with yours in the society of the ransomed beyond the skies, can ever make her. For then she will feel assured of your everlasting happiness, the only thing for which she hath cove-

nanted with the Lord, in the total surrender of your interests into his hands, which she has so often made from your infancy to the present moment. But, my dear child, are you yet convinced by all you hear and see around you, that the Lord alone can change the heart; can substitute spiritual, for carnal affections and desires? If you are, pray that this change may be effected in you, for without it, "no man can see God." Some of your companions, it is true, have been transformed from enemies to worshippers of the Redeemer, without any special effort of their own to obtain the blessing. God sometimes chooses to work thus, in order to magnify his power in the sight of men, and to convince the sceptical; but his ordinary method is, to answer prayer. "Ask and ye shall receive;" "Knock and it shall be opened unto you;" "Call upon me, and I will hear;" "Return unto me, and I will return unto you." Wait not, then, my beloved son, so inactively; rather "Seek and you shall find."

But perhaps you feel no anxiety on the subject. O! no—this cannot be!—Surely when my child sees such evidences of the mercy of God in the reclamation of the infidel, the scoffer, the man of gross immorality, his heart must be touched. He must feel that so gracious a Being is worthy of all love. He must desire to render Him the homage of *his* love; he must feel that it would be happiness to realize that *he* was loved of this Being. Surely when my child sees so many of his young companions bowing down before "Him, who loved as never man loved," who suffered and died for us, that "by his stripes we might be healed," he cannot be willing to pass carelessly and coldly by; he cannot feel it a matter of indifference whether he manifests gratitude or ingratitude towards this all-compassionate Saviour. No, a son, who so continually evidences his sense of the kindness of an earthly parent, cannot be willing to disregard or be disregarded by the Bestower of that parent, the Giver of all good. One who feels so sensibly the smallest sacrifice to his comfort, made by his mother, cannot be satisfied while his heart remains unaffected by all that his Redeemer hath done for him. But, admitting for a moment, that you have yet experienced no anxiety to be made a partaker in the influences of the Spirit, which have been so extensively diffused around you, I still say, pray, my child; yes—pray *for* this anxiety. Do not think you cannot; that you must feel it before you can pray. Remember, Jesus did not strengthen the withered hand before he bade the man stretch it forth. No, he desired him to stretch forth his withered hand. You feel, it may be, a paralysing indifference. No matter; you know this indifference may be removed. Paralysed as you are by it, still try to obey the command. "Restrain not prayer." It is the means to which a healing virtue is promised.

But, H——, I am saying a great deal more than I intended, and if you cannot feel the interest in the subject which has hurried me on, I fear you will be wearied, and perhaps vexed, at my pro-

licity. My beloved child, I could not help speaking as I have. The fear of wearying you, the dread of disgusting, has hitherto checked my pen when I wrote; but my feelings have been so excited for some days past, that I could no longer observe the same caution. Pardon me, for the sake of the love which has dictated all that I have said. You who know how much I think an interest in the Saviour to be the one thing needful, will not wonder that my anxiety is great at this time, when the Lord is so graciously revealing his power in the conversion of sinners;—a time, when I cannot help believing that He is peculiarly ready to hear and answer,—a time, when I do think that only supineness on our parts can deprive us of the widely diffused blessings of the Spirit.

I went to the Sunday-School last Sunday, and cannot describe to you my emotions when our Pastor, at the close of his prayer for the school, added a supplication for a blessing on schools and colleges; poured out thanksgivings for the revivals which had taken place in many, and entreated that all the youths of these institutions might be favoured with manifestations of Divine love, and “especially that none known unto us, or dear to us, might be passed by.” Observe, H——, I had not seen him for many weeks; his unexpected prayer had, therefore, a more powerful effect on me than it otherwise would have had. Do you know, I rejoice more in S——’s conversion than that of any other of whom I have heard. Infidel or Deistical principles, in a man of such colloquial talents, are doubly to be deplored, as the danger of their propagation is much increased. I should not now wonder to see him one day a minister of the Gospel. “They who have much forgiven, love much.” It is a remarkable fact, too, that very many of our most useful and engaged preachers were subjects of college revivals. Such permanent fruits, one would suppose, should convince the most incredulous.

I will write again before long, and endeavour to confine myself to general subjects. In the mean time, my very dear son, receive this letter in the spirit of love in which it was written, I entreat. If I have spoken unadvisedly, remember that I am responsible to God for the manner in which I fulfil the parental trust; that I dared not be silent at so momentous a period. And believe that even otherwise my devoted love to you would not permit it, much as that love always disposes me to shrink from themes of doubtful interest to you.

May we, my child, be prepared for the hour when the world, and the things of the world shall appear less than nothing in our eyes, and an interest in the Saviour be all on which we can rest. God Almighty bless my child, and make him one with Christ, even as Christ is one with the Father.

Your affectionate Mother.

## A HEART VOICE.

VANISHED are my feverish dreams ;  
 Flown the dark and woful night ;  
 Brightly o'er my earth-path gleams  
 Now a glorious promise light.  
 Long in spirit-sleep I slumbered ;  
 But a voice of mercy woke me,  
 Crying, "Rise, thou sin encumbered !"  
 And a hand of mercy took me,—  
 Took me, stained with sin, and tearful,  
 Trembling, wretched, and *unfit*,  
 From a land of error painful  
 To a gracious Saviour's feet.

Now from Heaven the light is glowing,  
 Which upon my pathway beams ;  
 Now my heart a peace is knowing,  
 Of which the vain world never dreams.  
 Spirit darkness is dispelled,—  
 Far, far away is driven ;  
 And my heart, which long rebelled,  
 Saviour, God, to thee is given,—  
 Given, with a hope most earnest,  
 That although the gift be lowly,  
 Thou from prayer who *never* turnest  
 Wilt receive it kindly, surely.  
 Blessed Saviour ! I am clinging  
 To thy cross with weeping trust ;  
 Nothing have I, nothing bringing,  
 Save myself, a child of dust.

LILA M. L.

January 30th, 1853.

## THE DUTY OF PLEADING FOR A REVIVAL.

I SHALL, for clearing and proving of this, propound unto you these seven considerations :—

1st. The first thing I call you to consider for clearing of this is, the saints' pantings, breathings, longings, and desires after this: "O! when wilt thou come unto me?"—(Ps. ciii. 2.) Why is he so much panting for God's coming to him? He knew that reviving would come with him. "My soul thirsts for thee, my flesh longeth for thee."—(Ps. lxxiii. 1.) Why? That he might see his power and glory manifested in reviving of him. "My soul longeth, yea, even fainteth, my heart and my flesh cry out."—(Ps. lxxxiv. 2.) Why? "For that living God," viz., to quicken and revive him again. To which of the saints can you turn, but you shall find them panting for God's return to revive them?—(Ps. xl. 1, 2; Job xxiii. 3.) Now if this be that which all the saints do so much pursue, have not we



reason then to go out by the footsteps of the flock, and plead for a reviving?

*2dly.* The second thing I call you to consider is, the unsatisfactoriness of all other things when reviving is withholden.—(Ps. lxxiii. 1.) All is but a dry parched land, a weary land where no water is, when there is no reviving for his poor people. Place them in the best condition imaginable, without this, all is unsatisfying to them. Ministers, ordinances, angels, and what not, nothing can satisfy them without a returning and a reviving. And it is no wonder, for the soul panteth for him to revive it, the soul longeth for him to revive it. And what can satisfy the longing soul but the thing longed for? It is no wonder then that the people of God so much pursue reviving, seeing all other things are unsatisfying without it.

*3dly.* Consider that reviving maketh the soul sit down satisfied under all its other crosses, be what they will. Let waters go over their head, let them be killed all day long, let them be imprisoned, spoiled of all they have, reviving maketh them glory in the cross of Christ (Gal. vi. 14), reviving maketh them walk upon the waters without sinking. If God hide, and keep their souls in life, they will bear his indignation.—(Mic. vii. 8, 9.) They are now, under all their deaths, more than conquerors (Rom. viii. 37), and take joyfully the spoiling of their goods.—(Heb. x. 34.) Why? Because there is reviving in the case, and this satisfieth them. Now, if it be so, is it not clear, and is there not reason for it, that of all things the people of God should pursue reviving?

*4thly.* Consider the account they make of themselves when they are deprived of this reviving, which is so much pleaded for in my text. "I am a worm, and no man."—(Ps. xxii. 6.) "Free among the dead, like them that go down to the pit: like a bottle in the smoke," at best, "or as a pelican of the wilderness."—(Ps. lxxviii. 5; cii. 6.) And yet they think less of themselves. "So foolish was I, and ignorant, I was as a beast before thee."—(Ps. lxxiii. 22.) And true it is, when God turneth from his people, and doth withhold those reviving influences whereby their souls have been kept in life and fitted for duty, then the princely wrestler with the angel falleth weary, becometh a worm, and as a home-born slave: otherwise why is he spoiled, and trode upon like a worm? Ah! wrestling Jacob is now worm Jacob: then is he, in his own account, numbered among the dead, that was one of the threescore valiant men that waited on our blessed Solomon, or that was like one of those three (1 Chron. xi. 18) that brake through the host of the Philistines, and drew water out of the well of Bethlehem; that hath run through a troop of difficulties, and leapt over a wall, to draw water out of these wells of salvation with joy. He is now, in his own account, like one going down to the pit, that used to mount up as with eagles' wings: he that was "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners," now, in his

own account, is as an owl in the desert, and will be so, till God arise, and revive his work and people, and build up Jerusalem. Now, I say, if these things be true, then what wonder that the people of God press earnestly for reviving?

*5thly.* Consider the complacency that the people of God have in his company, and in the lively exercise of the graces of the Spirit, and you shall find that it is no wonder that they press so much after his returning to revive them. "One day in his courts is better than a thousand elsewhere."—(Ps. lxxxiv. 10.) But why find they so much complacency then? For there "the Lord is a sun and shield, he will give grace and glory" (ver. 11); all which is very reviving to their souls. When is it that the people of God are well pleased to be gone from time to eternity, from wife and children to their head and husband? It is when revived. And it is this reviving that maketh them so willing to be gone: "Now let me depart in peace." Yea, that which maketh places and conditions pleasant unto them, is God's being with them to revive them; yea more, it is this that bringeth the saints unto that holy strait between two, whereof (Phil. i. 23), "I am in a strait between two." Now, if reviving be such a thing as the people of God have so much complacency in, is it any wonder that they so diligently pursue a reviving?

*6thly.* Consider the comprehensiveness of this mercy that the church pleadeth for; it is comprehensive of all other mercies, whether small or great. If you look back to eternity, reviving hath the mercy of election in it; it hath the mercy of thy effectual vocation in it; it hath the mercy of reconciliation included in it; it includeth thy justification; it includeth free remission. If thou be revived thou art elected, called, reconciled, justified, pardoned, because none but such are revived, and all such as are revived are justified, &c. It includeth healing of backslidings in it; for what is backsliding but a fruit of spiritual deadness, that reviving doth remove? for *sublata causa, tollitur effectus*. All the advantages of gospel ordinances and of gospel afflictions are included in it; and he that attaineth to more spiritual life carrieth away the advantage of all the gospel comforts, and of all the gospel crosses. There is joy and gladness included in it: and to say no more of it, whatever maketh for peace in God and in ourselves, whatever fitteth the soul for doing and suffering, and whatever maketh a gracious day of loving-kindness here, and a blessed, sure, and quick passage to the kingdom, or maketh you meet for the inheritance of the saints in light, this reviving comprehendeth it all. Now, is it any wonder that the people of God press so much for this, seeing it is such a comprehensive thing, and their Mount Pisgah, from whence they look and see the King in his glory, and the land that is afar off?

*7thly.* And lastly. Consider how capacitating this reviving is; it shakes off all those weights that keep the people of God down, so

that they cannot walk with a lifted-up heart in the ways of God. They are as that *avis paradisi* that Pliny speaketh of, that is hindered from mounting upwards, because of the weight that is tied to it. Now this reviving shakes off these weights, and layeth them aside, and so capacitateth the people of God for their work: it overcometh all the impediments and temptations that fall in between the people of God and their duty; it bringeth the mountains low, and exalteth him of low degree; it maketh the Christian a vessel always fit for the Master's use, and prepared for every good work: and is not this a great capacity? In a word, it putteth always work in the people of God's hands, and never suffereth them to stand idle, whether they be under a night of affliction or a sunshine of prosperity. Now, if it be so, what wonder is it that the people of God design this as their one thing at such a time, when his land is brought low?—*Lazarus Redivivus.* By Rev. N. Blaikie, A.D. 1671.

#### REVIVAL IN THE ARMENIAN CHURCH IN TURKEY.\*

THE last Number of this Magazine contained a brief account of the Greek Church in Turkey. In that article, it was intimated that a fuller account of the revival of religion to which Mr. Layard, in his recent speech on the Eastern question in the British House of Commons, traced the present interference of Russia with Turkey, might be given in a future Number, in connexion with the Armenian Church, in which it commenced.

This branch of the Eastern Church, next in importance to the Greek, of which it is an offshoot, derives its name from the country of Armenia, of which Mount Ararat is the centre. Its historians claim that Christianity was introduced there before the death of the Apostles. And it appears probable that it was at least partly enlightened by the truth before the close of the first, or early in the second century. Christianity was not firmly established, however, till A.D. 318, when Gregory, called the enlightener, the son of a Parthian Prince, and one of the most distinguished men of the Eastern world, converted Tridates, the king of the Armenians, and many of his nobles. Under the influence of his enlightened measures, numerous churches were erected, and a numerous priesthood ordained. It was, however, an obscured Christianity, with much "wood, hay, and stubble," many serious errors having already crept into the Church, and a strong tendency to formalism having been manifested.

The Armenian Church was considered a branch of the Greek

\* Christianity Revived in the East, by H. G. O. Dwight; N. Y., Baker & Scribner, 1850. The Old and the New, or Changes in Thirty Years in the East, by Rev. William Goodell; N. Y., M. W. Dodd, 1853.

Church, professing the same faith, acknowledging subjection to the same See of Constantinople, till near the middle of the sixth century, when what is called the Monophysite question was violently agitated in the East; and the Emperor Justinian, undertaking to enforce the decision of the Council of Chalcedon, the Armenians renounced the Greek Church, and acted independently.\* Mr. Dwight is of opinion, however, that this question excites so little attention among that people at this time, that the whole nation might be converted to the truth, by missionaries, without its being once agitated.

This Church has three Patriarchs recognised from ancient times, besides the *titular* Patriarch of Constantinople and Jerusalem. Next to these come the Bishops of towns and districts, who, as in the Romish and Greek Churches, are denominated the regular clergy; then come the secular or parish clergy, who are the most numerous, who must be married and have one child, as well as be chosen by some congregation before they can be ordained. Below these are minor orders of porters, readers, &c. Their doctrinal errors are serious and numerous. They hold to confession and absolution; and although they do not dispense indulgences, they prescribe "meritorious satisfactions" by fastings, prayers, alms-givings, pilgrimages, and masses. They hold with the Romish and Greek Churches to seven sacraments, viz.: baptism, confirmation, extreme unction, the communion, marriage, ordination, and penance. The first four are administered together, when the child is only eight days old. Baptism they require to be administered by both a trine sprinkling and a trine immersion. This, however, is not considered essential, as the baptism of other sects, that sprinkle but once, is considered valid. They view it, however, as doing away original sin, and producing regeneration, adoption, and forgiveness. They hold to transubstantiation, but they administer the communion in both kinds, dipping the bread in the wine. They worship both saints and images. Their religious services are for the most part formal, the prayers and readings being in the ancient Armenian language, which the common people do not understand,

\* This heresy arose out of endeavours to express accurately the hypostatical union, or the union of the divine and human natures in one person in Christ. The Gnostics—the earliest heretics—held that our Saviour assumed human nature merely in appearance; in other words, that he had not, in the language of our catechism, a "true body." The Apollinarians held, on the other hand, that he had a "true body," but not a "reasonable soul;" the divine nature, as they supposed, supplying the place of the rational principle in man. After these errors were condemned, a controversy arose out of the expression, "Mother of God." The Nestorians asserting that in Christ there were not only "two natures," but also "two persons;" that the union which took place at the virgin's conception by the Holy Ghost, between the Son of God and the son of man, was a union of will and affection merely, though it was indissoluble. The Eutychians, in opposing this error, fell into the opposite extreme of holding that not only were there not "two persons," but not even "two natures" in Christ, the human body being absorbed by the divine. The Monophysites (from Greek words signifying *one nature*) endeavoured to avoid some of the difficulties of the Eutychians, by holding that the human nature was not absorbed by the divine, but that the two were so united as to form but one nature, yet without any confusion or mixture. This last error was condemned by the Council of Chalcedon, the attempt to enforce whose decision separated the Greek and Armenian Churches. Our youthful readers may see in these controversies the reasons of the phraseology used in our catechism on the person of Christ. Each clause in the answers to the 21st and 22d questions, was intended to assert the truth in opposition to some one or more of these errors. There is a necessity, therefore, for multiplying the expressions which makes the answers sometimes so hard to learn.

and a large portion is performed by mere boys. But while they have departed so far from primitive Christianity, there are some redeeming traits of religious character suited to excite no little hopefulness respecting them. Although they defer very much to tradition, they allow that in matters of faith and practice, the ultimate appeal must be to the Scriptures. There is, too, quite a general persuasion among the more intelligent, that their Church has departed not a little from the simplicity of the Gospel. They are utterly opposed to Popery, and are, in comparison with others in the East, free from bigotry. Some of the prayers, which are most popular in their body, are said, moreover, to be quite evangelical.\*

Their relation to those around them, as merchants, bankers, and agents, enables them to exert no little influence. And the revival of evangelical religion in that Church promises the happiest results in the East. Dr. Claudius Buchanan thought that next to the Jews they would prove the most useful Christian missionaries. With this opinion, Henry Martyn, Dr. Wolff, and other missionaries have entirely coincided. Although existing no longer collectively as a nation, having been conquered successively by the Persians, the Tartars, and the Turks, they are to be found in every principal city of Asia, where they exert their natural genius for trade. Millions of Mohammedans, and many Jews, receive their only notions of Christianity entirely from the members of this Church. The history of the revival of religion there should therefore possess no little interest in the minds of evangelical Christians.

In 1818, the British and Russian Bible Societies became so much interested in their spiritual condition, that active exertions

\* One of the greatest obstacles to the revival of Christianity in the East, is the cold formalism that everywhere prevails. There is, indeed, a great show of religion, but it seems to have no influence upon the heart and life. Mr. Goodell, who has spent thirty years as a missionary there, says in his recent interesting and characteristically quaint volume "NOW AND THEN," "Travellers often speak of the people of those countries as being very sincere and conscientious in respect to their devotions. 'But look, they are not ashamed to pray anywhere,' said a gentleman to me one day. 'Yes,' I replied, 'and so a man in America is not ashamed to wash his hands anywhere. And why should he be? He would be ashamed not to do it if his hands needed washing. It is the custom to do it; everybody does it; nobody would be admitted into good society without doing it. But if for a man to wash his hands implied that he feared God, that he kept himself unspotted from the world, that he was leading a conscientious heavenly life upon earth, worldly men would be as much ashamed to be seen washing their hands, as they are now ashamed of prayer, or of Christ's ordinances. But it implies nothing of this kind, and no one is ashamed of it. Just so it is of the prayers of this people. It is the custom to pray; it is the law to pray; and a man would be ashamed and afraid not to pray; he would be hissed out of society, or lose his head, if he refused to pray. And his praying implies no more as to his moral character, than the custom with us of washing one's hands. Nobody in those countries ever expects to find a man more honest, more benevolent, more heavenly-minded, because he prays. They are obliged to pray, and pray in an unknown tongue.' . . . I was once sitting with some of my family under the shade of a large tree, and two individuals came and sat down there, one of whom commenced telling the other a long and very amusing story. The time for prayer coming, he arose and entered upon his prayer with all earnestness, the story-teller continuing his story, and the other listening all the while. All the nominally Christian sects in the East consider the Missionaries as without religion. They say that they are very honest, benevolent, moral, good; but they have no religion, because they placed no dependence upon outward performances for salvation. The nominal Christians of the East separate religion from morality entirely." Mr. Goodell was in Malta, in 1829. "When two Greek pirates were condemned and executed. It appeared on the trial that some beef and anchovies on board of one of the vessels robbed, were left untouched by them. They were asked the reason, and promptly replied that it was at the time of their great feast, when their church ate neither meat nor fish; and God forbid that they should think of committing such an awful sin. These men appeared to be the most hardened and abandoned wretches, and yet most rigidly maintained their religious character. They could rob and murder, but could not be so heathenish as to taste meat or fish when prohibited by the Church. Before execution, they were confessed by a priest, who represented them as very religious men, and gave them the communion."—p. 29-31.

were made to supply them with the Scriptures. A translation of the Bible rendered into the Armenian, as early as the fourth century, was found, and reprinted both at St. Petersburg and Calcutta. The Emperor Alexander gave every encouragement to the effort. It was found, however, that the great mass of the common people could not read the old Armenian dialect, and this led to a new translation into Armeno-Turkish. Although no opposition was made to the circulation of the old version, to the new the ecclesiastics made strenuous resistance. It was widely spread, however, and not without perceptible effects.

In 1819, the American Board of Foreign Missions began to direct attention to Western Asia. Mr. Parsons, a member of this mission, met, when on a visit to Jerusalem, in 1821, several Armenian pilgrims, who, in conversations that he held with them on the subject of religion, expressed a desire to have American missionaries sent to their people. About the same time, two Armenian bishops and a preacher were hopefully converted at the Beirut station—the first fruits of that mission. Somewhat later, Mr. Jonas King, on taking leave of the Syrian mission, published a letter, in which he gave his reasons for not becoming a Romanist. This was translated by one of the Armenian converts at Beirut, into his own language, and circulated widely among that people. It led to much inquiry among the Armenian ecclesiastics. Many of them acknowledged the need of reform in their Church, and as the result of various conferences on the subject, the famous school of Peshtimaljian was established within the Patriarchate of Constantinople, with the professed object of promoting a more thorough education of the clergy. The influence of this school, in preparing the way for the truth, cannot be too highly appreciated. Peshtimaljian, a man of talent and learning, became himself increasingly enlightened; and many of his pupils went even farther than their teacher in advocating evangelical religion. This somewhat alarmed him at first, but he soon became convinced that they were only carrying out consistently the principles he had taught them, and he encouraged their labours for the spiritual improvement of their people; and himself even continued a friend of the missions.

These and other circumstances induced the American Board of Missions to direct Messrs Smith and Dwight—two of their missionaries—to make an exploring tour, for the purpose of gathering full and definite information respecting the Armenian people. The result of their inquiries was the establishment of stations at Constantinople, Trebizond, Erzurum, and Brusa. Their first object was to open schools. They sought interviews with the ecclesiastics, and were treated with great kindness. The necessity of reform was acknowledged and encouragement promised. Various circumstances, however, the plague, the cholera, and civil war, retarded their operations, so that the mission was hardly established before 1833, although in the mean time the languages were

learned, and elementary cards and books were prepared for the schools. In the beginning of this year they received the first Armenian converts. But soon opposition commenced: their school was broken up, and the press which had been removed from Malta to Constantinople was ordered away by the Pasha, through Romish and Armenian influence. Seriousness and inquiry however spread; the weekly meetings for instruction increased in solemnity and interest. The Bible was much sought after and read, and an increasing disposition to converse on religious subjects was manifested. And even when no very decided incidents occurred, the missionaries had daily evidence of the progress of the work. It was not uncommon to hear bishops and parish clergy preaching evangelical sermons. Previous to 1836 externally friendly relations had been preserved with the ecclesiastical authorities of the Armenian Church. There were some indeed whose feelings were known to be decidedly inimical, but the work was popular, and they did not interfere. In this year it became evident that the Armenian ecclesiastics at the instigation of the Romanists, of whom there were about twenty thousand, under a patriarch of their own, were preparing for open opposition. The first step was to withdraw the Armenians from the influence of the missionaries. Learning having become popular, they opened schools and colleges of their own, and peremptorily ordered parents to withdraw their children from the mission schools. These measures proving ineffectual, they next determined to bring the strong arm of the civil power to bear upon the Protestants. They represented them to the Sultan as being rebellious against the Patriarch, and as he was an ecclesiastico-civil officer, responsible to the government for the good order of the people under him, this was regarded as rebellion against the Sultan himself.\* Intimations were also thrown out, that the political bearings of the Protestant movement were dangerous to the Turkish government. Power was, therefore, easily obtained to arrest and imprison the most prominent of the Armenian converts; and the greatest efforts were made to frighten the rest into submission. The Patriarch was said to have a list of five hundred suspected persons, among whom were bishops, priests, and bankers. A Patriarchal bull was also issued forbidding the

\* The Patriarchs at Constantinople, in the Greek, Armenian, and Romish Churches, are mere titular Patriarchs. Ecclesiastically considered, they are only common Bishops. When Mohammed II. took possession of Constantinople, he found there a Greek Patriarch, having spiritual jurisdiction over the whole Greek Church; and sagaciously conceiving that the Greeks could be better governed through their own ecclesiastical head, than directly by their conquerors, he made the Patriarch responsible for the good conduct of his people, clothing him at the same time with such civil powers as were necessary to enable him to maintain his authority. This, no doubt, suggested the thought of governing the other great classes of the inhabitants in a similar way. There being, however, no Armenian Patriarch in Constantinople, he removed the Bishop of Brusa there, and constituted him Patriarch of all the Armenians in Turkey. The nomination to these offices is made by the primates of the nation, but the appointment comes from the Sultan. He ranks civilly with the great Pashas of the Empire. In actual practice, however, his power is much modified by the power of the primates, who are chiefly bankers. The Patriarchs being their creatures, rarely take an important step without the sanction of these bankers, whose power is transferred from one set of men to another. Much of the quiet of the Missionaries and their converts has been owing to this state of things.—See Dwight's Narrative, p. 66-71.

reading of any book circulated by missionaries; and subsequently another prohibiting all intercourse with them.

Just when the ends of the persecutors seemed about to be crowned with entire success, the war with Mohammed Ali of Egypt in 1839, and the sudden death of the Sultan interrupted all their plans. And it was soon found that the efforts to suppress the truth had only brought it into more extensive notice.

The first Monday in January, 1840, was observed as a day of special fasting and prayer. It became soon evident that the persecuting power had received a serious check, and those who had been intimidated by the violence of the ecclesiastics resumed intercourse with the missionaries. What was more remarkable than all, the young Sultan, shortly after coming upon the throne, granted a charter of rights to the people without their asking for it. In the presence of the foreign ambassadors he solemnly pledged himself to guard the liberty, property, and honour of every subject, without reference to his religious creed. The Greek and Armenian Patriarchs, who had been so violent in the persecution, were removed from office for mal-administration, and friendly Patriarchs were appointed. The reaction in favour of the truth soon became very marked. A manifest change was observable in the general style of preaching in the Armenian Churches; a growing desire to study the Scriptures; and, as the reformation progressed, instances of pungent conviction became common. Internal dissensions in the Armenian Church, during 1841, 1842, gave the evangelical brethren the most ample opportunity to pursue their work unmolested. During the latter year the influences of the Holy Spirit were enjoyed in greater measure than at any time since the establishment of the mission. The zeal of the converted brethren to enlighten and reclaim their own countrymen was most striking. One of the most prominent—priest Vertanes—was sent on a missionary tour by them. The circulation of books was greatly increased.\*

This state of things, however, was not long to continue. In 1844, Matteos, formerly Bishop of Brusa, was appointed Patriarch of Constantinople. He found the evangelical doctrines spreading in all directions, and the enemies of truth clamorous for some decisive measures which should effectually check the alarming tendencies to Protestantism. As the only means of retaining the favour of the primates, and with it his post of dignity and wealth, he resolved to eradicate the new heresy. In order to this, he persuaded the faithful among his flock to withdraw their patronage from the adherents of the new views, and thus throw many of the evangelical brethren into the greatest distress. Some were even sent into exile, or beaten with stripes, or imprisoned. The houses of the missionaries were attacked by a mob. Finding, however,

\* During 1843-4, Drs. Anderson and Hawes, of the American Board, visited the missions in Turkey. It was resolved, on consultation with the missionaries, to abandon the Greek missions, and to concentrate their strength on the Armenians; and a new feature in the plan of operations was adopted, by opening a *female* seminary.



all these means of extirpating Protestantism unsuccessful, the Patriarch resolved, in the beginning of the year 1846, to enter at once upon the extremest measures. Accordingly, one of the most active and zealous of the evangelical brethren, Vertanes, who had been a regular priest in the Armenian Church, and who had been twice banished for his change of views, was solemnly excommunicated by a bull of excision and anathema, in which the faithful were warned not to look upon his face, nor to receive him into their houses. The succeeding week a similar anathema was pronounced against the whole body of evangelical Armenians. In this, parents, brothers, and partners, were forbidden to give a piece of bread, or assist in business, or have intercourse with any holding the evangelical sentiments. The suspected were then summoned before the Patriarch, and required to sign a recantation, and a creed containing substantially all the errors of Popery. Many were thrown out of business, driven from their homes, and afflicted with the most refined methods of persecution.\*

Under this state of things the persecuted brethren addressed respectful petitions first to the Patriarch, then to the primates, next to the Turkish Minister of Foreign Affairs, and lastly to the English, Prussian, and American ambassadors, asking their influence to procure their relief. These gentlemen, who had all along manifested the kindest interest, interposed with great earnestness, urging upon the attention of the Turkish Government the pledge given three years before by the Sultan, that there should be no persecution for religious opinion in Turkey. As the result of these efforts, it was soon decided, in the true spirit of this pledge, that the persecution of the evangelical Armenians should not be allowed. Up to this time there had been no separate organization of the Protestants. They had, like the early Jewish converts, continued to worship in the established churches, though abstaining from whatever was erroneous in form or matter. The formal excommunication, however, by the Patriarch, compelled them to seek a new distinct organization. Sir Stratford Canning had suggested that instead of having the Patriarch for their surety, they might become sureties for one another, and on this condition they were

\* This was the persecution in which Bishop Southgate figured so unenviably. During all the consultations at the Patriarchate at this exciting period, he claims to have been a privileged counsellor "behind the scenes." He encouraged the Patriarch, pronounced the anathema against priest Vertanes first, and sympathized altogether with the persecutors.

A statement of the persecution was drawn up by the missionaries, accompanied by an appeal to evangelical Christians throughout the world for sympathy and aid; and generous contributions flowed in from all parts of the world.—See Dwight's *Christianity Revived in the East*.

Mr. Goodell says: "In the winter of 1844, the persecution, which broke forth against them, was so organized as to take a systematized form, and to be truly awful. They were thrown out of their houses and shops, cast into the streets, some of them at midnight, and were not even permitted to walk those streets: for all their protective papers were taken from them. They were cut off from every guild and corporation, and were not allowed to do any manner of work; and they could supply themselves with neither bread nor water, though they might have the money to pay for it. They were outlawed, they might be thrust into any prison, or trodden down as the mire of the streets, and there was no individual in the whole country who had any right to ask a question about them. We took houses and opened doors for them; we applied to the noble English merchants and others at Constantinople to aid them by their charities: we made a statement of their condition, and laid it before the whole Christian world: and we received liberal contributions for them till the persecution could be arrested, and the affairs of these poor people adjusted by the Sublime Porte."

permitted to resume their several occupations. Their position, however, was still anomalous. They were separated from the Armenian community, yet not united with any other. But, in July, 1846, they organized the Evangelical Armenian Church in Constantinople. And in November, 1847, Lord Cowley, who occupied Sir Stratford Canning's place, procured from the Turkish Government an imperial decree, recognising native Protestants as constituting a separate and independent community in Turkey. An individual, elected by the new community, was formally recognised by the government as the agent and representative of the Protestants at the Porte. This greatly strengthened their cause, and encouraged great numbers, who had hitherto stood aloof, to resort to their churches.

Such is a brief narrative of this remarkable revival of religion in the Armenian Church in Turkey. The present aspect of the work, says Mr. Dwight, is highly cheering; and we know not how we can give a better impression of this than by some abridged extracts from Mr. Goodell's interesting volume "*Changes of Thirty Years in the East.*"

"When," he says, "we first went into these countries, the Turks walked proudly about, with their bosoms stuffed with pistols and yataghans; and certainly they were terrible in their appearance. To us they were like the Anakims of old, of whom it was said, 'Who can stand before these sons of Anak?' The very sight of them made us tremble. In those days the head of a native Christian or a Jew was not so safe as the head of a dog. Two Janizaries, swaggering along the streets, would see a Greek walking at a little distance before them, and would lay a wager that they could shoot him down; some of them would fire upon him, and no notice would be taken of it by the police. It was then a proverb literally true, that the hat of a Frank was more safe than the head of a Greek. But the Janizaries have been overthrown. One of our oldest friends in Constantinople told us, that as he was one day returning home, he saw two Janizaries sitting before the door of a coffee-shop admiring a new yataghan. One of them beckoned to our Armenian friend to go to him. He dared not refuse, and went. The Janizary told him that he had just bought that new yataghan, and was going to try it on him. This, with us, would be a mere joke; but not so there. Our friend began to weep and plead for his life; he said he had a large dependent family, and kissed the hem of his garment, and entreated with so much importunity, that the other Janizary, moved by his entreaties, said to his comrade, '*Let the hog go.*' Had he been cut off, his family might not have known what had become of him, and the authorities would have made no inquiry. When the first evangelical church of Christ was organized in Constantinople in 1846, I saw this old man stand up as one of its first members, and subscribe with his own hands unto the Lord. In 1831 no one in Constantinople dared to lisp a syllable against the prevailing superstitions and corruptions of the times. Now the whole city is filled with these new doctrines of the Gospel, and they are publicly discussed in the khans and coffee-shops, and at all the chief places of concourse. Then nobody supposed it possible that a Protestant service would be tolerated, except in the palaces of the Foreign Legations. No one could even open a school without permission from the Turkish Government. Your missionaries went there without power or influence, or even permission; they quietly seated themselves down in the very city of the Sultan, under the very eye of the Patriarchs and chief Rabbies, and in the midst of all the grandees of the empire; and there in their own private houses they had their schools; and there they opened their chapels, where the Gospel has been preached in the English, German, French, Spanish, Italian, Armenian,

Turkish, and Greek languages. And their right to do so will never be questioned again. Then there was only one Protestant service on the Sabbath, at the chapel of the English embassy, attended often by not more than eight or ten. There was no prayer meeting, Bible classes, nor Sabbath-schools in any language. Now there cannot be less than forty services every week. Every Sabbath the Gospel is preached in English at four different places; in Armenian at five; in German at four, and at one in Spanish, Turkish, and Greek. In the mission house at Pera there are six services every Sabbath. There are now nineteen evangelical churches in Turkey. Every one of these churches has endured a great fight of affliction; the members have, many of them, had a martyr spirit. They all labour to convey the light of life to the regions round about. The Church of Constantinople has had abroad nineteen of its members as pastors, teachers, &c. We no longer of necessity come into any collision with the Turkish Government; for our evangelical communities have now their own chartered rights and privileges,—the same as the other great communities of the empire. And since they have an acknowledged existence, with the right to worship God in their own way, and their condition is no longer anomalous, we are no longer in danger of giving disturbance to the Sublime Porte. It is proper here to say that the Ottoman Government and the Mussulmans generally, were never disposed of their own accord to interfere with our labours; but that, on the contrary, they rather sympathized with this new movement, because it is much more in accordance with their own ideas of the simplicity of worship. And we should never, at any time, have given them any uneasiness by our labours among Armenians, Greeks, or Jews, nor would they at any time have molested us, had they not been instigated and greatly troubled by the heads and hierarchies of those great communities, whom they were accustomed, and whom they deemed it true policy to oblige.”

We commend to all readers, who wish to obtain further knowledge on the religious condition of the East, Mr. Goodell's volume, from which these extracts have been made. Christians ought to remember in their prayers the Armenian Church.

N. R. S.

---



---

## Household Thoughts.

---

### LITTLE CHARLIE'S TEXT.

I SEND an account of a touching incident connected with the death of the dear child whom God in His all-wise but inscrutable providence has seen fit to remove from us. It may be of interest to parents who like us have children in heaven.

It is the custom in our family for each of the children to repeat at family worship a passage from the word of God, in turn. On the morning before he was taken sick, little Charlie repeated this text from the 3d Psalm, “*I laid me down, and slept.*” His mother said to him, “That is a sweet verse, my son, why do you not say

the rest, *I waked ; for the Lord sustained me.*" "No, no, mamma," he replied quite earnestly, "just this, just this, *I laid me down, and slept.*" During the following night he was seized with a violent fever, and his medical attendants from the first entertained scarcely any hope of his recovery. For four days he was very ill, restless, and often delirious. But on the morning of the fifth day, he turned on his bed, and composed himself to sleep, as if in perfect health. For an hour he slumbered, as peacefully and sweetly as ever, and then, without waking, without one struggle, or groan, he gently slept his life away. There was not a trace of suffering on his lovely face, but he lay there asleep in Jesus. Oh then, as those who loved him gazed on him in that deep repose, they remembered the last words of Holy Writ which came from his lips, "*I laid me down, and slept.*"

The following lines were enclosed by their beloved friend, Mrs. L. H. Sigourney, of Hartford, Ct., in a letter of affectionate sympathy to his bereaved parents. They embody the touching incident above-mentioned with great felicity and beauty.

Affectionately yours,  
E. P. R.

#### CHARLIE.

A blooming group, at morning prime,  
Moved by their parent's voice,  
Each offered, from the Book Divine,  
A fragment of their choice.

And one—a beauteous boy, o'er whom  
Four happy summers swept ;  
Raised his clear, trustful eyes, and said,  
"*I laid me down, and slept.*"\*

4 "Oh! sweet, my son, the gem you bring,  
But know you not the rest?  
*I waked, because the Lord sustained ;*  
Complete the sentence blest."

Yet still that student of the skies,  
His first selection kept :  
"No, no, mamma ; just this, just this,  
*I laid me down, and slept !*"

That night the fever smote him sore,  
With dire, delirious pain ;  
And fiercely racked the strings of life,  
Till every hope was vain.

Then all at once, in slumber soft,  
The darling sufferer lay ;  
And like a lamb of Jesus, slept  
His little life away.

\* Psalm 3 : 5.

He slept—but with what glorious joy—  
 What strains of seraph love,  
 The *waking word*, he spake not here,  
 Shall be pronounced above!

L. H. S.

HARTFORD, Ct., October 2d, 1853.

---

### A CHILD'S SYMPATHY.

A CHILD'S eyes! those clear wells of undefiled thought—what on earth can be so beautiful? Full of hope, love, and curiosity, they meet your own. In prayer how earnest; in joy how sparkling; in sympathy how tender! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower, without plucking it or knowing its value. A child cannot understand you, you think: speak to it of the holy things of your religion; of your grief for the loss of a friend, of your love of some one you fear will not love you in return: it will take, it is true, no measure or soundings of your thoughts; it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours, and engraft itself, as it were, on the feeling, which is your feeling for the hour.—*Mrs. Norton.*

---

### DESPISING HOUSEHOLD DUTIES.

FROM a variety of causes, nothing is more common than to find American women who have not the slightest idea of household duties. A writer thus alludes to this subject: "In this neglect of household cares American females stand alone. A German lady, no matter how high her rank, never forgets that domestic labours conduce to the health of body and mind alike. An English lady, whether she be only a gentleman's wife, or a duke's, does not despise the household, and even though she has a housekeeper, devotes a portion of her time to this, her true, her happiest sphere. It is reserved for our republican fine ladies to be more choice than even their monarchial and aristocratic sisters. The result is a lassitude of mind often as fatal to health as the neglect of bodily exercise. The wife who leaves her household cares to the servants, pays the penalty which has been affixed to idleness since the foundation of the world, and either wilts away from ennui, or is driven into all sorts of fashionable follies to find employment for the mind."

## Historical and Biographical.

### LIFE AND TIMES OF THE REV. JOSEPH SMITH.

(Concluded from p. 524.)

STILL abounding in labours, at home and abroad, and wearing out in his master's service, the spring of 1792 found Mr. Smith at his post. His health, though never vigorous, gave no token of his approaching end. He was in his pulpit on the first Sabbath of April, and was at Cross Creek, according to his alternate course on that day. His text was Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel, than that which we have preached, let him be accursed." He took occasion from this text, to give them a summary sketch of his twelve years' preaching. It seemed like the winding up of the whole of his ministry. It was universally remarked that he spoke as though he had a presentiment that it was to be his last sermon. He seemed to them as though he was just going to the judgment-seat of Christ. The whole place was like a Bochim. How much more were his people affected, when it was found that he required assistance to get from the pulpit to his horse. He was obliged to remain for a day or two in the neighbourhood, and then was conveyed home on a sled. Carriages with wheels were almost unknown then.

His disease was inflammation of the brain. His sufferings, though short, were severe. In the earlier stages of his disease, he was in deep waters. At one time a cloud of great darkness came over him. His affectionate people poured in to see him. He asked them to pray for him. To a number of young people, whom the Lord had given him as his spiritual children, and who were permitted to approach his bedside, he said, "My dear children, often have I prayed for you when you were asleep in your beds; now is your time to pay me back. Oh, pray for me, that the Lord would shield me from the fiery darts of Satan. Deep calleth unto deep and all his billows he maketh to pass over me." In such language, we have been told by one of that group that then stood by his bedside, did he express the anguish of his spirit; but the conflict was soon over, and all was peace. His last day was spent in the land of Beulah. As long as he could speak it was in the accents of triumph and holy joy. On the 19th of April, 1792, Mr. Smith finished his course on earth and died in the faith. The tidings of his death spread a gloom over a widely extended community. Such were the feelings of his own people, that, as many of them testified, it was a common remark among them, that the sun did not seem to shine with his natural brightness for many days afterwards. Truly a great man had fallen in Israel. The following lines, composed by the Rev. S. Porter, are to be found on the stone that covers his mortal remains in the graveyard at Upper Buffalo:

"What joys infernal flushed the powers of Hell!  
 But Zion trembled when this Pillar fell,  
 Lest God, who his ambassador withdrew,  
 Should take away his Holy Spirit too;  
 Then some vain hireling, void of special grace,  
 Be brought to fill this faithful pastor's place."

The congregation where he lived and died still survive in the successive generations that have arisen. Their candlestick is not yet removed. It is true, that by emigration, they have furnished an immense number as materials for new churches all over the West: could their statistics in this matter be gathered, it would, it is believed, awaken in every pious mind astonishment and gratitude. In this respect, the influence of his ministry has been extended down till the present time and over the Western States, and with multitudes, wherever the traveller wanders through Ohio and other States, he will find the name of Joseph Smith pronounced with reverence and affection. It will be seen also by the statistics of the General Assembly, appended to their Minutes, that his old churches are still amongst the most flourishing of Western Pennsylvania. If Kidderminster, the place where Richard Baxter laboured so ardently and so successfully, has still a chosen people, after the lapse of two centuries, need we wonder that the Lord is still very gracious to the descendants of that pious race, that, more than seventy years ago, were gathered in our western wilderness, under the ministry of such a man as Joseph Smith, who "lured to brighter worlds, and led the way."

Mr. Smith was a faithful preacher of the terrors of the law; and, on this account profane people gave him the soubriquet of *Hell-fire* Smith. In this connexion we may mention a well-accredited fact, though all the details are not now preserved. Mr. Smith was on his way to the General Assembly, and tarried during the Sabbath in a congregation where vital religion was at a very low ebb. The minister, having heard of Mr. Smith's style of preaching intimated to him that he would be glad if he would give his people one of his more moderate sermons, as it would better suit their taste. Mr. Smith after giving out an impressive hymn and offering an unusually fervent prayer, arose to preach, and as he rose uttered with a strong voice the words, "Fire! fire! fire!!" The congregation, as we may well suppose, were alarmed and agitated, and eagerly glanced their eyes towards every part of the building, above and around. "If the very mention of the word," continued the preacher, "so startles you, if the mere apprehension of it, excited by the voice of a stranger, so disturbs you, what will it be to encounter the reality? 'Who can dwell with everlasting burnings?' This is my text." He delivered one of his most alarming and awakening discourses. It was the means of an entire change in the spiritual views and ministerial labours of the pastor, and the commencement of a revival of religion in the congregation. The minister often mentioned the circumstance freely, and with flowing tears and expressions of gratitude to God for having sent his servant among them.

At one of the first communion seasons in the western wilderness, Mr. Smith was present. An immense concourse of people were drawn together from a widely extended settlement. The services were conducted in a grove, adjoining the meeting-house; which house, by the way, would hardly have contained a tithe of the people that usually assembled,

on such occasions. This recourse to a grove was quite a common arrangement for many years afterwards. There are thousands yet living who well remember the solemn, delightful scenes witnessed and enjoyed beneath the canopies of western forests; and we doubt not, the reminiscences of Heaven sometimes wander back to such rural spots, where "Heaven was begun below!" But to return, the sacramental service which, at that time, was generally more protracted than in our day, was at length closed, late in the afternoon of a long summer day. Mr. Smith rose to deliver a closing address; but the attention of the audience was disturbed: considerable numbers having many miles to go in order to reach their homes were rising and dispersing; some setting out on foot, some going to their horses, some disengaging their bridles from the branches of the trees, some preparing to mount, some already mounted, and riding in different directions—presenting altogether a picturesque and striking scene. Mr. Smith, surveying the whole aspect before him, and raising his clear and remarkably piercing voice to a loud and thrilling pitch, commenced, after this manner: "One word to those who are now retiring, and who cannot remain longer with us. We are told that when this supper was celebrated for the first time, none retired from the place until all was over, but Judas. If there be any Judas's here, let them go! but let them remember, that what they have heard and seen here to-day, will follow them to their homes and to hell, if they go there!" The effect, it is said, was like an electric shock; they all, with scarcely an exception, returned to their seats and hung upon his lips with fixed attention, until the benediction was pronounced.

The following is an extract from *his will*:—"I give and bequeath to each of my beloved children, a *Bible*, to be paid for out of my personal estate, and in so doing, mean to intimate to them, as I am a dying man and in the sight of God, that it is ten thousand times more my will and desire that they should find and possess the pearl of great price hid in the field of the Scriptures, than enjoy anything else which I can bequeath to them, or even ten thousand worlds, were they all composed of the purest gold and all brim full of the richest jewels, and yet be ignorant of the precious treasures in God's word, that are entirely hid from the most eagle-eyed and quick-sighted men that are properly of this world." We cannot forbear to add that there is good reason to hope that all his children are now with him in heaven.\*

After all that has been said, we know of nothing better suited to give us a full view of the depth and fervency of his piety, than the following letter, written more than two years before his death and addressed to a young minister, though not a very young man, whom he had trained for

\* Indeed it is worthy of admiration and praise, that the Lord was truly a covenant God to him and to his seed after him. He trained in the nurture and admonition of the Lord, *five daughters*, one, who died a peaceful and happy death, in the very bloom of womanhood; the four others became wives of ministers. These ministers were the Rev. Dr. Welch, of Dayton, the Rev. James Hughes, first President of Miami University, the Rev. Joseph Anderson, lately deceased in Missouri, and the Rev. Dr. William Wylie, of Newark, Ohio. One of his sons died whilst preparing for the ministry. Another, the Rev. David Smith, lived to the age of thirty-two; after preaching with great success, for about nine years, he literally fell in his Master's work, with his armour on, and "vici" on his shield, in the midst of an extensive revival of religion in his congregation. Several of Mr. Smith's grandchildren became ministers of the Gospel, some of whom are now in the field. [A short notice of the Rev. *David Smith*, will appear in the January number, 1854.—*Ed*]



the sacred office, and who was now just settled as a pastor in an adjoining field.

“*Rev. and Dear Sir,*—Grace, mercy, and peace be with you and yours. It might, perhaps, look too much like flattery to tell you how much I long to see you; and the desire I have for your success in the great work which your divine Master has lately intrusted you with. Dear sir, let me remind you, and myself with you, that such is the greatness, the extreme difficulty of a minister's work, and the awfully important consequences of every sermon, of every sentence he delivers in the name of the Eternal God, that every man of the sacred character, who knows what he is about, must often tremble at the thought, and cry out with the Apostle, ‘Who is sufficient for these things?’ Who is fit to stand so near to and personate so glorious and dreadful a God? Who is fit to manage this office, so as to give a good account of it upon the strictest inquiry? Who can discharge it, answerable to that boundless eternal felicity, or extremest everlasting misery, which will enure upon the manner of his executing it? O what acquaintance with God, what application of mind, what skill, what prudence, what tenderness, what care, what fortitude and courage, does such an one need! In short, if we consider and well survey the important ends of our office, how extremely difficult it is; what discouragements and oppositions we have to encounter, from ourselves, from those we preach to, from the missionaries of hell, who, with a zeal that may reproach our lukewarmness, exert themselves to propagate the contagion of vice, and occasion those to relapse, who seemed upon the recovery by our instrumentality,—I say, can we consider this, the important and tremendous ends of our office, and yet yawn and indulge a slothful inactivity in the pursuit of them? Surely no; but we must be crying out, O, that we could get free from the stupefying influence of sin and sloth! and keep our spirits deeply impressed with the dread importance of eternal things! O, that we were always duly sensible of the worth of the immortal soul; then would we be as watchful over our flocks as their guardian angels.

“But, alas! from hell too do our ministrations meet with the most powerful opposition. The very office itself, and ministers for the sake of it, are the butts against which Satan, by his instruments, levels his sharpest darts, well knowing that here are laid the strongest batteries against his kingdom. And, therefore, without doubt, the most faithful ministers are the most assaulted.

“Oh, it is well that the mighty Conqueror hath said, ‘Lo! I am with you always, even unto the end of the world.’ In this one blessed promise we find all necessary provision. The officers he employs, in every age, are still entitled to the benefit of this provision, as well as those of the first age. Here, then, my dear son, brother, and friend, while you take heed to fulfil your ministry, you have the greatest encouragement. Though you may be often ready to faint, and so left to feel your weakness and dependence, yet, on the whole, you shall find strength proportioned to the difficulties of your work. For you are a fellow-worker with Him whose designs shall not be frustrated by all the powers of hell. When our dear Lord put you into the ministry, I doubt not at all but he counted it the greatest honour he could put upon you in this mortal life; and he justly expects that you should form the same estimate of it. See that you endeavour always to realize this, and it will much sweeten your work, and raise your grateful wonder. See also that you keep your mind believingly attentive to this promise, ‘Lo! I am with you,’—to qualify and succeed you in whatever work I call you to, ‘Lo! I am with you,’—to comfort you by my grace and Spirit, when your heart is grieved, ‘Lo! I am with you,’—to defend and strengthen you in every trial, though all men should forsake you; and while He stands with you, there can be no just cause of fear or fainting. When you are exposed to danger, it will comfort your heart that Christ holdeth the stars (his ministers) in his right hand, and none can pluck them thence. If any hurt them, they must strike them *there*. And, therefore, you can suffer nothing but what He permits for gracious ends; and from destructive evils you are altogether safe.

“And now, my dear sir, as you are appointed an instrument to plant the Heavenly word, may you be honoured in begetting many souls to Christ, and saving

those who shall be your crown of rejoicing in the day of our dear Lord Jesus. Nor will you fail of endless glory, though your hearers should perish by their own fault. From, dear sir,

"Your obedient, affectionate friend,

"JOSEPH SMITH.

"Cross Creek, Jan. 16, 1790.

"Rev. Mr. PATTERSON."

Such were the views and sentiments of this western pioneer of the gospel ministry, and "though dead, he yet speaketh." If the foregoing account of this eminent servant of God, be rendered in any measure instrumental in promoting amongst the rising ministry, an increased degree of devotion to their sacred work and of love to the souls of men it will be an abundant compensation for the time and trouble expended in the preparation of this article. To the divine blessing, for this purpose we commend our humble offering. If this paper shall meet the eye of any of the descendants of the venerated subject of this Memoir, may it contribute to quicken their steps heavenward. J. S.

---

## BIOGRAPHICAL SKETCH OF PRESIDENT DAVIES.

THE engraving [Rev. SAMUEL DAVIES?]\* the frontispiece of this Number, is a copy of one found among the papers of a lady who, in her young days, was a member of the congregation and also of the church under the care of Mr. Davies, in Hanover, Virginia. She lived to the advanced age of about ninety years. A nephew, the Rev. William S. White, D.D., pastor of the Presbyterian Church, Lexington, Virginia, remembers, when quite young, hearing this old lady read the printed sermons of Davies, often in tears, and say of some of them, "I heard him preach this myself." Sometimes she would get from her cabinet of mementos a little gilded frame, with the face of a man, and set it before her, and read the sermons with deep emotion. He remembers such expressions as "Dear man! how like him; I can hear his voice as I read." Upon searching, a few years since, among the old lady's mementos and keepsakes and papers, which had been carefully preserved by the family, this picture was found and recognised as the one she so highly prized. In the estimation of one who owed his salvation to the preaching of Davies, as a means, it was "so like the dear man!" In that *likeness* is its value.

The following chronology is copied from a table in Davies's handwriting, in a Bible now in possession of his descendants, near Petersburg, Virginia. In several particulars it differs materially from the dates

\* The Editor of this Magazine is not satisfied with the proof that this engraving is one of President Davies. Historical facts cannot be considered as *established* on evidence so slender. He does not deny that this *may be* Davies; but he confesses that he is not free from doubt. On this account no name has been added to the engraving. The publication of the likeness is made with a view of settling the question, if possible. Antiquarians will probably be able to throw light on the subject. The testimony of the good lady is quite decisive as to the point that the portrait *resembles* Davies. This gives it value, even if it be an engraving of some other person. C. V. R.

hitherto given in any printed memorial of him, except Foote's Sketches of Virginia. It differs from the monument in Princeton, in the date of his birth, and supplies the loss of the Records of Presbytery.

Samuel Davies, born, New Castle County, Pennsylvania, Nov. 3d, 1723.

Licensed, July 30th, 1746.

Ordained by the Presbytery of New Castle, Feb. 19th, 1746-47.

Married Sarah Kirkpatrick, Oct. 23d, 1745.

Separated from her by death, and bereaved of an abortive son, Sept. 16th, 1747.

Settled in Hanover, Virginia, May, 1748.

Married Jane Holt, Oct. 4th, 1748.

Sailed for England from Philadelphia, Nov. 16th, 1753.

Returned to Virginia, Feb. 13th, 1755.

Accepted the Presidency of New Jersey College, July, 1759.

Lost my father, aged 79, August 11th, 1759.

His children were, William Davies, born August 3d, 1749, Thursday, 7 o'clock, P.M.

Samuel, Sept. 28th, 1750, Friday night.

John Rodgers, August 20th, 1752, Thursday, 2 o'clock, A.M.

Martha, Nov. 14th, 1755, Friday, 7 o'clock, A.M.

Margaret, March 19th, 1757, Friday, 1 o'clock, A.M.

A daughter who died in the birth, Nov. 2d, 1758.

His descendants are numerous in Virginia. From this table it appears that he was a few months short of twenty-three years of age when licensed to preach; and that he was one year older at his death than appears by the inscription on his tombstone, being born in 1723 instead of 1724. At his death he was about thirty-seven years and three months.

Mr. Davies excelled in all that makes a useful and popular minister—the spirit of the man, the matter of his sermons, personal appearance, dignity of manner, readiness of wit, sweetness and power of voice, an earnest desire to glorify God in the salvation of men, and over all these the freshness of youth with unaffected modesty. Of all the traditions, correct and incorrect, that have been handed down in profusion about this man of God, there is not one of a mirth-moving kind. In the midst of facts and narratives stirring the heart with generosity, patriotism, self-abasement, enthusiastic admiration for the cause for which he plead, and an earnest desire to be great and good like himself, there is not one that excites a feeling approaching to ridicule, either toward him, his cause, or his fellow-men. An unrivalled preacher, he was the kindest of critics on the performances of other preachers; and, in his graphic journal, he speaks in the highest terms of some whose names have hardly reached us, as excellent sermonizers. Mr. Smith, the President of Hampden Sidney, said the best sermon he ever heard was from James Mitchell, of Bedford, and the next best from President Graham. Mr. Davies says of Mr. Bostwick, "He has the best style extempore of any man I ever heard." Always and everywhere a minister, Mr. Davies was always revered as a minister of Christ.

Mr. Davies wrote sermons, read sermons from the pulpit, and also delivered his message without notes, conforming to circumstances. But whether he read his sermons or preached without notes, he delivered his message with animation, and often with tears. He notices in his journal the failures in his own feelings and manner while preaching. "When I speak on solemn subjects with an air of unconcernedness, or mere natural vivacity, I feel guilty, and seem to myself to make a very ridiculous ap-

pearance." Probably none of his audience ever thought him in that condition. But he says that sometimes he did not read some parts of his prepared sermons, because he did not think himself in the right state of feeling to pronounce such passages with sufficient tenderness.

Davies was a warm advocate of the great revival of religion that spread over and agitated the States of Pennsylvania, New Jersey, Delaware, and parts of Virginia, New York, and New England, and was a principal agent with Robinson and others in its spread over Virginia. Judging from its immediate effects and after-influences, the revival in Virginia has always been considered among the most pure with which the Church has ever been blessed. His sermons, prepared for his ordinary ministrations, with no design for public inspection through the press, written mostly during his laborious services in Virginia, and printed after his death, give evidence that the Confession of Faith, in its more strict construction, was the platform of his belief. Such sentiments and expressions would flow naturally from no other creed or construction of the Confession of Faith. He demonstrated what he believed, that orthodoxy had the true revival spirit, and kept himself from formalities on the one side, and enthusiastic wildness on the other. His hearers wept sometimes aloud, and sometimes they fell prostrate; but they always, when inquired of, said it was from a sense of their sinfulness, and the purity and mercy of God, and the glory of Christ. Many of the converts under the ministry of Davies lived to be very old, surviving him many years, and these, both black and white, were, to the end of their days, examples of godly living and experimental Christianity. The coloured members of his church were noted through life, and even in their children, for their conscientious observance of the requirements of the Gospel of Christ.

Notwithstanding all the difficulties thrown in the way of obtaining license for preaching places under the existing laws of Virginia, his places of preaching were constantly increasing, and his invitations to preach in distant neighbourhoods multiplying. People would ride fifty or sixty miles to hear him preach; becoming interested, would return on his communion seasons, bringing their young children with them on horseback, fording James River, and remain days at the meeting; and becoming members of his church, by their entreaties for a visit, they would extend his rides and his preachings to new neighbourhoods, until the extent of his journeyings, and the number of his appointments became almost incredible. A semicircle whose radius is about a hundred miles would cover his field of operations; with occasional visits to neighbourhoods much more remote.

Previously to Braddock's war, the hindrances thrown in the way of Mr. Davies, by a wrong construction of the laws of the State, were trying to the highest degree. These legal difficulties have been very generally misapprehended. The decision of Sir Dudley Rider of England in his favour, was obtained by Davies before he went to England, and not afterwards, as stated by Dr. Miller, as may be seen by Dr. Avery's letter in Foote's Sketches of Virginia, p. 214; and was of no service to him. The Attorney-General of Virginia, Randolph, contended that the act of William and Mary, called the Toleration Act, having been adopted by the Virginia Legislature as a part of their code, was a Virginia colonial law: under this law Mr. Davies had the liberty to preach still, and that too according to the colonial construction of the law: that any construction put upon it in England would not affect the construction put upon it in the colony. Randolph was for

confining those who dissented from the Established Church to as few places as possible; and in this construction he was defended by the Bishops of London, of whose diocese the colony was reckoned a part (see *Sketches*, p. 177 and 179). To preach in unlicensed houses all knew to be against law: the right to license houses was restricted by the Government and Council to themselves as the General Court. The question always was, what neighbourhoods should have houses licensed to preach in? and how many houses one preacher might occupy? In debating these questions Mr. Davies and Attorney Randolph tried an argument.

During and after Braddock's war, less and less trouble was given about preaching places, principally because the dissenters had become so numerous, and the defence of the frontiers had been accomplished principally by them. By degrees the laws under which Davies had suffered, became a dead letter, and in about a quarter of a century from the time Davies left the State, so great had become the change of public sentiment, that Virginia, by her act for religious liberty, became the most tolerant of communities. The ministrations of Davies in Virginia increased dissent, and dissent at last broke down intolerance.

From his multiplied labours in Virginia, Mr. Davies was called to accompany Rev. Gilbert Tennent to England, to seek pecuniary aid for the college now familiarly called Princeton College. His graphic journal speaks modestly of those labours which were crowned with success, in his numerous applications to the dissenting congregations in England, and the Established Church in Scotland. No personal application was made by Mr. Davies to government, while in England, either for pecuniary aid, or for redress of grievances of dissenters in Virginia. The opinion of his friends in England was entirely against any such applications, and there is no evidence in his journal of his having any kind of interview with King or Council, or of his preaching before the Court.

Mr. Davies was very successful in his labours among the coloured population of Virginia; and the impress of character remains on some plantations to this day. The children are taught by their parents in the doctrines and truths of the Bible, and are made familiar with the Shorter Catechism, and exhibit in their lives the power of those truths they embrace in their creed.

Some years after his visit to England he was called to the Presidency of that College whose funds he had greatly increased by his agency during that visit. His friends in Virginia mourned his departure, and in their grief at his speedy death, sometimes thought the confinement to a college had not been favourable to the health of one accustomed to range freely on horseback over hill and dale, enjoying the excitement of a successful ministry.

The pecuniary circumstances of Mr. Davies was never very abundant. The kindness of Christian friends supplied in part his expenditures in preparation for the ministry; part of the liberality going from Virginia through Mr. Robinson. His salary as a minister was not at any time large, and he never expressed any desire to accumulate. For his services on his agency to England it appears that the Trustees were expected to pay the travelling expenses, and the Synod supplied his pulpit in his regular congregation; further compensation was not promised. In his journal for Wednesday, September 19th, 1753, he says:—"Was uneasy to find that the Trustees seemed to expect that I should furnish myself

with clothes in this embassy ; with what pleasure would I do it were it in my power, but alas ! it is not : and therefore, notwithstanding the pliability of my nature, I *must* insist upon their providing for me in *that* respect, as one condition of my undertaking the voyage." Of the patrimony he received with his wife we are not informed ; it in all probability was not large, though generous.

His constitution in the early part of his ministry was evidently inclining to the hectic fever, and wasting, and found his remedy in the climate of Virginia, and his active exercise. Under the close study to which he applied himself as President of the College it gave way, and he fell at the early age of thirty-seven years and three months. His usefulness and fame are abiding. His sermons will be read with admiration and profit. How could he write such in his busy life ?—and yet in what other life could he have written such ? In the excitement and activity and variety of his ministry, his heart and imagination had full play. He wrote sermons according to the necessities of the case, and wrote with all his might, and wrote for all generations. Christ has said that he that would be great must serve ;—the servant of all the greatest of all. With a delicate constitution, in a situation of labour and exposure unfavourable to extended research and literary study, he has left an example of fervour, unambitious striving after excellence and abiding influences, that will make coming generations glad to look upon his image and meditate upon that grace that shone so brightly in him. "*Not I, but the grace of God which was with me.*"

ALIIQUIS.

[A more extended account of President Davies, may be found in Foote's Sketches of Virginia.—ED.]

---

## Review and Criticism.

---

THE FAITHFUL MOTHER'S REWARD ; A Narrative of the Conversion and Happy Death of J. B., who died in the tenth year of his age. With an Introduction, by the Rev. Charles Hodge, D.D. Philadelphia ; Presbyterian Board of Publication.

Mother—faithful mother—the faithful mother's reward ! What higher reward can a faithful mother have, than the conversion of her child ? This book points out the methods of Christian nurture which God blessed with his Holy Spirit. The book contains a very remarkable narrative ; and no intelligent mother should fail to read it. When such books are published, one involuntarily exclaims, "Would that they could have a universal circulation !" Dr. Hodge has so exactly characterized the work in his introduction, that we insert the first paragraph.

"There is much to commend the following narrative to Christians generally, and especially to Christian parents. 1. It exhibits a peculiarly

*lovely natural character*, developed under the influence of the truth and Spirit of God. 2. It traces with remarkable distinctness the *progress of spiritual life* in the mind of a child. 3. It presents a striking illustration of the adaptation of scriptural truth in its doctrinal form, as exhibited in the *Westminster Catechism*, to the work of conviction, conversion, and sanctification. 4. It adds another to the thousands of witnesses to the *fidelity of God* to his promise to give his Spirit to the children of his people. 5. It furnishes much at once to *encourage* and to guide pious parents in the religious nurture of their children. 6. Above all, it presents such a clear and *lovely reflection of the Redeemer's image*, as to serve greatly to strengthen faith and to enkindle love. When the sun shines on a drop of water, he reveals his being and his glory; and so when the image of the Saviour is reflected even from an infant soul, it is the Saviour himself, and his beauty we behold and love. This is the reason why the exhibition of genuine Christian experience, carries with it a convincing power so much higher than that which belongs to external testimony or logical argument."

---

A CALL UPON THE UNEMPLOYED TALENT OF THE CHURCH; A Sermon in behalf of the American Sunday School Union. By GEORGE POTTS, D.D. American Sunday School Union.

The vigour, eloquence, and weighty truth of this sermon, have commanded for it an immense circulation. It is certainly a model of effective preaching. In our judgment, the Sunday School cause has never been presented to the public in a more thorough and convincing manner. The great danger of Sunday Schools is lest they weaken or supersede family instruction. Dr. Potts warns against this danger, which is real and imminent. The true order of instruction, as to relative importance, is, *first*, family instruction; *secondly*, instruction in religious day schools; and *thirdly*, instruction in Sabbath Schools. It is the true policy of the latter to keep in their place, and not to claim such share of public sympathy and attention as will impair responsibility with respect to the two other modes of Christian education. Dr. Potts is fully aware of the reasonableness of this caution, and shapes his remarks accordingly. The general plan of this able sermon is as follows:

"There are three aspects of this subject, which, if considered by a sound conscience, cannot fail to reform the practice of the Church in this respect. They all resolve themselves into the general consideration of the *vast importance of the end aimed at*, viz., *The Christian education of the young*. This is generally admitted, but not practically felt. Theory is right, practice defective, and in a multitude of cases wrong; and to show how defective and wrong, let us consider the following weighty benefits which the unemployed talent of the church might confer if devoted to this means of usefulness. Let us look at the Sabbath School, I. As an auxiliary; II. As a counteractive; III. As a supplementary.

"As an AUXILIARY—it promotes (1.) Christian family training, and (2) The healthful organic action of the Church upon the young.

"As a COUNTERACTIVE—it corrects the effects of unchristian family training.

"As SUPPLEMENTARY—it is a necessary, and at present the only available means to supply the great defect of our public school system."

SCOTIA'S BARDS. New York: Robert Carter & Brothers, 1853.

Scotia has highlands and lowlands, parochial schools and manufactories, divines and POETS. She has Thomson, Ramsay, Blair, Grahame, Falconer, Logan, Burns, Scott, Campbell, Pollock, Montgomery, Wilson, &c. The compiler, whose modesty has kept back his name, deserves great credit. "*The Presbyterian*," has so happy a notice of this elegant book, that we copy it entire.

"If the eyes of the sons and daughters of 'the land o' cakes' do not glisten when they see this elegant book, we shall begin to think that Caledonian hearts are not what they once were. It is a Scotch book all over. The Tartan waves on the pinnacle of the introductory page; the Thistle stands guard over the gates of the preface; and the Bagpipe plays an adieu at the finis. It is enriched with the most brilliant and costly poetic gems from the mines of that land, which has been as fruitful in minstrels as in metaphysicians, heroes, and martyrs. Some self-exiled son of Scotia, who does not choose to give his name, and whose heart still lingers among her lochs, friths, castled crags, time-honoured sanctuaries, and generous firesides, has here made an offering of affection to his native country, and to his fellow-countrymen, who, like himself, have become voluntary exiles. A sprig of heather from the old home might have sufficed to bring back the bygone scenes of some of years departed; but this editor has culled not only a sprig of heather and a thistle, but roses, lilacs, lilies, carnations, and cypress leaves, and woven them all into a beautiful bouquet, as a sacred memorial of the land where they grew. Scotch people, and those in whose veins runs Scotch blood, will, of course, buy this book, and so will many others beside. We shall expect to see it in many a drawing-room. The selections are not mere excerpts, but complete poems; whilst the typography, paper, and engravings are of the first order."

---

WILLIAM L. MCCALLA'S DEFENCE, &c., On Clerical Titles, Delivered before the Synod of Philadelphia. Philadelphia; William S. Young, Printer. 1853.

Brother McCalla, as is well known, is among the half dozen best debaters in the Presbyterian Church. Whenever he fires his shots, the spars are sure to fly; and he often hits between wind and water. In the present case, he has certainly hit the wind. His speech is an able one, and the absurdity of modern "D.D.ism" is well exposed. But how shall we get rid of the evil? Brother McCalla advises those, who receive the title, not to decline it. And if they take it, they reap the storm. What shall they do? Whoever is fond of wit and sharp sense, let him read the *Defence*.

---

THE BOY'S OWN GUIDE TO GOOD PRINCIPLES, HABITS, AND MANNERS. By WILLIAM SIMONDS, &c., Boston. Massachusetts Sabbath School Society.

A judicious and thorough work. It contains thirty-three chapters on all sorts of subjects for boys to think about. The seeds in this book will, with God's blessing, yield a rich harvest. One of its statements made a deep impression, viz., The late Professor B. B. Edwards read the Bible through seven times, and all of Scott's notes twice, before he was seven years old.



A SERMON FOR THE TIMES, Delivered in the 2d Presbyterian Church, Pittsburgh. By the Rev. ALEXANDER T. MCGILL, D.D. Pittsburgh. J. T. Shryock. 1853.

We happened to hear this very able sermon when it was delivered; and it made an indelible impression on our mind. The text is, "If the foundations be destroyed, what can the righteous do?" The main proposition of the discourse is this: "The efficiency and success of Christianity itself demands a condition of social life and public order, corresponding to its dictates." After carefully guarding the proposition from being misunderstood, the learned Professor first fortifies its truth, and then shows its practical importance. He establishes the truth of the proposition by four sources of evidence, viz., Scripture, history, observation, and reason. The practical importance of the doctrine is seen in vindicating the honour of religion, in rebuking the maxim that "religion has nothing to do with politics," and in calling upon Christians to act instead of relying on moral suasion. Cannot our Pittsburgh brethren devise some means to give this sermon an extensive circulation?

---

REV. F. KNIGHTON'S EDUCATIONAL TEXT-BOOKS; viz., A Primary Grammar, an Etymological School Grammar, and the Young Composer. Philadelphia. R. E. Peterson. 1853.

We have not had time to examine these text-books. But Mr. Knighton is one of our practical teachers, who has given much time to the subject of education; and we commend to all teachers the examination of his volumes. *They* are the best judges of text-books.

---

SCIENCE AND THE SAGES OF THE BIBLE: An Address before the Union Literary and Philalathean Societies, Hanover College, Ind. By the Rev. LEROY J. HALSEY. Louisville. Hull & Brother. 1853.

We have read with very deep interest this address on the relation of the Bible to the sciences. The general position of the eloquent writer is that the Bible contains all the fundamental facts and principles of theological and ethical science, and the best materials for legislative and psychological science; and that in regard to the modern physical sciences the characteristics of the Bible are that it is silent as to all their *theories*, adjusts itself to all their *discoveries*, records their phenomena as they appear to the *senses*, and in certain pregnant expressions, examples of which are adduced, seems even to anticipate many of their most sublime and wonderful results.

---

PROCEEDINGS OF THE WORLD'S TEMPERANCE CONVENTION, Held in the Metropolitan Hall, N. Y., September 6th, 1853.

A very interesting and important document for the times. It contains able reports by Messrs. Cuyler, Duffield, Clark, O'Neal, and Jackson, on various fundamental points connected with Temperance, and is a document altogether worthy the cause and its advocates.

---

POEMS, BY THOMAS BUCHANAN READ.—A New and Enlarged Edition. Philadelphia, A. Hart, 1853.

Mr. Read is rapidly rising in reputation as a poet. One of the British

Quarterlies ranks him among the first four poets in America, the other three being Poe, Longfellow, and Bryant. Mr. Read is a painter by profession, and is now in Italy, pursuing his artistic studies, and recruiting his health. He has been living in Bordentown, N. J., for several years, but his studio is in Philadelphia. He is much esteemed socially, and is undoubtedly a man of genius. We add a few verses, as a specimen of his intellect and versification. These lines were penned on board of the steamer "John Stevens," on the morning of the intelligence of Webster's death, and they appeared in the "Bulletin" of the same afternoon.

WEBSTER.

"The great are falling from us; to the dust  
Our flag droops midway, full of many sighs;  
A nation's glory and a people's trust  
Lie in the ample pall where Webster lies.

"The great are falling from us, one by one,  
As fell the patriarchs of the forest trees;  
The winds shall seek them vainly, and the sun  
Gaze on each vacant space for centuries.

"Lo! Carolina mourns her steadfast pine,  
Which, like a mainmast, towered above her realm;  
And Ashland hears no more the voice divine  
From out the branches of her stately elm.

"And Marshfield's giant oak, whose stormy brow  
Oft turned the ocean tempest from the west,  
Lies on the shore he guarded long: and now  
Our startled Eagle knows not where to rest."

---



---

## The Religious World.

---

SOUTHERN AID SOCIETY.—A Society, with this title, has been formed in the city of New York, for the purpose of assisting in evangelizing the South. The Society is under the influence of our New School brethren, judging from its officers, and is designed to supplement the inactivity at the South of the "*American Home Missionary Society*." The action of the last New School Assembly has probably led to this organization, as a compensation for the abolition measures then adopted. There are undoubtedly a great many benevolent persons at the North, who will cheerfully co-operate with any plans for aiding the South, which may be acceptable to that section of the Union. Our own branch of the Church has happily an organization of its own, which acts in harmony with all sections of country. "The object of the 'Southern Aid Society' is the diffu-

sion of Gospel truth in the Southern and Southwestern States, and in all ordinary cases this to be done under the direction of ecclesiastical bodies, or missionary organizations of an evangelical character, within said States." The following are extracts from the Address of the "*Southern Aid Society*."

"The Southern Aid Society intend to deal with their Southern brethren in the confidence of Christian friendship. Reproach, calumny, and all sorts of injustice, have been tried upon the South for a quarter of a century, without any good results; the Southern Aid Society will try the opposite policy of kindness, sympathy, and co-operation in every good word and work. Let us treat our Southern fellow-citizens and fellow-Christians with generous confidence—with fraternal appreciation; and see if this *more excellent way* will not prosper!

"Have the *Slave* population no claim upon us? What have *they* done, that we may not sustain a faithful ministry in teaching them the way of salvation? May we not send them missionaries, without accompanying our benevolence with such measures as shall suggest a doubt to the people whether we are content to seek their conversion with the simplicity of the early Christians? Need we have the least apprehension lest the regenerating and purifying influence of the Scriptures should fail of its proper action upon the best interests of all—the servants, the masters, the Church, and the State?"

Their address closes with a strong caveat against even the suspicion of Abolitionism, promising not to meddle for or against Slavery, and commending their enterprise to God and man. Whether or not this Society aims at propagating New School principles at the South, remains to be seen. We bring no accusations.

**REVERSE OF FORTUNE.**—A lady, well known and long respected as an eminent teacher in New York, died at the advanced age of 80, a few days since, in the City Almshouse. The writer knew this lady as the Directress of a fashionable Boarding-school in this city. For 25 years she was very successful, and had accumulated \$50,000, which she invested in Fire Insurance Stock, in 1835. Her losses by the great fire ruined her *fortune and prospects*, and too proud to apply to *friends*, she went to the City Almshouse, where she has lived some years, and died as stated. This lady was highly educated, possessed polished manners, led an exemplary life, was a most useful member of society, had educated hundreds of young ladies, and yet was doomed to die in an Almshouse.—*Mirror*.

**TUSCANY.**—Public attention was considerably occupied by the arrest in the city of Lucca, in Tuscany, of Miss Cunninghame, a young Scotch lady, for giving away a Bible and a copy of Bunyan's *Pilgrim's Progress*, in Italian, to a peasant. The British Minister at Florence, after using every effort for the liberation of the young lady, was unsuccessful with the Grand Duke, and it was likely Miss Cunninghame would be imprisoned five years for the offence, unless strong measures were adopted by the British Government. Deputations on the subject had waited on Lord Clarendon, who declared every effort should be made to release the lady. [These efforts have been finally successful.]

**BISHOP DOANE ONCE MORE.**—The following card has been issued by the Presenting Bishops, in explanation of a sentence in their last declaration.

*Card of the Presenting Bishops in the Case of Bishop Doane.*—The undersigned, having seen in the public papers that a use entirely contrary to their own meaning has been made of the concluding sentence of the document sub-

mitted by them to the Court of Bishops, immediately before the dismissal without trial of the presentment of Bishop Doane, take this method of stating their intention and design in the use of those words.

In declaring themselves "*prepared to abide by the action of the Court,*" they meant simply to say that, having laboured to the utmost of their power to bring about a different result from that which they were assured was certain to take place with unanimity, on the part of the Court, and having formally demanded, at the last moment, a trial upon the evidence, they had done all their duty, and should submit to the decision of the Court, and prosecute the case no further. But they were as far as possible from signifying anything like consent, or satisfaction, or acquiescence, in the legal or moral propriety of such a decision, or anything beyond simple submission.

The undersigned further state, that at no stage of the proceedings, did either of them, though repeatedly and earnestly solicited, entertain for a moment with any favour the proposal to withdraw the presentment, or consent to the dismissal, on any consideration.

WILLIAM MEAD,  
CHARLES P. M'ILVAINE,  
GEORGE BURGESS.

NEW YORK, Oct. 15, 1853.

**THE GREEK CHURCH.**—More than a century ago, the high Anglican clergy opened a correspondence with the Eastern Patriarchs, which lasted from 1716 to 1725, and is preserved in the Synodal archives of Russia. The Anglicans were fully prepared to adopt the Greek ceremonial, but hesitated in reference to the adoration of pictures, and the direct invocation of saints. At the death of Peter the Great, the correspondence ceased, but it was not suffered to drop without an "assurance from the imperial government that it should be renewed at some future and more convenient opportunity." Of this promise, the Puseyites, who bear a yet closer affinity with the Greeks, have not been forgetful; and when, after the decision of the Gorham case, it was proposed by some of the Anglican clergy and laity to address a memorial to the Russian Ambassador, as the precursor to a contemplated act of formal union with the Eastern Church, the only stipulations deemed needful were, that the Petersburg Synod should receive them into communion: 1. Without requiring them to make any "permanent submission of themselves or their congregations to the Russian hierarchy." 2. Without demanding of them, "as Westerns, either to expatriate themselves," or "to assume any incongruous local title, such as Eastern, or Greek, or Græco-Russian." 3. Without compelling them to use, "for public or private worship, a language they do not understand." 4. Without imposing on them such needless alterations in their form of Common Prayer, as might prove "difficulties in the way of others of their countrymen joining with them." See "*Harmony of the Anglican Doctrine with the Doctrine of the Eastern Church,*" by Rev. R. W. BLACKMORE. M. A. 1846. The *Filioque* seemed the main obstacle to the amalgamation. See "Greek and Eastern Churches." London Tract Society.

The last Methodist Quarterly enumerates seven or eight works recently published on the Greek Church, with this quotation: "The Greek Church is eventually destined, chiefly through the power of Russia, to regain the whole of the Græco-Eastern Empire, and even to cover Asia, and extend to the uttermost shores of the Eastern and Southern Ocean. The present character and condition of that Church, therefore, must become a matter of the gravest interest."

## The Old Year at Parting.

### LESSONS OF THE CLOSING YEAR.

**TIME** has its way-marks. These were evidently set up by the Creator of all things. He who created the heavens and the earth, and all things which are therein, does nothing in vain. Each particle of matter, and every planet, has its place and its uses. Thus it is with the sun, moon, and stars. They are arranged in such a manner as to influence each other, and at the same time to communicate lessons of instruction to intelligent creatures. They are "for signs, and for seasons, and for days, and years."

To these signs more or less attention has been paid in different ages of the world. They are the natural divisions of time, and hence we are familiar with days, months, and years.

But what are the lessons taught by the return of these periods; and what especially are the truths inculcated by the events of each closing year? Enlightened as our minds are with the instructions of revelation, we need be at no loss for themes of profitable reflection.

1. Enlarged views of the *providence* of God. How numberless have been the changes of the past year? In the earth, in the waters, in the atmosphere, there is constant change. So it is in the vegetable and animal kingdoms. So also it is among angels and men. Some of these changes have been small and invisible, others great and conspicuous. Some have affected only the relation of one particle of matter to another, others have convulsed kingdoms. Some have related exclusively to matter, others have a direct bearing upon the operations of mind and the formation of character. But in all these things the hand of God has been concerned. How wonderful are his workings? The laws of nature, whether these laws are supposed to relate to matter or mind, to the falling shower, the rushing tempest, the desolating pestilence, the condition of individuals, families, or nations, are only the uniform methods of divine operation. In whatever light, then, we contemplate the providence of God, it is wonderful. How unlimited his wisdom, how vast his power! Over the wide field of his operations, our thoughts may range with perpetually increasing astonishment, delight, and improvement. "Whoso will observe these things," even he shall be wise.

2. Increasing *confidence in the Divine government*. Although our vision is exceedingly limited, yet we have, during the past year, looked out upon complicated scenes. We could see both the writing and "the hand," but we could see no further. How the affair would terminate, or the web be unravelled, we could not tell. A cloud covered the end from our view. We studied, conjectured, and prophesied, but so differently did different men, or even the same man at different times, read and interpret the symbols of coming events, that we soon became confounded. But the infinite Jehovah, in his own good time, scattered the clouds, and explained the mystery. The event proved that the things which "are impossible with man, are possible with God." Through another year, the Lord has conducted the complicated affairs of his government, bringing light out of darkness, and order out of confusion. Let, then, our observation and experience, though limited in every respect, inspire us with confidence in the wisdom, equity, and stability of the dominion of our God. "The Lord reigns, let the earth rejoice."

3. *Humility*. We have cause, great cause, for self-abasement before God. Though He has fed, clothed, and instructed us, we have been disobedient. His honour we have not sought, nor have we cultivated his vineyard. Our time and talents have been wasted. While God has been constantly working on our right hand and on our left, preparing the way for the spread of the Gospel and the

triumphs of his grace, we have either been idle, or employed our feeble efforts against the purposes of his love. And can we think of our unfaithfulness, and not weep?

4. *Renewed diligence.* "Let the time past of our lives suffice us to have wrought the will of the flesh." We have done evil enough,—we have been idle long enough. It is high time to awake out of sleep. Much is to be done,—a world lies in wickedness, and our own sanctification has been greatly neglected. Our own souls, our families, our neighbours call for help. Shall we continue to sleep in such circumstances? But "the night is far spent." Time is flying; our days are swifter than a weaver's shuttle. How many days, during the past year, have been lost—days in which we have done no good? How many of our days have been worse than lost—days in which we have done evil? And shall we not now arise, resolving that we will redeem the time, because the days are evil? Cannot every one of our readers discover motives for increased fidelity,—motives drawn from the goodness of God, the wants of the world, and the pleasure of doing good?

Christian reader, your race is almost run. You have three hundred and sixty-five days less to labour and toil for your glorious Master than you had one year ago. And so much nearer are you to the rest of heaven. Is it for *you* to slumber, or to be occupied with trifles? Look up, and behold that great white throne! Are you prepared to stand before it? Pause, and listen to that new song. Are you qualified to join it? Have you done all for the salvation of a world that gratitude demands?

The year is closing, and time with you will soon be no longer. What you do, do quickly.—*Genesee Evangelist.*

---

## LIFE AND ETERNITY.

LIFE is the veil that hides eternity—  
 Youth strives in vain to pierce it, but the eye  
 Of age may catch, through chinks which time has worn,  
 Faint glimpses of that awful world beyond,  
 Which death at last reveals. Thus, life may be  
 Compared to a tree's foliage; in its prime  
 A mass of dark, impenetrable shade,  
 Which veils the distant view; but, day by day,  
 As autumn's breath is felt, the falling leaves,  
 Opening a passage for the doubtful light,  
 Exhibit to the gazer more and more  
 Of that which lies beyond,—till Winter comes,  
 And, through the skeleton branches, we behold  
 The clear blue vault of day!

---

## REPENTANCE—THE LONGER DELAYED THE MORE DIFFICULT.

AN ALLEGORY BY ONE OF THE FATHERS.

A HERMIT was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood, and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time,

the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by-and-by be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne, and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

---

### WILL AND TESTAMENT OF THE DYING YEAR.

I LEAVE to Ambition that goading of soul,  
Spurring on, spurring on unto goal after goal;  
Its fatal reward, from a loftier height,  
To see its own loneliness, feel its own blight!

I leave unto Love, 'mid the darkness of earth,  
A ray, that in Heaven's own smile had its birth;  
And to Hate I bequeath the deep curse that is felt  
By hearts that at Pity's soft voice never melt.

I leave to young Genius the stings of neglect,  
That patience and toil the bright gift may perfect;  
And I leave the pretender a semblance of fame—  
Transparent to render his folly and shame.

I leave to the Wise man his weakness to learn—  
The Proud one, to writhe beneath scorn in his turn;  
Remorse to the Vengeful, and hope to the Thrall,  
Repose to the Good—but stern trial to ALL!

---

### THE GODLY IN ETERNITY.

So much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few frowns by the infinite and eternal hallelujah, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity. Their sorrows can die, but so cannot their joys. And if the blessed martyrs and confessors were asked concerning their past sufferings and present rest, and joys of their certain expectation, you would hear them glory in nothing but in the mercies of God, and in the cross of the Lord Jesus. Every chain is a ray of light, and every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never-ceasing enumeration—days without nights, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envyings, communication of joys without lessening—and they shall dwell in a blessed country, where an enemy never entered, and whence a friend never went away.—*Jeremy Taylor.*

## VANITY OF OUR DAYS.

The reader will perceive that the following poem of Quarles is built on the text prefixed, and that the first line of each stanza is borrowed from it :

Behold, alas! our days we spend!  
How vain they be, how soon they end.

BEHOLD,  
How short a span  
Was long enough of old  
To measure out the life of man;  
In those well-tempered days, his time was then  
Surveyed, cast up, and found but three-score years and ten.

ALAS!  
And what is that?  
They come, and slide and pass  
Before my pen can tell thee what;  
The posts of time are swift, which having run  
Their seven short stages o'er, their short-lived task is done.

OUR DAYS  
Begun, we lend  
To sleep, to antic plays  
And toys until the first stage ends,  
Twelve waning moons twice five times told we give  
To unrecovered loss; we rather breathe than live.

WE SPEND  
A ten years' breath  
Before we apprehend  
What 'tis to live or fear a death;  
For childish dreams are filled with painted joys  
Which please our sense awhile, and waking prove but toys.

HOW VAIN,  
How wretched is  
Poor man that doth remain  
A slave to such a state as this;  
His days are short at longest; few at most;  
They are but hard at best; yet lavished out or lost.

THEY BE  
The secret springs  
That make our minutes flee  
On wheels more swift than eagles' wings!  
Our life's a clock; and every gasp of breath  
Breathes forth a warning grief, till time shall strike a death.

HOW SOON  
Our new-born light  
Attains to full aged noon?  
And this how soon to grayhaired night?  
We spring, we bud, we blossom, and we blast,  
Ere we can count our days, our days they flee so fast.

THEY END  
When scarce begun;  
And ere we apprehend  
That we begin to live, our life is done.  
Man, count thy days; and if they fly too fast  
For thy dull thoughts to count, count every day the last.



# INDEX TO VOL. III.

## MISCELLANEOUS ARTICLES.

	PAGE		PAGE
Adam, Effects of Fall on Posterity, . . . . .	445	Meditations, Religious, . . . . .	546
Alexander's, Dr., Farewell Address, . . . . .	418	Ministerial Quackery, . . . . .	162
Andover Theological Seminary, . . . . .	174	Missions in Africa, . . . . .	867
Armenian Church in Turkey, . . . . .	555	Mother's Letter to her Son, . . . . .	548
Assembly, Prayer for, . . . . .	223	Music and Flowers, . . . . .	217
		My Beloved is Mine, . . . . .	280
Bells, . . . . .	326	None upon Earth besides God, . . . . .	68
Bethany and its Story, . . . . .	81	Old Man of Orkneys, . . . . .	15
Chinese Insurrection, . . . . .	452	Old Year and New, . . . . .	8
Christian Commerce in the East, . . . . .	368	Parable of Sower, . . . . .	468
Christ's Providential Government, . . . . .	275	Pastor for two Congregations, . . . . .	215
Church's Duty to Ministry, . . . . .	9	Pastoral Tie, . . . . .	17
Church Extension in Cities, . . . . .	819	Poor always with us, . . . . .	18
Curious Piece of Poetry, . . . . .	468	Prayer, Efficacy of, . . . . .	168
		Preaching, On, . . . . .	115
Deacons, Address to, . . . . .	544	Procession of Life—An Allegory, . . . . .	253
Dead are Everywhere, . . . . .	856	Progress and Christianity, . . . . .	378
Decrees and Free Agency, . . . . .	259	Publicity of Christianity, a Plea for its Divine Origin, . . . . .	1
Divination and Insanity, . . . . .	801	Religion in Teachers, . . . . .	541
Desire and Prayer, . . . . .	372	Religious Instruction in Colleges, . . . . .	493
Diary, Leaves from, 205, 268, 813, 407	407	Renewing Strength, . . . . .	514
Doubtful Illustration, . . . . .	112	Revivals, a Word on, . . . . .	506
		Revival, Duty of Pleading for, . . . . .	552
Fault Finding, . . . . .	856	Revival in Armenian Church, . . . . .	555
France, its Emperor and Empire, . . . . .	71	Romanism, Probabilities of . . . . .	458
Goodness of God in Future Events, . . . . .	811	Scraps and Figures, . . . . .	171, 498
Gay Day in April, . . . . .	818	Scripture Petitions, . . . . .	422
Greek Church in Turkey, . . . . .	500	Ship—How to Retake a Ship, . . . . .	157
Growth of a Country Congregation, . . . . .	121	Song of Young Presbytery, . . . . .	173
Griscom and Robert Carter, . . . . .	404	Spelling, . . . . .	118
		Sunny Days in Winter, . . . . .	84
Heart Voice, . . . . .	552	Teachers, Religion in . . . . .	541
Hebrews, xiii., 20, Interpretation of, . . . . .	263	Theological Seminary for West, . . . . .	217
Holy Land, Short Ramble to, . . . . .	109	"This Day have I Begotten Thee," . . . . .	123
		Thoughts on Future of Our Coun- try, . . . . .	349
Indiana Laws on Incorporation, . . . . .	509	Trailing Arbutus, . . . . .	222
Installation Charge to People, . . . . .	61		
Intemperance, Three ways of deal- ing with, . . . . .	897		
Makemie's, Francis, Sermon, 119, 164	164		

Trusting in Jesus, . . . . .	221	Waldenses, . . . . .	415
Turkey, Beginning of End, . . . . .	19	Wise Men from the East, . . . . .	213
		Word on Revivals, . . . . .	506
Urim and Thummim, . . . . .	265	Young Men in our Institutions, . . . . .	77

## HOUSEHOLD THOUGHTS.

"All Flesh is Grass," . . . . .	86	Letter of Father to Son, . . . . .	180, 181
Birthday of the Departed, . . . . .	23	Little Charlie's Text, . . . . .	563
Blessed Prospect, . . . . .	381		
Child's Funeral, . . . . .	380	Meditations in Sickness, . . . . .	281
Children, . . . . .	425	Moses, Birth and Education, . . . . .	24
Covenant and Providence, . . . . .	85, 225	Mother's Counsels, . . . . .	286
		Mother's Influence, . . . . .	476
Death's Ravages, . . . . .	128		
Despising Household Duties, . . . . .	565	Obedient Child, . . . . .	477
Echo, . . . . .	224	Old Man to his Wife, . . . . .	225
Education of Children, . . . . .	184	Parental Faithfulness Rewarded, . . . . .	282
Father in Affliction, . . . . .	826	Religious Education, . . . . .	426
Four Years in Heaven, . . . . .	515	Remarkable Conversion, . . . . .	180
Good Wife, . . . . .	828	Schoolboy's Appeal, . . . . .	517
Grace, . . . . .	514	Sympathy of a Child, . . . . .	565
How to Ruin a Son, . . . . .	179	Teach Children to Pray, . . . . .	423
Infant in Heaven, . . . . .	827	Truth for Parents, . . . . .	379
Influence of Small Things, . . . . .	477	Value of a Schoolmaster, . . . . .	379

## BIOGRAPHICAL AND HISTORICAL.

Burr, Aaron, Life of, . . . . .	83	New York Church Affairs, . . . . .	387
Cincinnati, 7th Church, . . . . .	288	Presbyterian Church, History of Founders, &c., . . . . .	90, 135, 184, 228, 382, 428, 525
Davies, Samuel, Sketch of, . . . . .	570	Presbyterian Historical Society, . . . . .	97
Finley, Samuel, Life of, . . . . .	143	Richmond, 1st Church, . . . . .	426
Janeway, J. J., Sketch of, . . . . .	286	Smith, Joseph, Life and Times, . . . . .	477, 517, 566
Macwhorter, Alexander, Sketch of	329	Stevens, Col., Makemie's Friend, . . . . .	287

## REVIEW AND CRITICISM.

America Blessed, . . . . .	151	Baker on Baptism, . . . . .	243
Analysis of Bible, . . . . .	533	Bible in the Counting-House, . . . . .	338
Ancient Christianity, Dr. Coleman's, . . . . .	99	Boy's own Guide, . . . . .	576

Bonaparte, Historic Doubts of, . . . . .	201	Lord's Messiah, . . . . .	842
Bushnell on Common Schools, . . . . .	435	McCalla on Titles, . . . . .	575
Charity and the Clergy, . . . . .	150	Macmaster's Address, . . . . .	584
Christian Gift, . . . . .	161	McGill's Sermon, . . . . .	576
Christian Traveller, . . . . .	342	Moral Heroism, . . . . .	41
Colonization, Dr. Scott, . . . . .	200	New Themes, . . . . .	89
Colonization, Dr. Alexander, . . . . .	151	"    "    Condemned, . . . . .	151
Consolation, Dr. Alexander's, . . . . .	99	Pastor's Sketches, . . . . .	392
Coit on Governments, . . . . .	437	Porter, Dr., on Church Commu- nion, . . . . .	389
Course of Faith, . . . . .	201	Potts, Dr. George, Address, . . . . .	290
Davidson's Biblical Criticism, . . . . .	240	"    Sunday School Sermon, . . . . .	575
Davidson's, Dr., Sermon, . . . . .	41	Porter's Sermon, . . . . .	393
Doddridge, Memoirs of, . . . . .	242	Preacher and King, . . . . .	245
Elisha, Early Days of, . . . . .	40	Psalmody, Plea for Peace, . . . . .	148
Faithful Mother Rewarded, . . . . .	574	Race for Riches, . . . . .	533
Finland Piety, . . . . .	290	Reason and Faith, . . . . .	290
Forest Flower, . . . . .	97	Records of Presbyterian Church, . . . . .	147
Footsteps of our Forefathers, . . . . .	39	Records of Pittsburgh Synod, . . . . .	149
Gift from Pastor, . . . . .	100	Reformation and Liberty, . . . . .	150
Goodell's Changes in the East, . . . . .	340	Religion and Public Men, . . . . .	150
Grace in Christ, . . . . .	199	Ross's Spirit World, . . . . .	393
Greenough, . . . . .	438	Sabbath Readings, . . . . .	200
Guide to English Composition, . . . . .	437	Scientific Discovery, . . . . .	201
Haldanes, Memoirs of, . . . . .	238	Scot's Worthies, . . . . .	40
Halsey, Leroy J., Address, . . . . .	577	Scotia's Bards, . . . . .	576
Illustrated Magazine, . . . . .	343, 436	Song of Solomon, . . . . .	292
Infant Reader, . . . . .	487	Springtime of Life, . . . . .	98
Israelitish Nation, . . . . .	147	Townsend's Medical Lecture, . . . . .	535
James's Female Piety, . . . . .	290	Way of Peace, . . . . .	437
Judd's Division of Church, . . . . .	41	Webster, Daniel, Discourses on, . . . . .	101
Knighton's Educational Series, . . . . .	577	Webster's Great Orations, . . . . .	398
Law and Testimony, . . . . .	487	Winees's Hebrew Commonwealth, . . . . .	486
Letters to a Convert, . . . . .	293	Wood's Old and New Theology, . . . . .	244
Letters to a Son, . . . . .	200	World's Laconics, . . . . .	40
Light in a Dark Valley, . . . . .	40	World's Temperance Convention, . . . . .	578
Lila, or the Island, . . . . .	339	Young Ladies' Guide, . . . . .	398
		Young Marooners, . . . . .	41

THE RELIGIOUS WORLD.

Andover and Unitarians, . . . . .	448	Chinese Rebellion, . . . . .	440
American Bible Society, . . . . .	294	Crystal Palace, Hymn, . . . . .	439
"    Home Missionary, . . . . .	294	Congregationalism, Statistics, . . . . .	43, 202, 537
"    and Foreign Union, . . . . .	295	Cunninghame, Miss, in Tuscany, . . . . .	579
"    Tract Society, . . . . .	296	Crime Imported, . . . . .	488
"    Board of C. F. M., . . . . .	535	Doane's, Bishop, Trial, . . . . .	489, 579
Armenian Church, . . . . .	555	English Hierarchy, . . . . .	44
Boston Notion on Missions, . . . . .	203	Episcopal Church, . . . . .	203, 536
California, Influence of, . . . . .	394		

Episcopacy in New England, . . . . .	394	Presbyterian Board of Publication, . . . . .	345
Gavazzi, . . . . .	248	"    "    Education, . . . . .	346
Geneva, . . . . .	538	"    Church, . . . . .	42, 102, 152, 202, 245 343, 438, 535
Greek Church, . . . . .	500, 580	Presbyterian Church (New School)	
Holland, Popery in, . . . . .	248, 440	Statistics, . . . . .	102, 202
Indians, Purchases from, . . . . .	103	"    Church, Free (of Scot-	
Ives, Bishop, . . . . .	104	land), . . . . .	104, 203, 439
Jesuits, Expulsion, . . . . .	158	"    Church (United), . . . . .	104
Liberality, . . . . .	44	Quakerism, Decline of, . . . . .	44, 153
Madiai, . . . . .	104, 248	Religious Statistics of U. S., . . . . .	43
Methodist Book Concern, . . . . .	488	Reverse of Fortune, . . . . .	579
Methodism in England, . . . . .	489	Sandwich Islands, . . . . .	537
Pastorate of Forty-Five Years, . . . . .	438	Southern Aid Society, . . . . .	578
Philadelphia African Churches, . . . . .	394	Spanish Nunneries, . . . . .	489
Presbyterian Board of Foreign		Stuarts, The, . . . . .	104
Missions, . . . . .	344	Texas, Romanism, . . . . .	488
Presbyterian Board of Domestic		Virginia Slave Law, . . . . .	42
Missions, . . . . .	344		

## SHORT SELECTIONS.

Gathered Fragments, . . . . .	249	Obituary Notice, . . . . .	252
Gems of Truth, . . . . .	204	Old Year at Parting, . . . . .	581
General Readings, . . . . .	442	Selections, . . . . .	296, 347
Lessons by the Way, . . . . .	154	Thoughts in Season, . . . . .	105
Miscellaneous Readings, . . . . .	395	Thoughts for the Many, . . . . .	491
New Year's Thoughts, . . . . .	44	Words to the Wise, . . . . .	538

## LIST OF EMBELLISHMENTS.

*Portraits.*

AARON BURE.  
SAMUEL FINLEY.  
JACOB J. JANEWAY.  
ALEXANDER MACWHORTER.  
JOHN ROGERS.  
SAMUEL DAVIES (Resemblance).

*Buildings.*

2d Presbyterian Church, Princeton.  
1st Presbyterian Church, New York.  
7th Presbyterian Church, Cincinnati.  
Westminster Church, Baltimore.  
1st Presbyterian Church, Richmond.  
5th Av. and 19th St. Church, New York.

SEP 1 1916